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THE HOMILIES OF
THE ANGLO-SAXON CHURCH.

THE FIRST PART,

CONTAINING

THE SERMONES CATHOLICI,

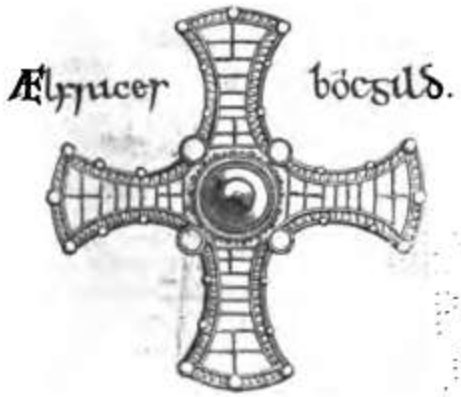
OR

HOMILIES OF ÆLFRIC.

IN THE ORIGINAL ANGLO-SAXON, WITH AN ENGLISH VERSION.

VOL. II.

By BENJAMIN THORPE, F.S.A.



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THE NEW vc: :

PUBLICU:...'^^

ASTOn, LENOX ^^••> TjLDt N t C'J c • -•: "

^■ ■■■':>

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ADDENDA AND CORRIGENDA.

VOL. I.

Page 86, line 7, He hri'Sode, add m trandatUm, He was seized with fever.

— 115, — ll,>^wereflJyc.

— 119» — 14, fir one read certain ones.

— 124, — 4 from bottom, for ce read be.

— 130, — 12,ybrgefremniAm reoJ gefremman.

— 135, ^- 4 from bottom, qfter temple add^ as it was appointed in God's law.

— 154, — 12, for neozna- read neorzna-.

— 167, — 7, for text read exposition.

— 189, — 18, tfier prophecy add. Now are the two institutioDB, psalm-singing and prophecy.

— 217i — 21, for evening read eve: so line 27, Saturday night and Sunday night, are the nighte preceding thoee daye*

— 285, — 3 from bottom,^^ Ghost read Will.

— 313, last line,/or precepts read doctrine.

— 353, line 8, ybr common things rra<i simple viands.

— 416, — 5, for gesihum read gesi'Sum.

— 422, last line,y^ gudum read godom.

— 425, Une 19, for leaded read loaded.

— 428, — 1,2, ybr oeac-fnlne r«aJ oeac fnlne.

— 429, — ^tfor jugfol tmJ jug fulL

VOL. n.

Page 17, Une 5 from bottom, afler said add, " God ascendeth to heaven with great joy." And again the same said,

— 30, — 20, for we artJ read weai^.

— 31, — 15,/or followed reof believed.

— 40, — 21, for Criste read Crist. -* 52, — 12, for min read mid.

— 152, — 2 from bottom,>^ litSe bige read liSebige.

SERMONUM RUBRICiE QUI IN HOC VOLUMINE CONTINENTUR.

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I

INCIPIT PRiEFATIO HUJUS LIBRI.

IN NOMINE CHRISTI OMNIPOTENTIS.

iELFRICUS, humilis servulus Christi, honorabili et aman-do Archiepiscopo Sigerico perpetuam sospitatein opt at in Domino. Fateor Almitati tu£e, Donine venerabilis, omni-modis me indigimm, et quasi superstitiosum, quod pre-sumpsi tibi alloqui divinis sermocinationibus, videlicet per codicellum quern nuper tuae auctoritati direximus: sed quia nostrum studium nimium laudasti, gratanter illam interpre-tationem suscipiens, festinavimus hunc sequentem librum^ sicuti Omnipotentis Dei gratia nobis dictavit, interpretare, noo garrula verbositate, aut ignotis sermonibus, sed

puris et apertis verbis lioguse hujus gentis^ cupientes plus prodesse auditoribus simplici locutione quam laudari artificiosi ser-monis compositione^ quam nequaquam didicit nostra sim-plicitas; et licet multis injuriis infestium piratarum concutie^ bamur^ postquam prasfatum libellum tuae Sanctitati trans-misiraus^ tamen nolentes repperiri falsidici promisores^ do-* lente animo hoc opus perfecimus. Igitur in anteriore opere ordinavimus xl. sermones, in isto vero non minor numerus sententiarum invenitur, quamvis aliquae illarum brevitate angustentur. Hoc quoque opus commendamus tuse auctoritati corrigendum^ quemadmodum et precedens, precantes obnixe ne parcas oblitterare^ si aliquas maligna haeresis macuias in eo repperies^ quia malo apud Benignitatem^uam

reprehend! quam incauta seductione apud inscios laudari. Perlegat queso Benignitas vestra hanc nostram interpreta-tionem, quemadmodiim et priorem, et dijudicet si fidelibus

I

PRiEFATIO.

IC iELFRIC munuc awende)?as hoc of Ledenum bocuin to Engliscum gereorde, |?am mannum to rsedenne)?e J^set Leden ne cunnon. Ic hi genatn of halgum godspellum, and sfter ge'Sungenra lareowa trahtnungum hi asmeade^];8era lareowa naman ic awi^t on ^tere flerran bee, on "Ssere Ledenan fore-spriece. Ic gesette on twam bocum)>a gereccednysse "Se ic awende, forSan "Se ic "Sohte J^aet hit waere laesse seiSryt to ge-hyrenne, gif man "Sa ane boc rset on Snes geares ymbryne, and "Sa o'Sre on "8am eeftran geare. On aegSer J^aera boca sind feowertig cwyda, buton -Saere forespraece, ac hi ne sind na ealie of godspeilum genumene, ac sind forwel fela of GodeH halgena life oHe];rowunge gegaderode,];aera anra ^e Angel-cynn mid freols-dagum wurSaiS. iEtforan aelcum cwyde we setton "Sa swutelunge on Leden, maeg swa-ISeah se iSe wile l^a capitulas aefter "Saere forespraece geendebyrdian. Nu bidde ic and halsige, on Godes naman, gif hw^ -Sas boc awritan wylle,]?aet he hi geomlice gerihte be "Saere bysne,];e-lae8 "Se we,]^urh gymeleasum writerum, gdeahtrode

beon. Micel yfel deS se iSe leas writ, buton he hit gerihte, swilce he gebringe -Sa so-San lare to leasum gedwylde: forSi sceal gehw^ ge-rihtlaecan {^aet l^aet he aer to woge gebigde, gif he on Godes dome unscyldig beon wile.

catholicis habenda est, an abicienda. Nequaquam nos iu-vidorum reprehensio movet, si hoc munus tuse benigne auc-toritati non displicuerit. Vale in Christo jugiter. Amen.

PREFACE.

I iELFRIC the monk have turned this book from Latin books into the English tongue, for those men to read who know not Latin. I ha?e taken it from the holy gospels^ and treated it after the expositions of highly irenerable doctors^ the names of which doctors I wrote down in the former book^ in the Latin preface. I have set the matter which I have turned in two books, because I thought that it were less tedious to hear, if the one book were read in the course of one year^ and the other in the year following. In each of these books there are forty discourses, without the preface, but they are not all taken from the gospels, but are very many of them gathered from the life or passion of God's saints, of those only whom the English nation honours with feast-days. Before each discourse we have set the argument in Latin^ though every one who will, may order the chapters according to the preface. I now pray and implore, in the name of God, if any one will transcribe this book, that he carefully rectify it by the copy, lest, through negligent writers, we be blamed. He does great evil who writes false, unless he rectify it, as though he brought the true doctrine to false heresy; therefore should everyone correct that which he had perverted to wrong, if he will be guiltless at God's doom.

NATIVITAS DOMINI.

AMMONITIO.

Unum adhuc vellem preponere huic libello, non quasi pre-fationem^ sed quasi ammonitionem : scilicet, cavende ebrie-tatisy sicut Dominus in

Levitico ad Aaron his verbis locutus est, '^ Dixit Dominus ad Aaron, Vinum et omne quod inebri-ari potest non bibes tu et filii tui, quando intratis tabema-culum testimonii, ne moriamini, quia preceptum est sempi-ternum in generationes vestras, et ut habeatis scientiam dis-cemendi inter sanctum et prophanum, inter poUutum et mundum.*' In Novo Testamento quoque Dominus ammo-nivit discipulos suos, his verbis, dicens, '^ Adtendite autem

INCIPIT LIBER SERMONUM CATHOLICORUM ANGLICE, IN ANNO SECUNDO.

CATHOLICUS SERMO DE NATALE DOMINI, AD POPULUM EXCERPTUS.

DE TESTIMONIIS PROPHETARUM.

VIII. KL. JANUAR. NATIVITAS DOMINI.

Mine gebro'Sra $a leofostan, on]^isum dsege we wurSia'S ures Hselendes aceunednysse sefter ^mre menniscnysse. Hg wffis to-dffig acenned of -Sam halgan maedene Maiian mid lichaman and mid sawle, se'5e wss lefre mid -Sam Fssder wunigende on ^sdte Godcundnysse. He is tuwa acenned, and aegSer acennednys is wundorlic and unasecgendlic. Hf

vobis^ ne forte graventur corda vestra in crapula et ebrietate et curis hujus vitae^ et superveniat in vos repentina dies ilia." Tantum vitium est ebrietas, ut Paulus apostolus et doctor gentium adtestetur, '< Ebriosos regnum Dei possidere uon posse." O quam beati sunt qui Deo vivunt, et non seculo, virtutibus, et non vitiis; et quamvis sanctorum patrum jejunia vel abstinentiam non valeamus imitari, nequaquam tamen debemus enerviter succumbere nefandis crapulis et flebrie-tatibus, Domini nostri et Dei terribiiibus commoniti com-minationibus, Sufficiunt haec monita docibilibus^ nam in-docibilibus et duns corde nulla sufficiunt hortamenta. Iterum rogo et opto ut yaleas, venerabilis Archiepiscope Sigerice^ jugiter in Christo. Amen.

HERE BEGINS THE BOOK OP CATHOUC SEE-MONS IN ENGLISH, FOR THE SECOND YEAR.

A CATHOLIC SERMON ON THE LORD'S NATIVITY, SELECTED FOR THE PEOPLE.

ON THE TESTIMONIES OF THE PROPHETS.

DECEMBER XXV.

THE NATIVITY OF THE LORD.

Mt dearest brethren, on this day we celebrate our Saviour's birth according to humanity. He was to-day born of the holy maiden Mary, with body and with soul, who was ever existing with the Father in the Godhead. He is twice born^ and each birth is wonderful and unspeakable. He was ever

waes flefre of Sam Faeder acenned, forSan "Se he is l>»s Ffleder Wisdom,)?urh "Sone he geworhte and gesceop ealle gesceafta. Nu is "Seos acennednys butou anginne, foriSan ^ se Faeder wffis ffifre God, and his Wisdom, ^eet is, his Sunu^ waes afre of him acenned, buton selcere meder.

peos acennednys^)?e we nu to-daeg wurSiaS, waes of eor5-licere meder, buton aelcum eorSlicum faeder. Se Faeder 'Surh hine gesceop Gs, and eft, 'Sa'Sa we forwyrhte waeron, ^a, asende hS)K)ne ylcan Sunu to -Sisum life to ure alysednysse ; forSan ^e Adam, se forma mann, agylte wilS God, and his Scyppendes bebod tobraec, and deofles iEre gehyrsumode, and wearS deofle betaeht, he and eal mancynn into helle wite. pa aefre smeade God fram frym'Se middaneardes, hti he mihte mancynnes gehelpan, and fram deofles anwealde ahreddan. pa nolde hS asendan to ure alysednysse naiSor ne engel, ne heah-engel, ne witegan, ne apostolas; ac sende se Faeder his Sncennedan Sunu to j^rowunge and to cwale for mancynnes alysednysse. Da geswutelode God ha miccle lufe he hsefde and haef'S to us, J^a'Sa he asende his agen Beam to siege for us. HwiL dorste]?aes gewilnian)>aet se iElmihtiga Cyiiing sceolde be^ceofan to cwale his ancennedan iEiSeling, and swa ahreddan]?one 'Seowan ? Naes se Sunu na genyd]^aet h€ mann gewurde, and si^S'San for us "Srowian sceolde, ac h€ waes ge-hyrsum his Faeder aefre o^ dealS. He waes ancenned mid his Faeder on heofonum ; -Sa nolde he ana beon, ac wolde habban gebroiSru, and com to tis, forSi l^aet he wolde us to his rice ge-bringan,)>aer we to gesceapene waeron. pa gif hS come on ISaere Godcundnysse buton menniscnysse, l^onne ne mihte urr

tyddemys aberan his mihte. Ne seo Grodcundnys ne miht nan -Sing l^rowian, forSan pe heo is un'Srowigendlic. pa gc nam se iElmihtiga Godes Sunu 1$a menniscnysse of anur maedene, and wearS gesewenlic mann and];rowigendlic; an swilSe gedafenlic hit waes, "SalSa hg mann wolde beon,];aet h ne geceas na him wif to meder, ac geceas claene maeden ; ar

born of the Father, for he is the Wisdom of the Father, through whom he wrought and created all creatures. Now this birth is without beginning, because the Father was ever God, and his Wisdom, that is, his Son, was ever born of him, without any mother.

This birth, that we now to-day celebrate, was of an earthly mother, without any earthly father. The Father created us through him, and afterwards, when we were fordone, he sent the same Son to this life for our redemption; because that Adam, the first man, sinned against God, and brake his Creator's commandment, and obeyed the devil's teaching, and was delivered to the devil, he and all mankind, into hell-torment. Then God ever meditated from the beginning of the world, how he might help mankind, and rescue them from the power of the devil. Then he would not send to our redemption either angel, or archangel, or prophets, or apostles ; but the Father sent his only-begotten Son to suffering and to death for the redemption of mankind. Then God manifested how great love he had and nath for us, when he sent his own Child to be slain forti^.. Who durst desire that the Almighty King should urge to death his only-begotten Prince, and so save the servant ? The Son was not forced to become man, and afterwards to suffer for us, but he was ever obedient to his Father unto death. He was only-begotten with his Father in heaven; then would he not be alone, but would have brothers, and came to us, because he would bring us to his kingdom, to which we had been created. But if he had come in the Godhead without humanity, then could our weakness not have endured his might. The Godhead could suffer nothing, because it is impassible. The Almighty Son of God assumed humanity of a maiden, and became a visible and passible man; and very fitting it was, when he would become man, that he chose not a woman for his mother, but chose a pure maiden ; and also, when a maiden should bear.

eac, 9a9a mseden acennan sceolde^]?aet heo acende God MU niihtigne, se"8e is aegBer ge God ge mann, Sn Crist. He on-gann beon ^adt he nses^ ac he]7urhwunode ^a^t he £t wffis. He ongann on -S^ere raenniscnysse, se^e sefre wses and a&fre hVS God. Nis na hwfleiSere gerunnen togsedere seo Godcund-nys and seo menniscnys, ac seo Godcundnys is ymbscryd mid }?fere menniscnysse, swa Tpset Vmr nys naiSor gemencged-nys ne todai.

Marian msegShSd wses menigfealdlice getacnod on]?fiere ealdan ak God behead Moysen];am heretogan]?aet he ge-name twelf drige gyrda set {'am twelf msegSum Israhela ^Seoda, and alede hi aetforan "Sam halgan serine, binnon "Sam micclan getelde : and he wolde "Surh 1$a gyrda geswutelian hwsene he to biscope gecoren hsefde. pa, on -Sam oiSrum dsege, wffis Aarones gyrd gemett growende mid bogum^ and blowende^ and berende hnyte. Witodlice seo drige gyrd, ^ nses on eorSan aplantod, ne mid nanre rinde befangen, ne mid saepe acucod, and swa-iSeah greow, and bleow, and bser hnyte, haefde getacnunge ^adve eadigan Marian,];e ncefde weres ge-manan, and swa-ISeah)K)ne liflican wsestm abser, se'Se is BO'S Biscop and ure sawla Alyseud.

Mennisc gesceapennys is on feower wison. Se frumscea-pena mann AdSm naes gestryned ne acenned, ac God hine gesceop. Seo o^er gesceapennys wffis swa];aet God gesceop Euan of hire weres sidan. Ne sind)?as twa gesceapennyssa nanum o-Srum gelice. Seo "Sridde gesceapennys is, ^a&t mev beo"? gcstrynede "Surh wer and Jmrh wif, swa swa we dsf hwomlice geseo'S, and];eos an gesceapennys is gewuneli(Seo feor8e gesceapennys waes swa);8et Crist wearS acenn of msedene baton were. Nis "Seos gesceapennys nanum o^r gelic. pa twS forraan gesceapennyssa feollon on hryre, seo iSridde wies on hryre aceuned; ac seo feorSe alysd -Sreo. Se ylca Godes Sunu, seSe ealle "Sing gesceop, hi gesceop his agene moder, and on hire inno'S sylf becom. '88er5n geworhte his agenne iichaman^ and wearS of hi

that she bare God Almighty, who is both God and man, one Christ. He began being what he was not, but he continued what he before had been. He began in humanity, who ever was and ever will be God. Yet are the Godhead and the humanity not mingled together, but the Godhead is

invested with the humanity, so that there is neither admixture nor separation.

The maidenhood of Mary was manifoldly betokened in the old law. God bade Moses, the leader, take twelve dry rods from the twelve tribes of the people of Israel, and lay them before the holy ark within the great tabernacle: and he would by those rods declare whom he had chosen for bishop. Then, on the second day, Aaron's rod was found growing with boughs, and blowing, and bearing nuts* Verily the dry rod, which was not planted in the earth, nor clothed with any rind, nor with sap quickened, and yet grew, and blew, and bare nuts, betokened the blessed Mary, who had no society of man, and yet bare the Living Fruit, who is the true Bishop and the Redeemer of our souls.

Human creation is in four ways. The first-created man^ Adam, was not begotten nor born, but God'created him* The second creation was so that God created Eve from her husband's side* These two creations are like to none other. The third creation is, that men are begotten by man and by woman^ as we see daily, and this creation is alone common. The fourth creation was so that Christ was bom of a maiden without man. This creation is like to none other. The first two creations fell into perdition, and the third was in perdition born ; but the fourth redeemed the three. The same Son of God, who created all things, created also his own mother^ and came himself into her womb, and therein wrought bis own body, and of her was born, a true man in soul and

boren, so^ man on sawie and on lichaman ; and seo niodor U uaes ua gewemmed)mrh ^set ciid^ ac wss gehalgod. Mseden y heo wfies beforan iSeere cenninge, and mseden on ^sere cen-ninge, and mseden aefter "Ssere cenninge. Ne bi% nan maegS-h^ forloren on cenninge^ ac bi'S forloren on b^emede. J>onne bwilc mseden mid luste weres bricS, ^onae hiS hire msegSl^ sefre siS'San adylegod, hsebbe heo cild nsebbe heo. Ac l^set claene mseden Maria hsefde behEten hire msegShad Gode^ and wses mid (mm Halgum Gaste afylled^ and gescyld wi^S selcere costnunge. Ne unlust on hire m6d ne becom^ ne heo weres ne breac ;]7a wees heo forSi mseden^ l^eah iSe heo Cild hsefde. Nis nSn wifh^es mann hire gelica^ forSi nai$er ne ser ne siiS-^an nies nlin mseden]^set beam gebsere^ and syiSt^an

mseden];urhwunode^ buton hire linre. Sindon)^ah-hwse'Sere sume gesceafta]>e tyma'S buton h^mede, and bi'S segSer ge seo moder mseden ge seo dohtor; J^set sind beon: hi tyrna^ heora team mid clsennysse^ of "Sam hunige hi breda'S heora brod, and heo^ acennede)^ geongan mid msegSbide, and %a yldran wunialS on msegShSde. Eac seo halige Godes gelaSung, J^set is, eal cristen folc, is genemned to Imum msedene, swa swa se apostol Paulas cwseS to "Sam folce }^ hS to Gode geb^de, ^* Ic beweddode eow |[num were,)?set ge sceoldon gearcian clsene mseden Criste." Eac lohannes se Fulluhtere pus cwse^S be Criste, " Se "Se bryde hsefS, he is brydguma.** And se sealm-wyrhta Dauid sSng be Criste, J>us cweiSende, " Swa swa brydguma he gselS forS of bis bryd-bedde."

Ealle cyrcan on middanearde sind getealde to Imre cyrcan^ and seo is gehlLten Godes gelalSung, fortSan iSe we sind ealle gela^de to Godes rice. Nu is "Seos gela^ung Cristes bryd, and |?urhwunaiS mseden, swa swa seo halige Maria. Seo ge-laiSung is ealra cristenra manna moder on gastlicere acenned-nysse, swa swa Crist sylf cwse* on his godspelle, *^ Buton gehwS beo tuwa acenned, ne mseg hg na faran into heofonan rice." Hu bi« se mann tuwa acenned ? iElc man bi« acenned lichamlice of feeder and of meder, ac he ne bi« Godes

in body ; and the mother was not defiled through that child, but was hallowed. Maiden she was before the birth, and maiden in the buth, and maiden after the birth. No maidenhood is lost in birth, but is lost in intercourse. When any maiden with desire associates with man, then is her maidenhood destroyed for ever after, whether she have a child or not. But the pure maiden Mary had promised her maidenhood to God, and was filled with the Holy Ghost, and shielded against every temptation. No evil desire came into her mind, nor had she intercourse of man 3 therefore was she a maiden, though she had a Child. There is no woman like unto her, for, neither before nor since, was there any maiden that bare a child and afterwards continued a maiden, save her alone. There are, nevertheless, some creatures that teem without intercourse, and both the mother is maiden as also the daughter; such are bees : they bring forth their offspring in purity, from the honey they nourish their brood, and the young are brought forth with maidenhood, and the elder continue in maidenhood. Also the holy church of God, that is, all christian people, is consecrated to one

maiden, as the apostle P^ul said to the people whom he converted to God, *^ I have betrothed you to one man, that ye might prepare a pure maiden for Christ." John the Baptist also thus spake of Christ, " He who hath a bride is a bridegroom." And the psalmist David sang of Christ, thus saying, '^ As a bridegroom he goeth forth from his bride-bed."

All churches in the world are reckoned as one church, and it is called the congregation of God, because we are all called together to God's kingdom. Now this congregation is God's bride, and continues a maiden like the holy Mary. The congregation is the mother of christian men in ghostly birth, as Christ himself said in his gospel, ^' Unless every one be twice bom, he cannot go into the kingdom of heaven." How is a man twice bom ? Every man is born bodily of father and of mother, but he is not a child of God, unless he be born

bearn, buton he beo eft acenned of %£ere gastlican rneder, of Cristes bryde, swa swa he sylf cwaeiJ, *' Buton gehwli beo ge-edcenued of waetere and of "San Halgan Gaste, ne msRg he faran into Godes rice." iElc man bi'S midsynnum gestryned and geboren, "Surh Adams forgsegednysse^ ac he hiS eft Criste acenned on "Ssere halgan gela'Sunge^]^set is, on Godes cyrcan^]mrh fulluht. past waster aiSweh'S]?one lichaman, and se Halga Gast a'SwebS -Sa sawle fram eallum synnum; and se gefiiUoda man bi^S)K)nne Godes beam, gif hS onriht faylt feeder and moder, ^adt is, Crist and his bryd, seo-Se dieg-hwomlice acen'S gastlice cild, and hwse'Sere 'Surhwuna'S on claenum maegShSde.

Ure ealda faeder, Adam, us gestrynde to deaiSe, and Crist us gestrynS gastlice to "Sam ecan life, gif we forbugaiS deofles lare, and beoi$ urum Drihtne gehyrsume on his bebodum. Ealle -Sa ISing 'Se Crist dyde for us, ealle hi waeron aer gefym gewitegode, ^set men sceoldon geljrfan]^aet he is soiSfaest,]H>nne he haefS swa fela gewitan]?e cySdon his to-cyme, and hti he geboren waes, and hti he 'Srowode deaiS his Sgenes]?ance8, and hti he of deaiSe atSs and astah to heofonum, and hti he cymS eft to "Sam micclum dome, to demenne eallum mancynne, aelcum be his gewyrhtum.

Se iElmihtiga God behet gefyrn worulde Abrahame {'am heahfaedere,];aet on his cynne sceolde beon eal mancynn ge-bletsod, and him eac swa gelaeste. Of Abrahames cynne com se maera cyning Dauid, and of "Sam

cyne-cynne com seo halige Maria, and of Marian Crist wearS acenned, and)>urh Crist is eal mancynn gebletsod, ^ "Se rihtlice gelyfaS. Eft, se witega Hieremias cwae'S be "Sam Haelende, '^ Des is ure God, and nis nlin o'Ser geteald to him. He araerde and gesette steore and)?eawfa&stnysse his folce Israhel. He waes si-SISan gesewen ofer eorSan, and mid mannum he drohtnode/' Eft, oi$er witega Micheas witegode be Cristes to-cyme,)>us cweSende^ ** ponne bi'S sib on eorSan,]7onne ure Drihten cym'S to urum lande, and Sonne high's into urum husum." Eft, Isaias se

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again of the ghostly mother, of Christ's bride, as he himself said, '^ Unless every one be bom again of water and of the Holy Ghost, he cannot go into God's kingdom." Every man is begotten and bom with sins, through Adam's transgression; but he is again bom to Christ in the holy congregation, that is, in God's church, through baptism. The water washes the body, and the Holy Ghost washes the soul from all sins; and the baptized man is then a child of God, if he rightly hold to fiither and mother, that is, to Christ and his bride, who daily bears ghostly children, and yet continues in pure maidenhood.

Our old father, Adam, begat us to death, and Christ begets us spiritually to etemal life, if we eschew the precepts of the devil, and be obedient to our Lord in his commandments. All the things that Christ has done for us, they were all prophesied long before, that men might believe that he is true, when he has so many witnesses who declared his advent, and how he was bora, and how he suffered death of his own free will, and how he arose from death and ascended to heaven, and how he will come again to the great doom, to judge all mankind, each according to his works.

The Almighty God promised in the time of old to the patriarch Abraham, that in his race all mankind should be blessed, and also fulfilled his promise. Of Abraham's race came the great king David, and of that royal race came the holy Mary, and of Mary Christ was born, and through Christ all mankind is blessed, those who rightly believe. Again, the prophet Jeremiah said of Jesus, ** This is our God, and there is none other accounted with him. He hath raised and established direction and discipline to his people Israel. He was afterwards seen upon earth, and with men he

dwelt." Again, another prophet, Micah, prophesied of Christ's advent, thus saying, '* Then shall peace be on earth, when our Lord cometh to our land, and when he goeth into our houses."

witega awrlit on his witegunge^ and)>us cwse-S, ^'Efne £n mffiden sceal geeacnian, and acennan Sunu^ and his nama bi'S Emmanuhel/']?8et is gereht, ' God is mid us.' Eft, Ezechiel witegode be "Sflere byrig Hierusalem and be Criste, "Sus cwe*-ende, *^ pin Cyning cyni'S to "Se eadmod, and ge-edsta'Sela^S]>e." Danibel se witega sette eac on his witegunge,]?aet se heah-engel Gbbrihel him com to fleogende, and him]^us to cwae-S, '^ Ic eom cumen to -Se, Danihel, to %i ^adt ic sceal "Se teecan, and]7U understand mine sprsce, and understand]?as gesihlSe. Feower hund geara and hund-nigontig geara sind getealde of "Sysum dsege ofer "Se, and ofer -Sinum folce, and ofer "Ssere byrig Hierusalem; and]K)nne bi'S seo ealde for-gsegednys geendod, and synn underfeh'S geendunge, and un-rihtwisnys bi'S adylegod, and bi'S gebroht ece rihtwisnys, and gesih'S and witegunga beo^S gefyllede, and bi'S gesmyrod ealra halgena Halga/' Ealle 'Sas 'Sing sind gefyllede]^urh Cristes menniscnysse.

iEfter ^axn fyrste and andagan, ^e se heah-engel Gabrihel gecwse'S to Danihele,)^urh Crist is geendod Adames forgse-gednys and his synn ; and Crist adylegode selce unriht'wis-nysse, and astealde %a ecan rihtwisnysse, and he gefylde ealle witegtmga)?urh hine sylfne, and he is ealra halgena Halga, forSan)?e he is heafod eaira haligra manna. Hti is he gesmyrod ? Man smyraS cyning mid gehalgodum ele, \fonue man hine to cyninge gehalga'S, and on selcere hadunge, ge on diaconhSde, ge on preosth^de, ge on biscophiide, sefre se iSe 'Saer gehSdod bi'S, he bi'S gesmyrod mid gehalgodum ele. Crist is soiSlice ealra biscopa Biscop, and ealra cyninga Cyning. Nu is he gesmyrod na mid eorSiicum ele, ac mid seofonfealdre gife)>8es Halgan Gastes; forSan ^e on Criste wuna'S eal gefyllednys 'Sere Godcundnysse lichamlice.

Eft, be Cristes acennednysse Dauid se sealm-wyrhta sang and cwae'S,]^8et he gehyrde Cristes stemne,]?us cweSende, ^^ God cwae'S to me, Du eart min sunu, nu to-dseg ic ge-strynde];e." Eft ^ses Faeder stemn be his Bearne clypode,

Again, Isaiah the prophet wrote in his prophecy, and thus said, ^^ Behold a maiden shall conceive, and bear a Son, and his name shall be Emanuel," which is interpreted, 'God is with us.' Again, Ezekiel prophesied of the city of Jerusalem and of Christ, thus saying, ^' Thy King cometh to thee humble, and shall re-establish thee.'* Daniel the prophet set also in his prophecy, that the archangel Gabriel came to him flying, and thus spake to him, '^ I am come to thee, Daniel, in order to teach thee, and do thou understand my speech, and understand this vision. Four hundred and ninety years are reckoned from this day over thee, and over thy people, and over the city of Jerusalem; and then shall the old transgression be ended, and sin shall have an end, and unrighteousness shall be rooted out, and everlasting righteousness shall be brought, and vision and prophecies shall be fulfilled, and the Holy of all holies shall be anointed." All these things are fulfilled through Christ's humanity.

After that space and term, which the archangel Gabriel announced to Daniel, Adam's transgression and his sin are ended through Christ; and Christ has rooted out every unrighteousness, and established everlasting righteousness, and he fulfilled all prophecies through himself, and he is the Holy of all holies, for he is the head of all holy men. How is he anointed ? A king is anointed with hallowed oil, when he is hallowed for king; and in every ordination, as well in deacon-hood as in priesthood and in bishophood, he who is invested therewith is anointed with hallowed oil. But Christ is Bishop of all bishops, and of all kings King. He is not anointed with earthly oil, but with the sevenfold grace of the Holy Ghost; for in Christ dwells bodily all perfection of the Godhead.

Again, David the psalmist sang of Christ's birth, and said, that he heard the voice of Christ thus saying, "God said unto me. Thou art my Son, now to-day have I begotten thee." Again, the voice of the Father cried concerning his

and cwaeS, ** He sylf clypode to me, pu eart min F»der." And eft, se Feeder be him cwaeiS, " Ic beo him Faeder, and he bi'S me Sunu, and ic gesette hine frumcennedne and healicne toforan eallum corSlicum cynegum." Isaias eft witegode be Cristes acennednysse, '^ Us is Cild

acenned, and us is Sunu forgifen, and his ealdordoni is on his exlum, and he bi'S gehl[ten Wundorlic, Raedbora, Sti€ng God, and Faeder pa&re toweardan worulde, and sibbe Ealdor; his rice and his an weald bi'S gemenigfyld, and ne bi^S nSn ende his sibbe."

Be 'Sam wundrum ^e Crist geworhte witegode Hieremias to yadte byrig Hierusalem,)>us cweSende, ** To & cym'S Jnn Alysend, and yis hiS his tacn, He geopenaiS blindra manna eagan, and deafum he forgifS heorcnunge, and mid his stemne he araerS)^a deadan of heora byrgenum." And be %am ylcan cwaeS Isaias, '*Secga%]^am wac-modum,];aet hi beon gehyrte, and n^n -Sing ofdraedde: her cym'S God sylf and gehael'S us. ponne beo'S geopenode blindra manna eagan, and deaffra manna earan gehyraiS;]7onne hIeapS se healta swa swa heort, and dumbra manna tungan beo'S swi'Se getinge/' Be his 'Srowunge cwae'S Isaias, '^ He is gelaed to siege swa swa seep, and he suwade, and his m\xS ne ondyde, swa swa lamb de^,)K)nne hit man scyrS." And eft cwae'S Dauid, ^^Hf]? urh'Sydon mine handa and mine fet, and hi daeldon min reaf betwux him." Be Cristes dea^ witegode se ylca Dauid, and cwae'S be Cristes lice, ^^Min lichama gerest on hihte, forSan ^e ^u ne forlaetst mine sawle on belle, ne ¥u ne geiSa-fast l^aet min lichama gebrosnige/' Das word Crist gecly-pode to his Faeder; and si'S'San he cwae'S be his aeriste, ^* Ic SLtSs of deaiSe, and ic eft mid ^e eom/' Be his upstige cwae'S se ylca Dauid, ^' God astih'S up to heofonum mid micelre myrh'Se." And eft se ylca cwae^S, *' Singa'S J^am Gode "Se astah ofer heofonas to east-daele." Be "Sam ^ Crist sitt aet his Faeder swiSran, cwae'S se ylca witega, " God cwae^ to minum Drihtne, Site her to minum swi'Sran." Be %am ^e

Son, and said, " He himself called to me. Thou art my Father." And again, the Father said of him, " I will be to him a Father, and he shall be to me a Son, and I will set him first-bom and exalted before all earthly kings." Isaiah agidn prophesied of Christ's birth, ^^ To us a Child is born, and to us a Son is given, and his authority shall be on his shoulders, and he shall be called Wonderful, Counsellor, Powerful God, and Father of the world to come, and Prince of peace; his empire and his power shall be multiplied, and of his peace there shall be no end."

Of the wonders which Christ wrought, the prophet Jeremiah prophesied to the city of Jerusalem, thus saying, ^* To thee Cometh thy Redeemer, and this is his token, He shall open the eyes of blind men, and to the deaf he shall give hearing, and with his voice he shall raise the dead from their sepulchres/' And of the same said Isaiah, ^^ Say unto the weak-minded, that they be heartened, and nothing fearful: here cometh Ood himself and healeth us. Then shall be opened the eyes of blind men, and the ears of deaf men shall hear; then shall the halt leap as a hart, and the tongues of dumb men shall be very eloquent." Of his passion Isaiah said, ^* He is led to slaying as a sheep, and he held silence, and undid not his mouth, as a lamb doeth when it is shorn." And again said David, *^ They pierced my hands and my feet, and they parted my garment among them." The same David prophesied of Christ's death, and said of Christ's body, ^< My body rests in hope, for thou wilt not leave my soul in hell, nor wilt thou permit my body to decay." These words Christ cried to his Father; and afterwards he said of his resurrection, ^'I have arisen from death, and I am again with thee." Of his ascension the same David said, "Sing to Ood who ascended above the heavens to the east part." Of Christ's sitting on the right of his Father, the same prophet said, " God said to my Lord, Sit here at my right."

Crist ealle "Sing gewylt^ witegode Be ylca Dauid, '^ Ealle cyningas onbuga'S hiin^ and ealle)?eoda him 'Seowia'S." Eft, be his to-cyme to 'Sam micclum dome, cwse'S se ylca, ^' God cym^S swutellice, and he ne suwa'S ; fyr bym"8 on his gesih'Se, and sti'SIic hreohnys bi'S onbuton him." Be mancynnes seriste witegode Isaias, ^^ pa deadan sceoion arisan, and)?a "Se licga'S on byrgenum hi ge-edcucia'SJ' Be "Sam dome Dauid cwse'S to Code, ^^)Hi, Drihten, forgyltst slcum be his weorcum.*'

6if we willa'S areccan ealle "Sa gewitnyssa]^ be Criste awritene sind,]H)nne gee's)^8er swi'Se micel hwil to; ne J^eah-hwae'Sere we ne magon hi ealle gereccan, forSi na ^sdt in past halige witegan be him witegodon, ac eac swilce he^ene men setton on heora bocum be eallum "Sisum "Singum]?e we nG beforan eow rseddon. An]?8era wees Sibylla, Jie awrat on leo'S-crseftes wison be Cristes acennednysse, and be his "Srow-unge, and be his seriste, and be his upstige, and be his to-cyme to "Sam micclum dome,

swi'Se swutellice, and swa-ISeah wffis hse'Sen. Swa gelice eac se hae'Sena cyning Nabuchodo-nosor, he geseah ehsynesj^aes Lifigendan Codes Sunu,and hine gecneow. Hit wses swa]?«et se Nabuchodonosor gehergode on Codes folce, and aweg gekedde micelne dael]?ae8 folces to his rice, pa araerde he hse'Seugyld, and behead eallum his folce, be heora life, pgdt hi sceoldon feallan adune, and hi gebiddan to ISasre anlicnysse)?e he araerde : gif hwa hit for-soce,]78et he sceolde beon forbaemed on hatum ofne. pa wseron]78er "Sry cnihtas swiSe gelyfede on)H>ne soSan Cod:]?a waeron gehatene, Annanias, Azarias, Misahel. pa gecwae-don]?aet hi noldon bugan to nanum deofolgilde fram heora Scyppende. pa cwaeS se cyning him to, ^* Hwaet is se (rod pe maege eow ahreddaa of minum handum ?'^ Da cwaedon Annanias, Azarias, Misahel to "Sam cyninge, ^^ Se ^Imihtiga Cod,]>e we wurSia'S, is swa mihtig J^aet he ea^ maeg tis ahreddan of "Sinum bymendum Sfne, and of Sinum handum. And wite]?u gewiss, padt we naefre ne buga'S to "Sinum hse'Sen-

Of Christ's ruling over all things, the same David prophesied, ^^All kings shall bow to him^ and all nations shall serve him." Again, of his coming to the great doom^ the same B^d, ^^ God cometh manifestly, and he will not be silent; fire bums in his sights and a raging storm is about him." Of the resurrection of mankind, Isaiah prophesied, '^ The dead shall arise, and those who lie in sepulchres shall be re-quickened." Of the doom David said to God, " Thou, Lord, wilt requite every one according to his works."

If we will recount all the testimonies that are written concerning Christ, a very great time will be passed therein; yet can we not reckon them all, because not only have holy prophets prophesied of him, but heathen men also have set in their books concerning all these things which we have now read before you. One of these was Sibylla, who wrote in song-craft wise of Christ's birth, and of his pas* sion, and of his resurrection, and of his ascension, and of his coming to the great doom, very manifestly, and yet was a heathen. In like manner also the heathen king Nebuchadnezzar, he saw ocularly the Son of the Living God, and knew him. It was when Nebuchadnezzar warred on God's people, and led away a great part of the people to his kingdom. Then raised he an idol, and commanded all his people, on their life, to fall down and worship the image which he had raised: if any one refused, that he should be burned in a hot oven. Then

were there three young men who firmly believed in the true God : they were called Hananiah, Azariah, Mishael. They said that they would not incline to any idol from their Creator. Then said the king to them, *' Who is the God that may deliver you from my hands ?" Then said Hananiah, Azariah, Mishael to the king, ** The Almighty God, whom we worship, is so mighty, that he may easily deliver us from thy burning oven, and from thy hands. And know thou for certain, that we will never bow to thy heathenship." He was then filled with

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scipe." He weartS Sa afyUed mid graman, and het oniSlan I J^one Sfen swi^Se "Searle, and het gebindan "Sa cnihtas handum '" and fotum, and awurpau into "Sam bymendum 6fne. pa wses 'S«8 cyninges hass J^serrihte gefylled, and hi wseron aworpene into {Sam byrnendan ofne^ and se lig sloh tit of "Sam 6fhe feorr up, and forbaernde to deaiSe Sa "Se hi inn awurpon ; and J^aet fyr ne derede naht)?am "Srim cnihtum "Se on God belyf-don; ac hi wurdon J^serrihte uubundene, and eodon orsorhlice on "Sam fyre, and herodon God. Da eode se cyning to "Sam ofne, and sceawode georalice ; J^a geseah he ia^r feower menn gangende binnon "Sam fyre, and he cwse'S iSa to his cnihtum, ^* Hula, ne wurpe we)?ry cnihtas into "Sam fyre ?" Hi cwsedon him to, "So*? pvL segst, cyning." pa ewe's se cyning, ^^Ic geseo 'Seer feower weras gangende on middan]7am fyre ungewemmede and unforswselede, and se feorSa itf gelic Godes Beame/' pa geseah se hse'Sena cyning]?one Lifigendan Godes Sunu, and he hine gecneow "Surh Godes onwrigenysse; and he Sa genealsehte Sam 6fne, and cwae'S to "Sam]?rim Godes cnihtum, ^'Ge Godes menn, Annania, Azaria, Misahel, gaS tit of "Sam 6fne, and cumaS to me.'^ Hf)?8errihte €t-eodon of "Sam bymendum ofne aetforan ealium "Sam folce. Hi sceawodun heora fex and heora lichaman, and swi'Se wundrodon]?8et hi ealswa geh^e and swa gesunde tit-eodon of Sam fyre, swa hi inn aworpene wseron. pa cwseS se cyning, " (Jebletsod sy eower God, 8e"Se eow ahredde swa mihtelice of "Sam fyre. Ic sette nu "Sis gebann on ealium minum folce, yast nan man ne beo swa dyrstig,]?8et he senig word oSiSe senig tal cweSe ongean eowerum Gode: gif hit hwlL "Sonne de'S, he sceal 'Solian his sehta and his %enes lifes." Crist wolde J^set manega witegan, and eac Sa hae'Senan sceoldon bodian his to-cyme, and cy^an his f«r, psdt man-cynn

waere)?aes "Se geleaffulre and Sees pe gewisre on hwsene hi sceoldon gelyfan, and ealle cweSan^ spgSer ge mid mu^Se ge mid mode, swa se sealm-scop sILng be Gode, '^ pu eart msere and micel "Se wundra wyrcst; \fu eart |[na God." We

anger, and commanded the oven to be heated very intensely, and commanded the youths to be bound hands and feet, and cast into the burning oven. Then was the king's behest straightways fulfilled, and they were cast into the burning oven, and the flame struck out of the oven far up, and burned to death those who had cast them in; and the fire injured naught the three youths who believed in Ood; but they were straightways unbound, and went fearlessly in the fire, and praised God. Then went the king to the oven, and looked earnestly ; and he saw there four men going within the fire, and be said to his attendants, *^ How is this, cast we not three youths into the fire ?" They said to him, ^* The sooth thou sayest, king." Then said the king, ** I see there four men going amid the fire unhurt and unburned, and the fourth is like unto the Child of God." Then the heathen king saw the Son of the Living God, and he knew him through God's revelation; and he then drew near to the oven, and said to the three servants of Ood, ^^Ye men of God, Hananiah, Azariah, Mishael, go out of the oven, and come to me." They straightways went out of the burning oven before all the people. They beheld their hair and their bodies, and greatly wondered that they as whole and as sound went out of the fire as they were when they were cast in. Then said the king, *' Blessed be your God, who hath delivered you so powerfully from the fire. I now make this decree among all my people, that no man be so daring that he speak any word or any blasphemy against your God : if any one then so do, he shall forfeit his possessions, and his own life."

Christ would that many prophets, and also the heathen should announce his advent, and make known his course, that mankind might be the more believing, and the more certain in whom they should believe, and all say, both with mouth and with mind, as the psalmist sang of God, ^' Thou art glorious and great who workest wonders; thou alone art

sceolon cegSer gelyfan Godes wundra, and eac mid micelre lufe .ge^Sancian J^am Heofonlican Feeder, Code iElmihtigum,]?8et he wolde

asendan his ancennedan Sunu to 'Sysum life for ure alysednysse, 'Sa'Sa we forwyrhte wseron. We sceolon eac Cristes acennednysse and his gebyrd-tide mid gastlicere blisse wurSian, and lis sylfe mid g5dam weorcum geglengan, and lis mid Godes lofsangum gebysgian, and "Sa iSing onscunian "Se Crist forbytt, ^set sind, leahtras and deofles weorc; and iSa "Sing lafian ie God behead, ^ast is, eadmSdnys and mild-heortnys, rihtwisnys and so'Sfaestnys, selmes-dseda and gemet-fsestnys, ge]7yld and claeunys. pas "Sing lufaiS God, and hum ^a clffinnysse, "Se he sylf iSurh hine and "Surh]?8et clsene masden, his niodor, astealde. Swa eac ealle his geferan ISe him filigdon, ealle hi wseron on clasnnysse wuniende ; and se msesta d^]?8era manna 'pe Gode ge'Seo'S,]?urh clsennysse hi geiSeoiJ. WamiaiS eow wi'S oferfylle and oferdrence, swa swa Crist cwse'S on his godspelle, ^' SCO'S wsere,]?8et eowere heortan ne beon gehefgode mid oferfylle, and dnmcennysse, and mid woruld-carum, and se faerlica dea'S becume ofer cow.**

Uton beon eac gemyndige hti micelre ge^incSe sy ymi faalige mseden Maria, Cristes moder: heo is gebletsod ofer eallum wTfhades manniim; heo is seo heofenlice cwen, and ealra cristenra manna frofer and fiiltum, Ure ealde moder Eua fis beleac heofenan rices geat, and seo halige Maria hit eft us geopenode, gif we hit sylfe nu mid yfelum weorcum lis ne beluca'S. Micel maeg heo aet hire Beame abiddan, gif heo biS geornlice to-gemynegod. Uton forSi mid micelre geom-fulnysse hi gebiddan,]?fiet heo fis "Singige to hire %enum Beame, seSe is segSer ge hire Scyppend ge hire Sunu, soS God and so% mann, an Crist, seSe leofa'S and rixa'S mid Fffider and mid Halgum Gaste, hi ^rf an God ^ on ecnysse. Amen.

God/* We should both believe God's wonders, and also with great love thank the Heavenly Father, God Almighty, for having sent his only-begotten Son to this life for our redemption, when we were fordone. We should also honour Christ's nativity and his birth-tide with ghostly joy, and adorn ourselves with good works, and busy ourselves with songs of praise to God, and shun the things which Christ forbids, which are sins and the works of the devil; and love, those things which God has enjoined, that is, lowliness and mercy, righteousness and truth, alms-deeds and temperance, patience and chastity. These things God loves, and especially chastity, which he himself through himself and through the chaste maiden his mother established. So also all his companions who followed him, they were all

living in chastity; and the greatest part of those men who thrive to God thrive through chastity. Guard yoiu'selves against excess in eating and drinking, as Christ himself said in his gospel, ^* Be wary, that your hearts be not oppressed with excess of eating and drinking, and with worldly cares, and sudden death come over you.'^

Let us also be mindful of how great dignity is the holy maiden Mary, the mother of Christ: she is blessed above all women; she is the heavenly queen, and the comfort and support of all christian men. Our old mother Eve shut to us the gate of heaven's kingdom, and the holy Mary opened it again to us, if we ourselves by evU works shut it not against us. Much may she obtain of her Child, if she be fervently thereof reminded. Let us, therefore, with great fervour, pray to her, that she mediate for us to her own Child, who is both her Creator and her Son, true God and true man, one Christ, who liveth and reigneth with Father and with Holy Ghost, those three one God to all eternity. Amen.

VII. KL. JAN. NATALE SCi STEPHANI PROTOMARTYRIS.

AUGUSTINUS, se wisa biscop, spnec to his folce be "Bam wundrum and tScnum]?e se halga wer Stbphanus, %e we to-dffig wurSia^S on his neawiste geworhte, and J^us cweeSy Mine gebro'Sra Yh leofostan^ we truwia'S^)H>nne ge gelom-lice gehyra^S "Sa mserlican wundra ^sbb eadigan c^rSeres Ste-phanes, past heora forwel fela on eowerum gemynde feste beo'S, and na mid gymeleaste adylegode.

Sum Yponienscis mseden wearS deofol-seoc, ^ gesmyrode sum msesse-preost hi mid ele papss halgan cySeres Stephanes, and heo]7flerrihte wearS gewittig. Sum blind wif com to l^sere halgan cyrcan^]?e wss on wurSmynte J^ises eadigan weres gebalgod« and hi gebsed, and]?8errihte geseah. Heo Ba gewende ongean blissigende, buton latteowe, seo%e & blind]nder gelsed wees. Eucharius hatte sum msesse-preosti on]?am lande]>e is gehEten Hispania^ se wees "Searle geswenct mid langsumum broce. Da gebrohte se biscop Possidius sum Bing lytles of 'Ssere fores^edan cyrcan J^ses eadigan Ste-phanes^ and se preost)mrh]?aet wearS gebseled. Eft syS'San him becom o'Ser untrumnys, padt be forSferde, and his lie bewunden Iseg; ac him man lede on-uppan his %ene tunecan, "Se wses gebroht fram pmre cyrcan pads eadigan cySeres, and h€ of dea^Se aras.

Martialis hatte sum has'Sen wer^ on win-trum geripod; he onscunode micclum cristenra manna eaw-fsestnysse. pa wees his dohtor cristen swi'Se gelyfed^ and hire wer wses, on iSam ylcan geare, gefullod. pa gesawon hi hine adligne, and mid wope b^on]?fiet he cristen wurde ^r his ende; ac he wiicwasS]?wyrlice, and hi mid gedrefedre eebilignysse him fram adraf. pa wearS Bam a]?umme to rsede geSuht, past he code to "Ssere halgan cyrcan]?8es foresedan cySeres, and J^ses eadigan Stephanes)^ingunge bsede to Ban iElmibtigan, past he forgeafe g6dne willan)?am seocan hae'Se-

DECEMBER XXVI. THE NATIVITY OF ST. STEPHEN, PROTOMARTYR.

AU6USTIN!E, the wise bishop, spake to his people concerning the wonders and tokens which the holy man Stjs^ PHBN, whom we to day honour, wrought in his neighbourhood, and thus said. My dearest brothers, we trust, when ye repeatedly hear the noble wonders of the blessed martyr Stephen, that very many of them will be fast in your minds, and not obliterated by heedlessness.

A maiden of Hippo was possessed of a devil, when a mass* priest anointed her with oil of the holy martyr Stephen, and she forthwith became sane. A blind woman came to the holy church, which had been hallowed in honour of this blessed man, and she prayed, and forthwith saw. She then returned blessing, without a guide, who had before been led thither blind. Eucharius a mass-priest was named, in the land which is called Spain, who was much afiQicted with a protracted disease. Then the bishop Possidius brought some little thing from the aforesaid church of the blessed Stephen, and thereby the priest was healed. Again another sickness befell Um, so that he died, and his corpse lay inwrapt; but they laid upon him his own tunic, which had been brought from the church of the holy martyr, and he arose from death. There was a certain heathen man named Martial, ripe in years; he zealously shunned the religion of christian men. Now his daughter was a christian very believing, and her husband had, in the same year, been baptized. They then saw him sick, and with weeping prayed that he would become a christian ere his end ; but he perversely refused, and with troubled anger drove them from him. Then it seemed advisable to the son-in-law to

go to the church of the aforesaid martyr, and to pray for the intercession of the blessed Stephen to the Almighty, that he would grant good will to the

nan^ J^set he leDg ne elcode to his geleafan. pa dyde se a'Suin| 8wa mid ormaetre geomerunge and wope^ and syferlice mid byrnendre arfeestnysse; and same blostman of "Sam halgaii weofode genam^ and gelede under]?8e8 has'Senan heafod. He "Sa, on]?aere yican nihte, sefter his frum-slffipe^ neodlice cly-pode^ biddende]?8et man "Sone biscop to him gefette. pa andwyrdon his frynd^ and cwsedon,]?8et he on neawiste nsere. He "Sa eft geornlice baed, ^^aet him man sumne maesse-preost gelangode; cwae'S]?aet he on God gelyfan wolde, and ead-modlice to fulluhte gebugan. His frynd J^aes micclum wun-drodon and blissodon^ and he 'Saerrihte wearS gefullod, and hasfde him on mu'Se, oiS his forSsi'S,]?a yican word pe se eadiga Stephanas on his ende to Code gecwaeS^ ^^Criste, accipe spiritam meam :")?aet is, ^^ Crist, onfoh minne gast." And he swa aet nextan mid]?am worde gewl^t. Nyste he J^eah £r]?flet se eadiga wer, Stephanas, on his "Srowange swa cly-pode, ac "Sarh his ^ingange he wearS to fallahte and to "Sam wordam onbryrd.

paer waeron eac gehaelede Jny f6t-adlige men)mrh iSone halgan cy^re, twegen landes menn and l^n ael'Seodig. pa landes men wardon)?aerrihte gehaelede, and ^Sam ael'Seodigan wearS geswatelod hwaet he to his fotam lecgan sceolde; and he swa dyde swa him geswatelod waes, and seo seocnys];aerrihte geswSc. Sam cild plegode gymeleaslice, and bearn ander anam yrnendam hweole, and wearS to dea'Se tocwysed. Seo moder)^ dreorig baer]?ae8 cildes lie to)mm fores^am gemynde j'aes halgan Stephanes, and hit sona ge-edcacode, and ansand aeteowode. An eawfaest mynecena laeg swilSe geswenct, 5rwene aelcere edwyrpinge. pa asende man hire tanecan to]?aere halgan cyrcan, ac heo gew^ £r se aerend-raca ongean come. Hire magas "Seah oferbrseddon]?aet lie mid psdre tunecan, and heo sona caca ai€s. Sam gelyfed man gebaed aet]?aere cyrcan for his adligan dehter, and hire reaf)?ider abaer: efne, ^a'Sa he ham gecyrde,]?a amon his hiwan him togeanes, and hire forSsiS him gecyddon. He "Sa

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Bick heathen, that he might no longer delay his belief. Then the son-in-law did so with infinite groaning and weeping, and purely with burning piety; and took some flowers from the holy altar, and laid them under the heathen's head. He then, on the same night, after his first sleep, anxiously cried, praying that they would fetch the bishop to him. His friends then answered, that he was not in the neighbourhood. He then again eagerly entreated that they would send for a mass-priest; he said that he would believe in God, and humbly submit to baptism. At this his friends greatly wondered and rejoiced, and he was immediately baptized, and had in his mouth, till his departure, the same words which the blessed Stephen at his end said to God, ** Christe, accipe spiritum meum :'* that is," Christ, receive my spirit." And he so at last with those words departed. Yet knew he not before that the blessed man, Stephen, at his passion so cried, but through his intercession he was stimulated to baptism and to those words.

There were also healed three men lame of foot through the holy martyr, two men of the country and one a stranger. The men of the country were healed forthwith, and it was manifested to the stranger what he should lay on his foot; and he did as was manifested to him, and the disease forthwith ceased. A child was playing heedlessly, and ran under a running wheel, and was crushed to death. The mother then sad bare the child's corpse to the beforesaid memorial of the holy Stephen, and it soon requickened and appeared sound. A pious mynchen lay greatly afflicted, hopeless of any recovery. They then sent her tunic to the holy church, but she had departed before the messenger returned. Her relatives, nevertheless, spread the tunic over the corpse, and she instantly arose alive. A believing man prayed at the church for his sick daughter, and bare her garment thither: behold, when he returned home, his household ran towards him, and announced to him her departure. He then covered

mid)?am reafe yeet lie oferwreah^ and seo dohtor]?flerrihte life ar^. Eft^ sumes o'Sres mannes Bunu]?urh untrumnysse gewit, ac "SaSa his frynd]?a Iic-'Senunge gearcodon,]?a tihte heora sum ^tet man pass cnapan Kc smyrian sceolde mid ele yads halgan Stephanes. Hi swa dydon, and he ge-edcucode. Eft, Bum J'egen brohte his suna lie to Sam fores^an gemynde }? 8es halgan cySeres, and mid micclum wope hine gebaed, and sefter his gebede he ahof J^aet cild up ge-edcucod and an-sund.

6if we wyilaiS ealle %a wundra and haeliSa awritan,]^ we oncneowon gefremode]?urh "Sone wuldorfiillan cySere Ste-phanum, "Sonne wyrce we man^^ bee, £rSan Se we hi ealle gegaderion; and Seah hi ne magon beon ealle gegaderode, sind l^ah sume)^ ic forsuwian ne mseg. An sej^lboren wif wearS micclum geswenct mid langsumere untrumnysse, and hire ne mihte nan Ifficecrseft fremian. pa laerde hi sum iudeisc man,]mt heo name aenne wemsegel of sumes oxan hricge, and becnytte to anum hringe mid hire snode, and mid Yhm hi to nacedum Vice begyrde. pa ferde heo swa begyrd to]?fles halgan cySeres cyrcan,]?8et heo Sasr hire h«le ab^e. pa wicode heo be w^e wiS];8ere &ipe in gehaten Bagrade, and on seme-merien siSode, swa swa heo gemynt haefde. Da geseah heo licgan Sone bring on Sam wege aetforan, mid sn6de mid ealle, and pass micclum wundrode. pa weude heo)?8et se bring toburste, oSSe seo snod toslupe; ac SaSa heo afunde]H)ne bring gehalne^ and }?a snode mid eallum cnottum swa fseste gewriSen swa heo £er wees, Sa understod heo yast]?fiet wundor gelamp]mrh Sees halgan mihte Se heo to fiindode, and micclum truwode hire haele toweard Surh his geeamung-um, and wearp Sone bring mid)^am bendum into Sam flow-endum streame. Heo ferde Sa mid bliSum mode to Saere halgan cyrcan, and S»r hire hsle gefette, j'urh Sees halgan cySeres Singunge.

An wundorlic tScn gelamp set ^ms halgan gemynde, swa widmaere, ic wene, J/aet feawa weeron on)?aere neawiste 'pe

le corpse over with the garment, and the daughter straight-^ays arose to life. Again, the son of another man died brough sickness, but while his friends were preparing the ist offices, one of them induced them to anoint the corpse of he boy with oil of the holy Stephen. They did so, and he equickened. Again, a thane brought the corpse of his son 0 the beforesaid memorial of the holy martyr, and with great seeping prayed to him, and after his prayer be raised the ;hild up quickened and sound.

If we will record all the wonders and cures that we know » have been performed by the glorious martyr Stephen, then [nay we make many books before we gather them all; and though they may not all be gathered, yet are there some vrhich I may not pass in silence. A woman of noble birth was

greatly afflicted with long sickness, and no leechcraft ayailed her aught. Then a Jewish man counselled her to take a wart from an ox's back, and tie it to a ring with her fillet, and with that gird her naked body. She then so girded went to the church of the holy martyr, that she might there by prayer obtain her health. On the way she pitched her tent b]r the river which is called Bagrada, and at early mom journeyed on, as she had intended. There she saw lying before her on the way the ring together with the fillet, and thereat greatly wondered. She imagined that the ring had burst, or that the fillet had become loose; but when she found the ring whole, and the fillet with all its knots as firmly bound as it was before, then understood she that that wonder happened through the holy might to which she was bendipg her way, and firmly trusted that her health was at hand through his merits, and cast the ring with the bands into the flowing stream. She went then with cheerful mind to the holy church, and there obtained her health, through the intercession of the holy martyr.

One wonderful miracle took place at the memorial of the iaint, so celebrated, I ween, that there were few in the

^ast ne gesawe^ o'SSe ne gebyrde. Seofon gebro'Sni waeroii and Sreo geswiistra, Siire wydewan cild, on "Saere byrig Cappadocia, 8e]?eIborenre mseg^. pa wearS seo modor biter-lice gegremody sefter hire weres forSsi^Se, fram hire anum cilde, to "San swiiSe]?8et heo on Elaster-tide eode to cyrcan^ and wolde "Sone sunn]?e hi getirigde mid wyriungum gebin-dan. pa gemette heo aenne deofol on mannes hiwe, se befi€n, hwider heo wolde. pset earme wif andwyrde, and cwseS, J^aet heo wolde to cyrcan gEn, and]7one sunu iSe hi tirigde awyrian. pa andwyrde se deofol on J^am menniscum hiwe^ ^^Riht iu dest and wel, gif iSu ealle iSine cild tosomne wyrigst; forSan "Se hi ealle on andwyrdnysse stodon, Sa'Sa se lin iSe tjmde, and noldon]?e ealgian wi^S heora breSer; ne hi iSinne teonan ne besargodon : wyrig hi ealle togsedere/' pset earme wif ge-lyfde his wselhreowum geSeahte, and wearS mid mSran w6d-nysse astyrod. Eode J^a to iSam fantfeete, and tolysde hire feax, and bedypte on "Sam fante, and mid micelre hitheort-nysse eaUe hire beam m^fullice wirigde. iEfter J^isnm gecyrde hSm^ and gemette ealle 'hire beam mid orm^tre cwylminge cwacigende eallum limum. pa we ar'S heo mid micelre sSraysse iSurbslegen^]?aet heo swa micel min gefre-mode; eode "Sa, and hi sylfe on

grine ahSng]7»t heo fotum span. Witodlice se ylca deofol "Se hi tibte £t to 'Ssre m^-fallican wyriunge, se hi eft siiSiSan to hire %enre hengene gelaerde.

pa carman beam ne mihton iSa ISng for sceame on)^re byrig a'Solian, for iSsre atelicaii cwacunge, ac ferdon w6ri-gende geond eallum Romaniscum ymbbwyrfte. Tw^en]?is8era becomon to Us, broiSer and swuster, Paulus and Palladia, widcu'Se "Surh heora yrm'Se. Hi comon twSm wucan &-Eastrou, and daeghwomlice geneosodon ^a halgan cyrcan, on]?8ere "Se wses ^ibh wuldorfullan Stephanea gemynd, bid-dende j^set he him God gegladode, and him "Sa serran hsle forgeafe. pa on "Sam Easter-daege eodon hi, swa hi gewunode wseron, to]7aere cyrcan, and se bro'Sor hine gebaed set J^am halgum reliquium. pa wearS he faerlice astreht, and slapen-

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ighbourhood who saw it or heard of it not. There were ^CD brothers and three sisters, children of one widow,

the city of Cappadocia, of a noble family. Now the other was so bitterly irritated, after the death of her hus-oid, by one of her children, that at Easter-tide she went I churchy and would bind by curses the son who had pro-)ked her. She then met a devil in man*s guise, who in-aired whither she was going. The poor woman answered ad saidy that she would go to church and curse the son rho had provoked her. Then answered the devil in human onn, " Right thou wilt do and well, if thou cursest all thy ihildren together; for they all stood present, when the one triled thee, and would not defend thee against their brother; lor lamented they thy injury : curse them altogether/' The poor woman followe4 his barbarous counsel, and was troubled irith greater frenzy. She then went to the font-vessel, and loosened her hair, and dipt it into the font, and with great fury sinfully cursed all her children. After this she returned home, and found all her children quaking with immense torments in every limb. Then was she penetrated with great sorrow for having perpetrated so great a crime; and went and hung herself in the halter, that she had spun with her feet Verily the same devil who had

ere instigated her to the wicked cursing, afterwards seduced her to her own hanging.

Tbe poor children then for shame could no longer remain in the city^ on account of the horrible quaking, but went wandering over all the Roman dominion. Two of these came to us, brother and sister, Paul and Palladia, noted for their HiiseiT. They came two weeks before Easter, and daily visited the holy church, in which was the memorial of the glorious Stephen, praying that he would reconcile God to them, and (ire them their former health. Then on the Easter-day they ^ent, as they were wont, to the church, and the brother 'rayed at the holy relics. He there became suddenly pro-

dum gelicost laeg, na swa-'Seah cwacigende, 8wa swa him on slffipe geivunelic waes. Efne, "Sa he aras, and nateshwon nel cwacode, forSan "Se he wees gehaeled and stSd geslind, sceaw-igende]?a pe hine sceawodon. Eornostlice hwf[mihte %a forsuwian Godes herunge ? SoSlice seo cyrce wearS gefylled mid clypungum "Sffis blissigendan folces, and hi urnon to me, En aefter Enum, "Sser ic inne sset %a gearo to gILnne; aeic sfter o'Snim cydde me]^set wundorlice Godes tacn, and ic iass micclum Gode "Sancode. pa let nextan stop inn se gehaeleda cniht, and hine to minum cneowum gebigde, and ic hine to mintim cosse araerde. Ic code %a to Godes "Senmige, and]?6Bt folc gebletsode, and him Godes gerihtu dyde. Ic gela^de]H)ne gehaeledan oniht to urum gereorde, and he us rehte ealle his broiSerlicere and moderlicere yrmiSe racu. On "Bam "Srid-dan Easterlicum dffige ic het standan]?one gehaeledan broSer aetforan %am folce, and his swuster samod, and ic him rehte %a race be endebyrdnysse. paet folc beheold]^one brorSer standan baton Stelicere cwacunge, and seo swuster eallum limum egeslice cwacode. pa "Se hine aer ne gesawon, and nyston fram hwilcere yrm'Se Godes mildheortnys hine ge-haelde, hi mihton tocnawan on -Saere swuster bifunge.

pa het ic aefter *8aere gereccednysse hi hwaethwega ufor gan; and ic ongann be "Sam cu'San intingan hwaethwega geomlicor smeagan. Efne "Sa faerlice wurdon gehyrede oSre clypunga niwre blisse of]^aes martyres gemynde, and]?aet folc beah ^Syderweard. Seo cwacigende swuster code of inm staepum, ^e heo on astSd, to %am halgan cySere, wolde ht gebiddan, and heo 'Saerrihte, swa heo]?aet gesceot hrepode, laeg swilce

heo mid slaepe fomumen waere, and aras si'S'San hal. paet folc "Sa mid micelre faegnunge, and singalre herunge, hi gelaeddon to "Saere stowe]? aer heo lytie aer cwacigende stod, and micclum faegnodon]?aet heo waes]?am breSer gelic, %am "Se heo hwene cer %urh "Sa egeslican bifunge ungelic waes.

N

ited, and lay most like to one sleeping, yet not quaking, was usual with him in sleep. Lo, he then arose, and ked not at all, for he was healed and stood sound, looking those who looked on him. Who could then refrain from ring the praise of God ? Verily the church was filled t the exclamations of the rejoicing people, and they ran » me, one after another, where I was sitting, ready to go; i after other declared to me the wonderful miracle of , and I greatly thanked God for it. At last in stept the ed youth, and bowed himself to my knees, and I raised to my kiss. I went then to God's ministry, and blessed people, and celebrated God's rites before them. I in* 1 the healed youth to our refection, and. he related to us he history of his fraternal and maternal misery. On the d Easter-day, I desired the healed brother to stand before people, and his sister with him, and I recounted to them

story from beginning to end. The people beheld the ther standing without the horrible quaking, and the sister, dl her limbs, quaked dreadfully. Those who had not seen I before, and knew not from what misery God's mercy 1 healed him, they might know it by the trembling of the er.

Ifter the narrative, I bade them go a little higher, and I ;an to inquire somewhat more diligently concerning this able matter. Behold then suddenly other exclamations of r joy were heard from the martyr's memorial, and the people it their course thitherwards. The quaking sister had gone in the steps on which she had stood to the holy martyr, she bed to pray, and straightways, as she touched the railing,

lay as if she had been seized with sleep, and afterwards s up hale. The people then, with great rejoicing and in-iant praise, led her to the place

where a little before she

stood quaking, and greatly rejoiced that she was like to

brother, to whom a short time previously, through that ^ful trembling, she was unlike. All then together re«

[OM. VOL.. II. D

1^

Ilwset "Sa, ealle saiiiod blissodon on Codes berungum sw^ micclum,]7set ure earan earfo'Slice mihton heora stemuie arsefnian. Hwaet waes on Ssera blissigendra heortan buton Codes geleafa, for "San]?e Stepbanes blod agoten waes? Hwsene maersia'S]?a8 wuudra mid beora seSunge buton Crist, ^e on solSre menniscnysse geboren wses, and mid flsesce of deaiSe arl[s, and mid flsesce to heofonum astah ? Witodlice ies halga cjrSere and bis seftergengan wseron gewitan 'pjses geleafan, and "Sisum geleafan bi cyddon gecySuysse, ofer-swiSende]?isne feondlican middaneard^ na ongean feobtende, ac sweltende.

pes eadiga wer, Stepbanus,]^ we ymbe sprecaS, and mid cyrclicum "Senungum wurSiaiS^ is se forma cySere,]?e &est ffifter Cristes upstige to beofenan rice wuldorful becom. He filigde Cristes fotswalSum swiiSe nean, and bis gebysnunge arfsestlice geefenlffibte. Crist mildbeortlice bis cwellerum to 'Sam iElmibtigum Feeder geiSingode,]7a'Sa he on rode-beng-ene abafen wses,]?us cwe'Sende, ^^ Min Dribten, miltsa bim: nyton bi bwset bi do9." Eft, se halga Stepbanus under JTam beardum stanum bis cneowa gebigde, and for bis staenendan slagan]?us bfed, " Drihten min, ne sete)iu bim %as daeda to synne/' He is fyrmest on martyrdome, and fyrmest on lEreowdome, forSan]?e be eallum cySenim Cristes bysne seteowode, betwux "Sam be bylt ealdordom a buton ende.

Nis n^num men alyfed]>8et be oSeme wyrige, forSan)w se apostol Paulus cwyS, |?aet "Sa wyrigendan Codes rice ne g^gniaS. Ne wyrige nSn man o^Seme, ne yfeles ne wisce,]?y-lfles "Se be iSurh iSa wyriunge bis sawie swilce mid deoflicum rapum gewri^, and ^a wrace ^rowige on bis gaste ^e f^aet vfit on licbaman Srowade, l^e be deofles rsede hire %enne team mid

wyriunge geyrmde, and hi sylfe mid grine acwealde. Cyman ealle feederas and moddru]?aet bf beora cild mid gramlicum wyriungum deofle ne betsecon; and warnian iSa beam)>aet hi na^er ne feeder ne moder mid teonan ne ge-tyrion to beora wyriungum; for^an bit is awriten on Codes

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joiced with praises to God so greatly, that our ears might hardly endure their voices. What was in the heart of those rejoicing but the praise of God, for whom the blood of Stephen had been shed ? Whom do these miracles with their confirmation magnify, but Christ, who was born in true humanity, and with flesh arose from death, and with flesh ascended to heaven ? Verily the holy martyr and his successors were witnesses of this belief, and to this belief they bore testimony, overcoming this hostile world, not by fighting against it, but by dying.

This blessed man, Stephen, concerning whom we speak, and with church services honour, is the earliest martyr, who first, after Christ's ascension, came glorious to the kingdom of heaven. He followed the footsteps of Christ very near, and piously imitated his example. Christ mercifully interceded for his murderers to the Almighty Father, when he was raised on the cross, thus saying, '* My Lord, have mercy on them : they know not what they do." Afterwards the holy Stephen under the hard stones bowed his knees, and for his stoning slayers thus prayed, '^ My Lord, lay not these deeds to them as sin." He is first in martyrdom, and first in teachership, for he manifested Christ's example to all martyrs, among whom he holds precedence ever without end.

It is permitted to no man to curse another, for the apostle P^ul says, that the cursers shall not possess the kingdom of God. Let no man curse nor wish evil to another, lest through that cursing he bind his soul, as it were, with devilish ropes, and suffer in his spirit that penalty which the woman suffered in body^ who, through the counsel of the devil, afflicted her own family with cursing, and destroyed herself with a halter. Let all fathers and mothers take heed that they with cruel curses deliver not their children to

the devil; and let the children be careful not by contumely to provoke either father or mother to curse them; for in God's law it is written,

D 2

^, ^^ ArwurSa Siune feeder and]?me moder, ytet)ni lang lif | ofer eoriSan wunie/' Ne maeg nan man olSeme wyrian, and him sylfum gebeorgan; ac h€ forde'S his %ene sawie mid]?8ere m^nfuUan wyriunge, getimige %am o'Srum swa him ge-timige. Ure tunge is gesceapen to Codes berungum, and to gesceadwisum spraecum, na to deofoUicum wyriungum. Ne magon we mid anum muSe bletsian and wyrian.

Mine gebro'Sra, understandaS }ns : ne slihS se dema]H)De forscyldgodan sceaSan, ac he hset his underSeoddan hme belifian. Witodlice se "Se oiSeme wyrigS, he set hine sylfne to deman^ and God to sl%an. ponne he bitt ^eet God]H)De olSeme fordon sceole, hwset de'S he Sonne buton swilce he dSme, and God ska ? Uton beon gemyndige hwset Drihten be iSysum tsehte: he cwasi, ^^ Lufia'S eowre fynd, do's]?am tela 'Se eow hatiaS, and gebidda'S for eowerum ehterum and tynendum,)>£et ge beon eowres Feeder beam seSe on heofonum is/' Sy him wuldor and 16f a on ecnysse. Amen.

VIIL IDUS IAN. SERMO IN AEPIPHANIA DOMINI.

DES dseg is gehaten on bocum Swutelung-djeo^ forSan l^e on Sisum deege wearS Crist mancynne geswutelod, serest 'Sam]?rym cynegum,]?e him 1^ brohton, and eft gewislicor "SaSa he on "Syssum daege gefuUod wses.

I^e iElmihtiga Godes Sunu^]?aSa he mann beon wolde^ '8a sende he his bydel toforan him, lohannem jfone FuUuhtere,]?set he sceolde Cristes to-cyme mannum cySan,]?8et hi, "Surh 'Sone bydel, geljrfdon on 'Sone godcundan Cyning. Se Johannes wses acenned swa swa oSre menn beoiS, of faeder and of meder, and waes anfeald man, msere and ge'Sungen, swa swa Crist be him cwceiS, " p8et on wifa bearnum naes nto m£rra

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mr thy father and thy mother, that thou mayest live, a Fe on earth/* No man can curse another and secure ■; for he fordoes his own soul with that wicked cur-etide to the other whatever may betide. Our tongue »en for praises of God, and to rational speeches, not dlish cursmgs. With one mouth we may not bless rse.

brothers, understand this: the judge slays not the aned robber, but he commands his subordinates to 3 him of life. But he who curses another sets himself judge, and God as the slayer. When he prays that liall fordo the other, what does he then but as though ;es and God slays ? Let us be mindful of what the lught concerning this : he said, *^ Love your foes, do > those who hate you, and pray for your persecutors umniators, that ye be children of your Father who is ?n/* Be to him glory and praise ever to eternity.

JANUARY VI. SERMON ON THE LORD'S EPIPHANY.

ay is called in books Manifestation-day, because day Christ was manifested to mankind, first to the LDgs, who brought him gifts, and again, more espe-rhen he on this day was baptized. \.lmighty Son of Grod, when he would be man, sent ;laimer before him, John the Baptist, to announce the)f Christ to men, that they, through that proclaimer, elieve in the divine King. John was born as other ;, of father and of mother, and was a simple man, id illustrious, as Christ himself said of him, *^ That he children of women there was no greater man than

mann]?onue lofaannes se Falluhtere." Crist nses na of wife aceuned, ac waes of maedene, forSi naes he geteald to "Syssere wiiSmetennysse. lohannes, %a¥a he gestiiSod waes^ %a wolde he forbugan 'Sa un'Seawas ^e menn bega^, and ferde 'Sa to weBtene^ and iSaer wunode, orSpset he fiiUweaxen waes, and 'Saer swi'Se sti'Siice leofode: ne dranc he na^or ne win, ne beer, ne ealu, ne nan Saera w^tan "Se menn of druncnia'S; ac set him ofet, and psdi]^t he on wuda findan mihte. Eall his reaf wees geworht of oluendes h^re. paiSa bS geSogen wses,]?a com him to Godes bebod,)>8et he sceolde farau to mannum, and bodian fuUuht on synna forgifenysse, and sceolde fullian pset folc 'Se him to c5me mid his %enum fuUuhte, on %am fulluhte nses nEn synne forgifenyss; and he sceolde eac

cySan ymbe Cristes ftdluht,)>e toweard waes, on "Sam "Be beo-S eaUe synna forgyfene.

lohannes com "Sa, swa swa him beboden waes, to %aere S pe is gehEten lordanis, and clypode to eallum folce, and "Sus cwaeiS, *'Behreowsia^S eowre synna, and wyrca-S dcedbote, forSan)?e Godes rice genealaeh^ :" et reliqua. pas word he clypode be Criste, forSi]?e Cristes fulluht iSwehS)H>ne man aegSer ge utau ge innan :]?fiet waeter wi^utan, and se Halga Gast wi'Sinnan. lohannes fulluht "Swoh jfone mannan wi^ utan, and nEn "Sing wiSinnan, forSi "Se he ne sealde nane synne forgifenysse, swa swa Crist dyde J?urh "Bone Halgan Gast.

pa'Sa Crist waes I'ritig wintra,]^a com he on "Sisum daege to lohannes fulluhte, aet %aere &,]?e is geh^ten lordanis, and wolde beon gefullod aet his handum. DaSa lohannes hine geseah cumende to him, pa, cwaeiS he be him, "Her gaef Godes Lamb, se^e aetbryt and adylegaS middaneardes synna. Be "Sysum 5c saede eow ^r, ' Se ie aefter me cym^S, he is be-foran me, forSan ^Se he waes £t ic gewurde.* *' He cwae*5)?a to Criste, " La leof, ic sceal beon gefullod aet ^inum handum, and]?u cymstto minum fulluhte." Crist ^a him geandwyrde, '^ Lffit nu Sus, and ge'Safa "Sis; swa unc gedafenaiS,]?aet wit gefyllon ealle rihtwisnysse.'* lohannes ^a geSafode pset hi

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John the Baptist/' Christ was not of woman born, but was of a maiden^ therefore was he not reckoned in this comparison. John, when he was grown up, would eschew the vices which men commit, and went to the wilderness, and there dwelt until he was full-grown, and there lived very rigidly: he drank neither wine, nor beer, nor ale, nor any of those liquors from which men become drunk ; but ate fruit, and what he could find in the wood. All his raiment was wrought of camels' hair. When he was grown to maturity, God's commandment came to him, that he should go to men, and preach baptism in forgiveness of sins, and should baptize the people who came to him with his own baptism, in which baptism there was no forgiveness of sin; and he should also declare concerning Christ's baptism, which was to come, in which all sins are forgiven.

John came then, as he had been commanded, to the river which is called Jordan, and cried to all the people, and thus said, '^ Repent your sins, and Jdo penance, for the kingdom of God draweth near," etc. These words he cried of Christ, because Christ's baptism washes the man both without and within : the water without, and the Holy Ghost within. John's baptism washed the man without, and not within, for he gave no forgiveness of sin, as Christ did through the Holy Ghost.

When Christ was thirty years old, he came on this day to John's baptism, at the river which is called Jordan, and would be baptized at his hands. When John saw him coming to him, he said of him, ^' Here cometh the Lamb of God, who taketh away and extirpateth the sins of the world. Of this one I said to you before, ^ He who cometh after me is before me, for he was before I was.'" He then said to Christ, ^^ O beloved, I should be baptized at thy hands, and thou comest to my baptism." Christ then answered him, ^^ Suffer it now thus, and consent to this; so it befitteth us to fulfil all righteousness." John then consented to baptize Christ.

Crist gefullode. paSa he gefuUod wies,]?a wearS seo heofori geopenod bufon his heafde^ and Codes Cast com on anre culfran hiwe^ and ges^ bufon Criste; and)^8 Fapder stemn clypode of heofonum, and]>us cwffi$, " pes is niin leofa Sunu, and he me wel lica*?."

Her sind hrsedlice gessede micele Codes wundra, and we behofiaS ^tet we wisra KLreowa trahtnunga be 'Sisum 'Singum understandan. lohannes cwseiS be Criste,)^8et he wsere Codes liimb, se'Se letbrude middaneardes sj^na. Grod sette on 'Ssere ealdan sS, and bet niman Eues geares lamb aet selcum hiwisce, and sni'San on Easter-tide, and wyrcan mid]?se8 lambes blode rode-t^n on heora gedyrum, and on oferslegum, and br^an J^set l^mb, and hit swa ^icgan; gif iter hwst Isefde, forb^rnan : and hi waeron "Sa]?urh]?8et gebletsode and gescylde wiiS deofol. pis nis nu alyfed nanum men to d6nne, forSan iSe]?8es lambes siege getUcnode Cristes siege. He ne wi^crode ongean, ne ne feabt ^e swi'Sor]?e lamb de'S^ ac ge-Safode swi'Se ge^yldelice p»t he waere geoffrod for ealles middaneardes synnum; forSi buton he iSrowode for lis, ne mihte ure nin cuman to Codes rice.

Criste wolde beon gefullod, na forSi "Se him neod wsere seniges fuUuhtes, forSi "Se he nffifre n^ne synne ne geworhte, ac he wolde mid his

eadmodnysse astellan "Sa bysne, f^aet nan cyning ne n^ rice man ne sceolde]?incan to huxlic ^set he gebuge to Cristes fulluhte, }?a^a hS sylf gemedemode J^set be wolde gebigan his halige heafod to his 'Seowan handmii. Da-"Sa he into iam waetere code, %a waes]?set wseter and ealle wyll-springas gehalgode]?urh Cristes lichaman to mum fiil-luhte. Micel wees Cristes eadmodnys, %a%a he com sylf to Sam Fulluhtere; and micel wses lohannes eadmodnys, '8ai$a he ne dorste Crist gefuUian, serSan Se he gehiten waes; ac forSi ye nan eadmodnys nis fulfremed, buton hire gefera beo gehyrsumnys, pa, gefylde heeadmodlice |?aet J?aet he ^ wi^Ssoc forhtigende. So Hselend cwse^S, "GeSafa J^eet ic beo gefuUod

When he had been baptized, the heaven was opened above his head, and the Spirit of God came in the form of a dove, and sat above Christ; and the voice of the Father cried from heaven, and thus said, ^^ This is my beloved Son, and he well pleaseth me."

Here great wonders of God are quickly said, and it behoves us to understand the commentaries of wise instructors concerning these things. John said of Christ that he was the Lamb of God, who should take away the sins of the world. God appointed in the old law and commanded a lamb of one year to be taken of every family, and slain on Easter-tide, and to make with the blood of the lamb the sign of the cross on their door-posts and on the lintels, and roast the lamb, and so eat it; if there were any left, to bum it: and they were then blessed through that, and shielded against the devil. This is not allowed now to any man to do, because the slaying of the lamb betokened the slaying of Christ. He resisted not, nor fought more than a lamb does, but consented very patiently to be sacrificed for the sins of all the world : because, unless he had suffered for us, none of us could come to the kingdom of God.

Christ would be baptized, not because he needed any baptism, for he had never wrought any sin, but he would by his humility set the example, that no king nor powerful man should think it too degrading to submit to Christ*s baptism, when he himself vouchsafed to bow his holy head to the hands of bis servant. When he went into the water, then was that water and all well-springs hallowed by Christ's body to our baptism. Great was Christ's humility, when he himself came to the Baptist; and great was the

humility of John, when he durst not baptize Christ, ere he was commanded ; but because DO humility is perfect, unless its companion be obedience, he then performed humbly that which he had before refused from fear. Jesus said, ^' Consent that I be baptized at thy hands

f let ISinum handum on wfietere, and "Su si'S'San, swa swa "Su

gewilnast^ beo aet minum handum gefullod]?urh "Sone Halgan

Cast: swa wit sceolon gefyllan ealle rihtwisnysse;"]?«t b

"Sa BO'San eadmodnysse.

Heofonas waeron geopeuode bufon Criste^'SaiSa he gefullod Wffis^ and him to com se Halga Gast. iEfire him waeron heofonas geopenode^ and aefre him waes se Halga Gast mid-wunigende : ac J^aet getacnaiS J^aet us bi'S geopenod heofonan rice aefter urum fulluhte^ and se Halga Gast,]^urh his gife, onbryrt ure m6d to selcere godnysse, gif we hine ne drifaS fram Gs mid yfelum weorcum.

peer com 'Sa stemn ^ses Fieder of heofonum, Sus cweSende, *' Des is min leofa Sunu, "Se me wel licaiS." So"S is |^aet se sealm-wyrhta to Gode gecwse'S, " Drihten, "Sine gecySnyssa sindon swi^ geleaflice." Hu mihte beon nmre gecySnys be Criste J^onne "Sser gedon wfes ? peer stSd se Sunu on "Ssere menniscnysse, and se Fseder clypode of heofonum, and se Halga Gast ni'Ser astah to Criste. paer wses '8a eal seo Halige Drynnys, seoSe is an God untodaeledlic. Se Feeder nis of n^num o'Srum gecumen, ac hg wses ffifre God. Se Sunu is of "Sam Feeder call ^eet he is, na geworht ne gesceapen, ac acen-ned eefre of %am Feeder, forj^an ie he is Sees Feeder Wisdom,]?urh "Sone he geworhte ealle gesceafta. Se Halga Gast is Lufii and Willa]?ees Feeder and]?ees Suna; and hi sindon ealle gelice mihtige, and eefre hf "Sry an God untodeeledlic :)nry on hSdum, and in on Godcundnysse, and on gecynde, and on eallum weorcum. Ne trucaS heora nEn ina Surh dnmihte, ac "Surh gecynde anre Grodcnndnysse hi wyrcaS ealle eefre an weorc. Nis na se Feeder mid]?eere menniscnysse befangen, ne se Halga Gast, ac se Sunu ana; 'Seah-hwee'Sere hi ealle "Sry \fadt geraeddon and gefremodon,]?eet se Sunu ana]^ menniscnysse underfeng.

Lytel wees se Halga Gast ge^uht, "SaSa he wees gesewen on Enre culfran anlicnysse, ac hwee'Sere he is swa micel]?eet h€ is iElmihtig God, and he gefylS]?urh hine sylfne ealle ISas

in water, and be thou afterwards, as thou desirest, baptized at my hands through the Holy Ghost: so we shall fulfil all righteousness;" that is the true humility.

The heavens were opened above Christ, when he was baptized, and the Holy Ghost came to him. Ever were the heavens opened to him, and ever was he co-existing with the Holy Ghost: but that betokens to us that the kingdom of heaven will be opened to us after our baptism, and the Holy Ghost, through his grace, will stimulate our minds to every goodness, if we drive him not from us with evil works.

There came then the Father's voice from heaven, thus saying, " This is my beloved Son, who well pleaseth me." True is that which the psalmist said to God, '^ Lord, thy testimonies are very faithful." How could there be a greater testimony of Christ than was there given ? There stood the Son in human nature, and the Father cried from heaven, and the Holy Ghost descended to Christ. There was then all the Holy Trinity, which is one God indivisible. The Father is not come of any other, for he was ever God. The Son is of the Father all that he is, neither made nor created, but ever bom of the Father; for he is the Wisdom of the Father, through whom he made all creatures. The Holy Ghost is the Love and Will of the Father and of the Son ; and they are all alike mighty, and those three ever one God indivisible : three in persons, and one in Godhead, and in nature, and in all works. Not one of them fails alone through weakness, but through the nature of one Godhead they all work ever one work. The Father is not invested with humanity, nor the Holy Ghost, but the Son only; nevertheless they all counselled and effected, that the Son alone should assume humanity.

Little did the Holy Ghost seem, when he appeared in the likeness of a dove, but yet he is so great that he is Almighty God, and he fills of himself all this world, as it is written of

woruld^ 8wa swa be him awriten is, ^^Grodes Cast gefylS ealre eortSan ymbhwyrft/* Mher Cristes "Srowunge and his upstige, com se Halga Gast bufan "Sam apostolum on fyres hiwe, and J^aet hSs call gefylde mid fyre, "Sjer "Saer hi inne Breton, swilce hit eal burne; and se Halga Gast "Sa heora ealra m6d, }^ 'Sffir-inne wseron,]?flet sindon, & hund manna and twentig manna^ swa onbryrde and onaelde,]?8et hi cu'Son sic gereord }^ on middanearde is, and hiSurh ^ne Halgan Grast ealle 1$a bee and ^ne wisdom awriton and asetton "Se Codes]?eowas raedalS geond ealle iSas woruld; and hi wseron swa gehyrte, ^sdt hi him ne ondredon na'Sor ne hse^enra cyninga]?eowracan, ne nanes cynnes pinunga, ac aefre hi bodedon {'am folce rihtne geleafan, and Godes maerSa, and his mildheort-nysse, o'S heora lifes geendunge.

Hwi com se Halga Grast "Sa on fyres hiwe ofer "Sam apo-stolon, and ofer Criste on his fiilluhte on culfran gelicnysse ? Nis "Sses Halgan Gastes gecynd o^pe micelnyss on "Sam hiwe wmiigende "Se he %a on gesewen wses, ac he com ofer Criste on culfran hiwe, forSi padt he wolde getacnian mid)^am)>8et Crist wffis on Swre menniscnysse swilSe li'Se and unhearm-geom. H€ ne cidde, ne he ne hrymde betwux mannmn, ne he SAce ne astyrede, ne he biterwyrde naes; ac mid ealre IrS-nysse and so^re lufe he drohtnode on "Sisum life. We rsBdaS on bocmn be "Saere cnlfran gecynde,)>set heo is swi^ gesibsum fugel, and unscse'SiSig, and baton geallan, and unreiSe on hire clawum; ne heo ne leofaiS be wyrmum, ac be eorSlicmn Wffistmum. For Saere ^nscaeSiSignysse wses se Halga Grast SBteowed bufon Criste on]?ffis fugeles hiwe. pa apostoli wseron gecorene and gesette Kireowas eallum mancjmne;]ia com se Halga Gast ofer him on fyres hiwe, to "Si pset hi sceoldon beon bymende and caue to Godes willan, and fomiman aelcne uniSeaw mid heora Kre, swa swa fyr fomim'S swa hwaet swa him to cymiS.

On twam hiwum waes se Halga Gast sBteowed, on culfran and on fyres, for)>ara get^cnungum iSe aelc cristen man hab-

birn, '^ The Spirit of God filleth the circumfereDce of all the earth." After Christ's passion and his ascension, the Holy Ghost came over the apostles in form of fire, and filled all the house with fire, where they sat within, so that it all burned; and the Holy Ghost then so stimulated and fired the minds of all those who sat therein, that is, one hundred and twenty men, that they knew every tongue which is in the world, and, through the Holy Ghost, they wrote and established all the books and the wisdom which God's servants read throughout all this world; and they were so animated that they dreaded neither the threats of heathen kings, nor torments of any kind, but they ever preached to the people right belief, and the glories of God, and his mercy, to their life's end.

Why came the Holy Ghost then in form of fire over the apostles, and over Christ at his baptism in likeness of a dove ? The nature and greatness of the Holy Ghost are not dwelling ia the form in which he was then seen, but he came over Christ in the form of a dove, because he would thereby betoken that Christ in his humanity was very meek and harmless. He chided not, nor cried he among men, nor stirred he up strife, nor was he inclined to bitterness ; but with all meekness and true love he lived in this life. We read in books on the nature of the dove, that it is a very peaceful and innocent bird, and without gall, and not fierce with its claws; nor lives it on worms, but on earthly fruits. For its innocence the Holy Ghost appeared above Christ in the form of that bird. The apostles were chosen and appointed teachers to all mankind; therefore came the Holy Ghost over them in form of fire, to the end that they might be ardent and prompt for God's will, and consume every vice with their lore, as fire consumes whatsoever comes to it.

In two forms the Holy Ghost appeared, in a dove's and in that of fire, for the qualities that every christian man shall

ban sceal,)>8et is,]?8et he hsebbe bilewitnysse "Saere culfran, and baebbe 80*86 sibbe to cristenum mannum, and beo butan biternysse, swa swa seo culfre is buton geallan, and ne be-gange n^n reaflac, ne niLnes mannes ne efate, 'Se ma ^e seo culfre de"8. Beo he eac onbryrd and byrnende on Godes lufe swa swa fyr, ^set he selc yfel on him sylfiim adwssce, and eac on oiSrum, J^aer ?aer he mseg; and gemetegie J^aet fyr 5a bilewitnysse,

\fset heo to sleac ne ny; and eft getemprie seo bilewitnys)?flet fyr, J?aet hit to reiSe ne sy.

Sume men sind ge^uhte bilewite, ac hi sind sleace : hi sind gesewene mid liiSnysse, ac heora liSnys is soSlice asolcennys and nytennys; ac se man iSe nsefS Godes Gast on him, he nis na Godes. Se %e facn lufu^, and smeaiS h^ he mage him sylfum gestrynan and na Gode, naefS he na culfran iSeawas, ac haefS ^ses blacan hremmes. Se "Se reaflac lufa'S, he biS glida, and na culfre. OSre lytic fugelas sind laessan)yonne heo sy, and hwae'Sere hi ofslea^ sum "Sing, hum "Sas fleogan; ne deS seo culfre na swii, ne leofa^ heo be nanum dea^. MiLre we mihton sprecan be ^sere culfran gecynde, gif hit to langsum naere. Uton habban segSer ge "Ssere culfran unscaeiS- "Signysse and 'Saes fyres bryne,]?aet we beon aefre scinende on bilewitnysse, and weallende on Godes lILre.

lu waeron sume gedwolmen ^e cwaedon]fast lohannes ful-luht waere n^te and betere 'Sonne %is fiilluht sy \fe nu stent on Godes cyrcan, forSi jftet Crist waes gefuUod on lohannes fuUuhte; ac hi dwelodon mid J^aere spraece. Naes nSn synne forgifenys on lohannes fiiUuhte; on urum fuUuhte beo% ealle synna adylegode. Hwi Sonne fuUode lohannes ? ForSi J?aet he sceolde Crist fiillian, se'Se ne beh5fode nimre synne for-gifenysse. Hwi fuUode he ^ ma manna]H>nne Crist aenne ? ForSi]^aet we ne sceoldon wenan ^s&t his fuUuht waere swa god,]7aet nan man ne moste beon on Sam gefullod buton Crist ana. Hwanon com lohanne)>aet fulluht? Fram Criste. Ealle Sing sind]nirh Crist geworhte. SoSlice swa swa he gesceop his %ene moder Marian, and siSSan waes geboren of

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SERMON ON THE LORD'S EPIPHANY. 47

have; that is^ that he have the meekness of the dove^ and have true peace towards christian men, and be without bitterness, as the dove is without gall, and commit no rapine, nor persecute any man, any more than the dove does. Be he also stimulated and burning for love of God as fire, that he may extinguish every evil in himself and also in others, wheresoever he may;

and let the fire regulate the meekness, that it be not too slack ; and again let the meekness temper the fire, that it be not too fierce.

Some men are thought meek, but they are slack : they appear with mildness, but their mildness is in sooth sloth and ignorance ; but the man who has not the Spirit of God in him is not of God. He who loves guile, and devises how he may gain for himself and not for God, has not the qualities of the dove, but has those of the black raven. He who loves rapine is a kite, and not a dove. There are other little birds less than it, and yet they slay something, flies at least; the dove does not so, it lives by no death. More could we say of the dove's nature, if it were not too longsome. Let us have both the innocence of the dove and the heat of the fire, that we may be ever shining in meekness, and burning with the lore of God.

Formerly there were some heretics who said, that John's baptism was greater and better than this baptism is which now stands in God's church, because Christ was baptiij^ed with John's baptism; but they erred with that speech. There was no forgiveness of sin in John's baptism : in our baptism all sins are extirpated. Why then did John baptize ? Because he should baptize Christ, who needed no forgiveness of sin. Why did he ever baptize more men than Christ only ? Because we might not imagine that his baptism was so good, that no man might be baptized by it save Christ only. Whence came baptism to John ? From Christ. All things are wrought through Christ. Verily as he created bis own mother Mary, and was afterwards bom of her, so

hire> swa eac he forgeaf psRt fulluht lohanne^ and wses eft gefullod set lohanne. Nses nanum men forgifen];8et he moste habban oWe gecwe'San his agen fulluht buton lohanue anum, and forSi he is gehaten lohannes se Fulluhtere. Hwilc fulluht sealde he ? His agen fulluht^ on nanre synne forgife-nysse^ ac to behreowsunge, and gearcuuge to Cristes fulluhte. pa men pe lohannes fullode^)^a wseron eft gefuUode on Cristes fulluhte, forSan Se hi ne mihton beon gehealdene]^urh lohannes fulluhte. Hwilc is ure fulluht)?e we beo^$ on gefuUode ? Ic cweiSe, Cristes fulluht. Feawa manna Crist sylf gefullode, ac he forgeaf 'Sone anweald his apostolon^ and eallum gehadedum mannum, pa^t hi sceoldon fuUian mid Codes fulluhte, on naman Ssere Halgan Drynnysse; and swa gefullod mann ne beo na eft

o'Bre sVSe gefullod, J?aet ne sy forsewen J^aere Halgan Drynnysse to-clypung.

Sume lareowas sindon beteran "Sonne sume, swa swa wseron)m apostoli; sume sind waccran, swa swa we beoS; nis hw»-Sere forSi l^aet fulluht, Se we nu mid fuUiaS, mislic,]?8et is, naSor ne betere ne wyrse]?urh urum geearnungum, forSan Se]7£et fulluht nis nanes mannes, ac is Cristes, seSe sefre is gSd,)?eah Se we w^e sindon. peah Se hwa wiSsace Crist sefter his fulluhte, oSSe heafod-leahtras gewyrce, ne Searf he beon eft gefullod, ac he sceal his syima bewepan, and mid soSre behreowsunge gebetan, sefter wisra lareowa tsecunge ; and he hsefS]?onne Godes rice.

preo healice Sing gesette God mannum to clsensunge: in is fulluht, oSer is husel-halgung, J^ridde is dsedbot, mid ge-swiccnnysse yfelra dseda, and mid bigencge g6dra weorca. pset fulluht lis a]?wehS fram eallum synnum, se husel-gang lis gehalgaS, seo soSe deedbot gehselS ure misdseda. Godes Seow, seSe had underfehS, sceal beon on Sa wison gelogod]?e God tsehte, and swa swa Sa wseron Se Godes gelaSunge serest gestaSelodon. DoS swa swa Crist tsehte. Gif se ULreow riht taece, do gehwa swa swa he taecS; and gif hS yfel bysnige, ne d6 ge na be his gebysimngum, ac d6S swa swa

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D he gave baptism to John^ and was afterwards baptized John. To no man was it granted to have or announce i own baptism, save to John only, and therefore he is called hn the Baptist. What baptism did he give? His own ptism, with no forgiveness of sin, but for repentance and)reparation to the baptism of Christ. Those men whom hu baptized were baptized again in Christ's baptism, be-iise they could not be saved through the baptism of John, hich is our baptism in which we are baptized ? I say, irist's baptism. Christ himself baptized few men, but he ire the power to his apostles and to all ordained men to ptize with God's baptism, in the name of the Holy Trinity; d let not a man so baptized be afterwards a second time ptized, that the invocation of the Holy Ghost be not con-nned.

Some teachers are better than others, as were the apostles; ne are weaker, as we are; yet the baptism with which we ptize is not on that account different, that is, neither better r worse, through our merits, because baptism is of no

man, t is of Christ, who is ever good, though we are weak. lOugh any one deny Christ after his baptism, or perpetrate Mlly sins, he need not be again baptized; but he shall ivail his sins, and with true repentance atone for them, wording to the teaching of wise doctors; and he shall then re God's kingdom.

rhree principal things God has appointed to men for puri-ition : one is baptism, the second is housel, the third is lance, with cessation from evil deeds and practice of good rks. Baptism washes us from all sins, housel hallows true penance heals our misdeeds. The servant of God 0 assumes orders should be disposed in the way taught by d, and as those were who first established God's church. as Christ taught. If the teacher teach right, let every do as he teaches ; and if he give evil example, do ye not his examples, but do as he teaches. Every teacher shall

he taBcS. iElc Ifireow sceal agyldan gescead Gode ealra ^aen manna sawla "Se him betehte syndon^ to-eacan his Sgenre sawie:]7onne gif "Sa lareowas wel taecaiS and wel bysnia^,]7onne beo? hi gehealdene. Gif hi mistaeca'S^ o'BSe mis-bysnia'S, hi forpaera'S hi sylfe.

Be "Baes folces gehyrsumnysse, cwae'B Crist to his lareowuoi, ^' Se "Be eow gehyrsuma'S^ he gehyrsuma'S me; and se "Se eow forsihS, h€ forsih'S me/' Uton beon gemyndige hwaet we Gode beheton on urum fulluhte. Nu cwe];st "Bu, *Hw©t behet ic 'Sa'Sa ic cild wees, and sprecan ne mihte ?' We rseda^ on 'Sam ealdum gesetnyssum, J^aet iSa halgan lareowas taehton]H)ne so'San geleafan)^am mannum)?e to cristendome gebugon, and axodon hi, hwae'Ber hi woldon wiiSsacan deofle, and on God gelyfan. Hi beheton)?£et hi woldon swa d5n, and wur-don 'Sa gefuUode on halgum fante, mid J^am behate. pa un-sprecendan cild hi fuUodon 'Surh geleafan)? 8e8 feeder and 'Saere meder, and se godfasder waes)?aes cildes forspreca and borb wifi God, J?aet hit heolde J?one cristendom be Godes taecunge; forSan "Se se cwyde is swiSe egeslic J?e Crist cwab'S, paet nSn ungefullod mann ne becym^S to 'Sam ecan life. Nu stent ^Seos gesetnys on Godes gela^Sunge,]?aet man "Sa unsprecendan cild fuUige, and hi beo% gehealdene]7urh oSra manna geleafan, swa swa hi waeron J?urh oiSra

manna synna geni'Berade ; for-"Ban Se hit biS twylic, hwaefier hit on life aiSolige o'Sl^aet hit J?am li^reowe mid geleafan andwyrdan mage.

We habbaS full swutele bysne J^ises Singes. Sum wTf waes Se com to Criste, and baed for hire dehter, }?e laeg on wodnm dreame. pa cwaeS Crist to hire, |>aet '* hit ndere na rihtlic)7aet man name his cildra hlaf, and wurpe hundum. Heo Sa andwyrde, Gea, leof Drihten, and J?eah-hwaeSere oft Sa hwelpas gelaeccaS];a cruman ^e feallaS of J^aes hlafordes beode. Da andwyrde se Haelend, and cwaeS, Eala Su wif, micel is Sin geleafa: getimige Se swa swa Su wilt. Hire dohtor wearS J^aerrihte gewittig/' pa waes seo dohtor gehaeled J?urh geleafan Saere meder; swa beoS eac Sa ungewittigan cild

render an account to God of the souls of all those men which are committed to him^ in addition to his own soul: then^ if the teachers teach well and give good example^ they shall be saved. If they misteach, or give evil example^ they destroy themselves.

Concerning the people's obedience, Christ said to his teach* ers, " He who obeyeth you, obeyeth me; and he who con-temneth you, contemneth me." Let us be mindful of what we promised to God at our baptism. Now wilt thou say, * What did I promise when I was a child, and could not speak ?' We read in the old institutes^ that holy teachers taught the true belief to those men who turned to Christianity, and asked them, whether they would renounce the devil, and believe in God. They promised that they would do so, and were then baptized in the holy font, with that promise. Un-speaking children they baptized through the belief of the father and of the mother, and the godfather was the child's sponsor and surety to God, that it should hold Christianity according to God's teaching; for the sentence is very awful that Christ spake. That no unbaptized man shall come to eternal life. Now this law stands in God's church, that unspeaking children be baptized, and they shall be saved through the belief of other men, as through other men's sins they had been condemned; for it is doubtful whether it continue in life until it can answer the teacher with belief.

We have a very manifest example of this thing. There was a woman who came to Christ, and prayed for her daughter who lay in a fit of frenzy. Then said Christ to her, that ^^ it were not right that one should take his children's

bread and cast it to the dogs. She answered, Yes, dear Lord, and, nevertheless, the whelps often lick the crumbs that fall from the master's table. Then answered Jesus, and said, O thou woman, great is thy belief: betide thee as thou wilt. Her daughter straightways became sane." Then was the daughter healed through the belief of the mother; so are

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gebealdene on 'Sam fullubte)?urh geleafan ^ses feeder and *88ere meder^ and 'Surh foresprsece J^ses godfseder. Se maesse-preost axaiJ)?aet cild, and cwcS, " WWacecst "Su deofie ?" Donne andwyrt se godfseder J^aes cildes wordum, and cweS, " Ic wi'Ssace deofle/' ponne axa'B he eft, *' Wi'Bsaecst "Su eallum his weorcum ?" H€ cwe^B, " Ic wifisace." He axa'S)?riddan si-Se, *' WHSsflBCst -Su eallum his getotum ?" He cwyS, " Ic wi'Ssace." ponne hcefS he wi'Ssacen, on 'Sisum "Srym wordum, deofie and eallum leahtrum. Donne axa'S he gyt, ^* Gelyfst 'Su on 'Saere Halgan Drynnysse and soSre Annysse ?" He andwyrt, " Ic gelyfe." Se Godes 'Sen befrin'S)K>nne gyt, ^^ Gelyfst 'Su pset we sceolon ealle arisan min urum lichaman on domes dsege, togeanes Criste, and]?8et 'Sser gehwE onfo edlean ealra his weorca, swa swa he £r on life geeamode?" He andwyrt, " Ic gelyfe." And se preost gefuUaiS J^aet cild mid]?isum geleafan. Hit wexS, and gBS<S forS, and ne cann)>yse8 geleafan n|[n 'Sing. Is nu forSi micel neod gehwto]7fiet hg leomige set his lareowe hH he his cristendom healdan sceole mid j^am so'San geleafan ; and hG hS mage deofol for-bugan and belle-wite, and geearnian)?8et ece lif and %a ecan myrh'Se mid Gode; forSan 'Se se apostol Paulus sprsec swiSe egeslice be Gngelyfedum manuum : h€ cwae'S, '^ pa 'Se Godes £ ne cunnon, and buton Godes se syngia'S, hi eac buton Godes ^ losiaS." And eft, " Se mann J?e God forgyt, God forgyt eac bine." Uton d6n forSi swa swa se ylca apostol tsebte, ^^ Genealseca'S to Gode, and God genealaeh'S to eow.'* And se sealm-sc5p (is mynega'S eft, 'Sus cweSende, •'Eadig hVS se wer seiSe bine ondraet God, and awent his willan to his bebodum."

To 'Syssere eadignysse, and to "Saere ecan eadignysse ge-bringe us se iElmibtiga God, seSe leofa^ and rixa*S g buton ende. Amen.

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also the witless children saved in baptism through the belief of the father and of the mother^ and through the sponsion of the godfather. The mass-priest asks the child, and says, ^'Dost thou renounce the devil ?" Then answers the godfather in the words of the child, and says, " I renounce the devil." Then again he asks, "Dost thou renounce all his works?'* He says, '^ I renounce." He asks a third time, " Dost thou renounce all his vanities ?" He says, " I renounce." Then will he have renounced, in these three sentences, the devil and all sins. Then he yet asks, " Believest thou in the Holy Trinity and true Unity?" He answers, "I believe." The minister of God inquires yet further, " Believest thou that we shall all arise with our bodies on doom's day before Christ, and that there every one will receive the reward of all his works, as he has merited in life ?" He answers," I believe." And the priest baptizes the child with this belief. It waxes, and goes forth, and knows nothing of this belief. It is now, therefore, very needful to every one to learn of his teacher, how he shall hold his Christianity with the true belief; and how he may eschew the devil and hell-punishment, and merit eternal life and eternal joy with God; for the apostle Paul spake very awfully concerning unbelieving men: he said, " Those who know not God's law, and sin without God's law, they shall also without God's law perish." And again, "The man who forgets God, God will also forget him." Let us do, therefore, as the same apostle taught, ^^Draw near unto God, and God will draw near unto you." And again, the psalmist reminds us, thus saying, '* Blessed is the man who feareth God, and turneth his will to God's commandments."

To this blessedness, and to the everlasting blessedness may the Almighty God bring us, who liveth and reigneth ever without end. Amen.

DOMINICA II. POST AEPIPHANIA DOMINI.

NUFTIE facte sunt in Ghana Galileae: et reliqua.

lohannes se Godspellere cwse^ on]7sere godspellican race, ptet ^' gifta wseron gewordene on anum tune ISe is geciged Ghana, on "Sam Galileiscan earde, and iser wsbs Marfa, }w9 Hselendes moder; se Hselend wses eac gela'Sod to pam gift-um:" et reliqua.

Se lareow Beda ewe's,]7set Drihten hine sylfne gemede-mode pset h€ to woruldlicum giftum gela^Sod com, and hi mid]>am forman tacne his wundra gehalgode, to "Si pmt he wolde geswutelian]?flet 'Sa giftu beoiS herigendlice, "Se for beam-teame beoiS gefremode swi'Sor]?onne for galnysse. iGfter gastlicum andgite Drihten com to giftum on 'Sisuni middan-earde, forSan "Se he 'Sa halgan gela'Sunge him to bryde geceas, swa swa se apostol to geleaffuUum folce cwse'S, ^^ Ic bewed-dode eow anum w/sre, J^set ge gearcian Griste an cl»ne maeden." Grist is se clsna brydguma, and his gela'Sung, padt is sec geleaffulle menigu, is his bryd, seoiSe aceniS daeghwomlice iSa gastlican cild)mrh geleafan and fulluht, and swa-'Seah "Surh-wunaiS on clsenum megShade.

pa giftu wseron gegearcode on iSam tune ^ is geciged Gh^a Galileiscre scire. Chlina is gereht, ^ Enda,' and Gali-lea, ' oferfsereid.' Audais twyfeald, J^set is, yfel and gSd. Tfel hvS se ^da)?e tndtcS ongean gSdnysse, and se ^da is g6d "Se mid lufe andaiS ongean yfelnysse, to "Si J^et he yfel onscunige, and g5d lufige. pa "Se)?us andiaiS ongean unriht, and fara'S fram leahtnim to mseignum, hi belimpa'S to iSam gastlicum giftum, past is, to Gristes gelaiSunge, seoiSe is ure gast-lice moder.

Win ateorode st "Sam giftum to ^i past Drihten mid selran wine pSL gebeoras gegladode, and his godcundnysse mihta mid);am tacne geopenode. Drihten cwaeiS to his meder, *' Fsemne, hwset is me and Se to ^an ?*' Swilce he cw«de, ' Ne wyrcS

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THE SECOND SUNDAY AFTER THE LORD'S EPIPHANY.

NUPTIifi factse sunt in Ghana Galilese : et reliqua.

John the Elvangelist says in this evangelical narrative^ that <' DuptisdA took place in a town which is called Cana, in the Galilean country, and there was Mary^ the mother of Jesus; Jesus was also invited to the nuptials^" etc.

The doctor Beda said^ that the Lord vouchsafed to come invited to a-worldly marriage, and hallowed it with the first token of his miracles, because he would manifest that that marriage is praiseworthy which is made

rather for the sake of a family of children than fbtlasit. According to its ghostly signification, the Lord came to a marriage in this world because he bad chosen the hply. church for his bride, as the apostle said to the believing people, ^' I have wedded you to a man, that ye may prepare for Christ a pure maiden/' Christ is the pure bridegroom, and his church, that is, the believing multitude, is his bride, who bears daily ghostly children through belief and baptism, and yet continues in pure maidenhood.

The marriage was prepared in the town which is called Cana of the Galilean province. Cana is interpreted j>Va/oii^, and Galilea, passing over. Jealousy is twofold, that is, evil and good. Evil is the jealousy which is jealous against goodness, and the jealousy is good which with love is jealous against evil, so that it may shun evil and love good. Those who are thus jealous against unrighteousness, and go from vices to virtues, belong to the ghostly marriage, that is, to Christ's church, which is our ghostly mother.

Wine was wanting at the marriage, that the Lord might gladden the guests with better wine, and open the powers of his divinity with that miracle. The Lord said to his mother, '^ Woman, what is with me and with thee in this ?" As if

seo menniscnyss "Se ic of "Se genam]?aet tltcn]?e "Su bitst, ac seo godcundnys]?e ic "Se mid geworhte. ponne min "Srow-ung-tima cymiS^ J^onne geswutelaiS seo tnenniscnys hire un-trumnysse.'

Hydriee sind gehatene wseter-fatu, forSan "Se on Greciscum gereorde is wceter geciged * ydor.' Eornostlice waBter get&-na{$ ingehyd haligra gewrita, J^set a'SweahiS his hlysteras fram sj'nna horewum. pa sUenenan wseter-fatu sind estfuUe heort-an haligra lareowa, pz, aheardiaiS on stanes gecynde ongean deoffellicum costnungum. i£t 'Sam giftuni ascortode win, forSan ^e seo ealde gecySnys ateorode on Cristes andwerd-nysse fram flffisclicum weorcum, and wearS awend to gast-licum 'Seawuni. S^a micclum swa win is deorwurSre]H)nne wseter^ swa micclum is Cristes lar, ^ he |nirh his andwerd-nysse his apostolum taehte, deorwmrSre "Sonne wsere seo ealde gesetnys^ iSe he J^urh Moysen gedihte; forSan "Se Moyses s wses flsesclic, and Cristes gesetnys is gastlic. Seo ealde s Wffis swilce scadu and get&nung; Cristes bodung is soSfsest-nys^ and gefyl'S gastlice swa hwset swa seo ealde gecjrSuys mid mislicum gesetnyssum getacnode.

^' iEt)mm giftum waeron gesette six stfienene wfleter-fatu, sefter iSsera ludeiscra clsensunge, healdende senlipige twyfealde gemetu, oiSSe J^ryfealde." Nis gecweden on iSam godspelle,];8et iSa wseter-fatu, sume heoldon twyfealde gemetu, sume J'ryfealde, ac ^nlipige hi heoldon twyfealde gemetu, o'SSe "Sryfealde; forSan 'Se "Sa halgan lareowas hwilon spreca'S be "Sam iEImihtigan Feeder and his Sunu^ hwHon swutollice embe iSfiere Halgan Drjmnysse; and peah "Se se Halga Gast ne beo swutollice genemned to "Sam Feeder and to "Sam Suna, swa-'Seah he biiS symle 'Sserto undergyten, forSan "Se he is heora begra Lufu and Willa^ aefre mid him h^m. pa ludeis-can waeron swa geSeawode psBt hi setton waeter-fatu on flora set heora gebeorscipum; and sceolde selc Se inn come his handa a'Swean^ £rSan %e he gesaete^ gif he buton tale beon wolde. pa wseron gesette for Sam {$eawe six staenene

he had said, ^The humanity which I have taken of thee worketh not the miracle which thou askest, but the divinity by which I have created thee. When my hour of suffering Cometh, then will the humanity manifest its weakness.'

Water-vessels are called hydriae, because in the Greek tongue water is called vSap. Now water betokens knowledge of the holy writings, which washes its hearers from the foulness of sins. The stone water-vessels are the devout hearts of holy teachers, which harden in the nature of stone against diabolical temptations. At the marriage the wine ran short, because the old law ceased in Christ's presence from fleshly works, and was turned to ghostly morals. By as much as wine is more precious than water, by so much is Christ's doctrine, which by his presence he taught to his apostles, more precious than was the old law, which he dictated through Moses; because the law of Moses was fleshly, and Christ*s institute is ghostly. The old law was, as it were, a shadow and a sign ; the preaching of Christ is truth, and fulfils spiritually whatsoever the old law by various precepts betokened.

*' At the marriage were placed six stone water-vessels, according to the purification of the Jews, holding singly two or three measures." It is not said in the gospel that the water-vessels held some two measures, some

three, but that they held singly two or three measures; because the holy doctors speak sometimes of the Almighty Father and his Son, sometimes manifestly of the Holy Trinity; and though the Holy Ghost be not manifestly named with the Father and the Son, he is, nevertheless, always understood therewith, because he is of both the Love and Will, and ever with them both. The Jews were so accustomed that they set water-vessels on the floor at their entertainments; and every one who came in must wash his hands before he sat, if he would be without reprehension. There were set for that custom six stone

wffiter-fatu set iSisum giftum. pa six w»ter-fatu getacnodon six ylda 'Syssere worulde. Seo forme yld wes fram AdEme aS Noe. Seo o^Ser yld wees fram Noe o* Abraham. Seo]nridde yld waes fram Abrahame aS Dauid. Seo feorSe fram Dauide o^Sl^aet Nabochodonosor hergode on ludeiscre leode, and hi hseftlingas to Babilone gelsedde. Seo fifte yld wss fram Babiloniscre heregunge o'S Cristes acennednysse sefter 'Saere menniscnysse. Seo sixte yld stent nu fram Cristes acennednysse^ mid ungewisre geendmige astreht o% Ante-cristes to-cyme.<

Mine gebro'Sra, utou sceawian nu hti "Sas six wseter-fata waeron afyllede mid halwendum waetere boclicra gewrita. Uton eac understandan hti pmt ylce wster wearS awend on wynsumum wines swaecce. Witodlice mihte Drihten aemtige fatu mid wine afyllan^ se'Se ealle 'Sing of nahte gesceop, ac he wolde swiiSor J^set wanne wieter to m^rlicum wine awen-dan^ and mid]?am geswutelian {'set he ne com to "Sy]fast he wolde towurpan "Sa ealdan se 0*8^ witegan^ ac wolde hi sefter gastlicum andgite gefyllan.

On angiune middaneardes wies Adam, pa slep Adam, {«t Eua wurde of his sidan gesceapen^ him to gemacan. Crist gewSt on "Sfiere rode, and his side wearS mid spere geopenad, and of iSsere fleowon)m gerynu)ie his gelaiSung wearS mid gesceapen him to clsenre bryde. On "Saere ylcan ylde wies Abel, Adames sunu, rihtwis and Gode andfenge,)?one ofsloh Cain his bro'Sor unscyldigne)^urh Endau. Seie nu aefter gastlicum andgite understent be Adame, swa swa we cwsedon, and l^set se maegslaga Cain getacnode]78era ludeiscra geleaf-leaste, iSe Crist mid nvSe acwealdon, and ^mt Abeles sl^ getScnode Drihtnes 'Srowunge, buton twyn he gemet)wt waeter to winlicum swsecce awend.

On "Ssere o'Sre ylde j^issere worulde wearS eal middaneard mid fl6des ylSum adylegod, for synna micelnysse, buton "Sam rihtwisan Noe anum, and his seofan hlwon,)ie on "Sam arce belocene waeron to anes geares fyrste; and hi siiSiSan eal

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water-vessels at this marriage. These six water-vessels betokened six ages of this world. The first age was from Adam to Noah. The second age was from Noah to Abraham. The third age was from Abraham to David. The fourth from David until Nebuchadnezzar warred on the Jewish nation, and led them captives to Babylon. The fifth age was from the Babylonian war to the birth of Christ, according to humanity. The sixth age stands now from the birth of Christ, extended with uncertain ending to the coming of Antichrist.

My brothers, let us now see how the six water-vessels were filled with the salutary water of bookly writings. Let us also understand how the same water was turned to the pleasant taste of wine. Verily the Lord, who created all things from naught, could have filled empty vessels with wine, but he would rather change the pale water to noble wine, and thereby manifest that he came not to overthrow the old law or the prophets, but in a ghostly sense would fulfil them.

In the beginning of the world was Adam. Then Adam slept, that Eve might be created from his side as a mate for him. Christ died on the cross, and his side was opened with a spear, and from it flowed the mysteries with which his church was created as his pure bride. In the same age was Abel, Adam's son, righteous and acceptable to God, whom mnocent his brother Cain slew through envy. He who now understands concerning Adam according to a ghostly sense, as we have said, and that the manslayer Cain betokened the unbelief of the Jews, who slew Christ through envy; and that the slaying of Abel betokened the Lord's passion, he, without doubt, will find the water turned to a pleasant taste.

In the second age of this world all the earth was destroyed by the waves of the flood, for the greatness of sins, except the righteous Noah alone and his seven inmates, who were shut in the ark for the space of a year; and they afterwards begat

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mancyn gestryndon. Gif we gleawlice^ seftergastlicum and-gite, tocnawa'S J^set se swymmenda arc get^node Codes ge-la'Sunge, and]>£et se rihtwisa Noe getacnode Crista and J^st jrSigende Q6d, pe "Sa synfullan adylegode, gebicnode J^st halige waeter ures fulluhtes, ^e ure synna adilega'S,]H)nne gewisslice bi'S (is awend J^aet oiSer wseter-fset to wunderlicum m^ne; forSan 8e we geseoiS ure clsensunge, and halgunge^ and rihtwisnysse gewitegode on 'Saere ealdan gereccednysse. Witodlice "Sa eahta menn^ ye se arc on his bosme ab^r^ wur-don ahredde wvS ^am ySigendum flode^ and ealle o'Sre eorS-lice gesceafta J^aet brade wseter adydde: swa eac nfi, "Sa "Se on Codes gelaiSimge geleaffulle 'Surhwunia'S, beoiS gehealdene wvS woruldlicum ySum and dwollicere deopnysse. Da un-geleaffullan, ^e buton Codes gelaiSunge dwoUice drohtniaiS, untwylice fonvurSa*? on ecnysse.

Precor humiliter quosque peritos, ne nos uituperent, eo quod historiam propter ignorantes tam aperte hie ponimus.

On ^tere]7riddan ylde afSndode God Abrahames gehyr-sumnysse^ and het]7set he name his leofan sunu Isaac^ and hine on linre dune him geoSrode, and ofsloge. pa, w»s Abraham buton elcunge gearo to Codes hiese^ and siiSode arodlice to iSaere dune "Se him God gewissode^ and his sunu samod. Efne, "SaiSa he "Ssere dune geneaUehte,];a cwse'S he to his cnihtum^ *^ AndbidiaiS her : ic and yh cild willaS & gebiddan aet J^sere stowe ^e lis God geswutelode." Isi^ ya, bser wudu to forbaernenne "Sa ofFrunge^ and Abraham haefde him on handa fyr and swurd. Isaac "Sa befran iSone faeder, and cwae'S^ ^' Efne her is fyr and wudu, min faeder, hwser is seo offrung ? " Abraham andwyrde, ^^ Min beam. Cod fore-sceawaiS him sylfum]?aere ons^Sgednysse offrunge/' Hwast "Sa, Abraham, "SaiSa hi to "Saere stowe comon, geb^ad his leofan sunu, and his swurd ateah, j^set he hine Code geoffirode. Efne "Sa Codes engel clypode of heofonum, and mid hluddre stemne cwaeiS, ^^ Abraham, ne astrece in

Hue hand bufon "Sam cilde, ne him nEne dare ne gedo. Nu ic oncneow J^set in Cod on-

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all mankind. If we wisely, according to the ghostly sense, perceive that the Swimming ark betokened God's church, and that the righteous Noah betokened Christ, and that the billowing flood, which extirpated the sinful, signified the holy water of our baptism, which extirpates our sins, then certainly for us will be changed the second water-vessel to wonderful wine; for we see our purification, and hallowing, and righteousness prophesied in the old narrative. Verily the eight persons, whom the ark bare in its bosom, were saved from the billowing flood, and the broad water destroyed all other earthly creatures: so also now, those who continue faithful in God's church will be saved from worldly billows and the abyss of error. The unbelieving, who live in error without the church of God, will undoubtedly perish to eternity.

Precor humiliter quosque peritos, ne nos vituperent, eo quod historiam propter ignorantes tam aperte hie ponimus.

In the third age God proved Abraham's obedience, and commanded him to take his beloved son Isaac, and offer him on a mountain, and slay him. Then was Abraham without delay ready at God's command, and journeyed quickly to the mountain that God had pointed out, and his son with him. Lo, when he drew near to the mountain, he said to his servants, ^^ Abide here : I and this child will pray at the place which God hath manifested to us." Isaac then bare wood to bum the offering, and Abraham had in his hand fire and a sword. Isaac then asked his father, and said, '^ Behold here are fire and wood, my father, where is the offering ?" Abraham answered, ^^My child, God will provide for himself an offering for sacrifice." Lo then, when they came to the place, Abraham bound his beloved son, and drew his sword, that he might offer him to God. Behold then the angel of God called from heaven, and with loud voice said, *'Abraham, stretch thou not thine hand above thy child, nor do him any harm. Now

dr^Sdst^ and ^xx ne Erodest J^inum Imcennedan suna for his haese." pa beseah Abraham underb^, and "Saer stSd an ramm betwux)^am bremelum, getiged be "Sam homum. He "Sa genSm iSone ramm, and Gode geoffrode for %am cilde. iEfter 'Sisum clypode eft Godes engel of heofonum to Abrahame,)ms cweiSende, ^^ God cwbb'S, Ic swSr)^iirh me sylfne, forSan "Se ^u)?as daede dydest, and 'Sinmn fmcennedan bearne ne Itrodest, ic gebletsige ISe, and)^inne ofspring ic ge-menigfylde swa swa steorran on heofenan, and swa swa sand-ceosol on s^cum strande. pin &£d solSlice g^ignaS his feonda gatu, and on 'Sinmn sffide beoiS gebletsode ealle eorS-lice maegSa; forSan "Se in gehyrsumedest minre stemne." Abraham ISa ham gecyrde, mid fosimdan bearne and mid gcere bletsmige.

We sceolon understandan on AbrahiLme)>one iElmihtigan Fseder, and on Isaace his leofan Sunu, ume Haelend Crist, be "Sam cwse'S se Heofonlica Feeder, '^ pes is min leofa Sunu, "Se me wel lica%." And we sceolon tocnawan on Isaaces offhmge Drihtnes'Srowunge, be Uam cwse'S se apostol Paulus, l^flet " God Fffider ne sparode his igenum Bearne, ac for & eallum hine to deaiSe sealde." It^&c bisr "Sone wuda to his agenum baemete, and his feder bendum ne wi^cwae'S; swa eac Crist waes gehyrsum his Faeder oS dea'S, and him sylf his rode ab^r. Naes "Seah IsiSc ofslegen, ac se ramm hine spelode, forSan "Se Crist waes un'Srowigendlic on)?aere God-cundnysse, and seo menniscnys §na dexS and sar for us 'Srowade; swilce se sunu waere geoffrod, and se ramm of-sniden. Ge sceolon eac gelyfan)>aet seo bletsung %e Grod behet Abrahame gaeS ofer tLs, and we sind AbrahlLmes s»d, swa swa Paulus,]7eoda l&eow, cwae%, ^^Eomostlice gif ge Cristes sind,]K)nne sind ge AbrahSmes saed, and aefter behi^te yrfenuman." purh Sis deope andgit tis bi-S awend pSBt 'Sridde waeter-faet to halwendum wine, mid)>am we magon ure mSd gastlice gegladian.

On Saere feorSan yide geceas Israhela folc him sylfiim

I know that thou fearest God^ and that thou didst not spare thine only-begotten son at his behest/' Then Abraham looked back, and there stood a ram among the brambles, tied by the horns. He then took the ram, and offered it to God for the child. After this the angel of God again called from

heaven to Abraham, thus saying, *^God hath said, I have sworn by myself, for that thou hast done this deed, and hast not spared thine only-begotten son, I will bless thee, and thine offspring I will multiply as the stars in heaven, and as the sand-grains on the sea strand. Verily thy seed shall possess the gate of his foes, and in thy seed shall all earthly tribes be blessed; because thou hast obeyed my voice.*' Abraham then returned home with his child sound, and with everlasting blessing.

By Abraham we are to understand the Almighty Father, and by Isaac his beloved Son, our Saviour Christ, of whom said the Heavenly Father, ^'This is my beloved Son, who well pleaseth me." And in the offering of Isaac we are to perceive the LfOrd*s passion, of which the apostle Paul said, that '^ God the Father spared not his own Child, but gave him to death for us all." Isaac bare the wood for his own burning, and refused not his father's bonds; so also was Christ obedient to his Father unto death, and himself bare his rood. Yet Isaac was not slain, but the ram took his place, because Christ was impassible in the Godhead, and the humanity alone suffered death and pain for us; as if the son had been offered, and the ram slain. Te are also to believe that the blessing which God promised to Abraham goes over us, and that we are Abraham's seed, as Paul, the teacher of the gentiles, sdd, " Verily if ye are of Christ, then are ye Abraham's seed, and heirs according to the promise." Through this deep signification, the third water-vessel will be turned for us to salutary wine, with which we may spiritually gladden our minds.

In the fourth age the people of Israel chose for themselves

Saul to cyninge, ongean Oodes willan,]^eah ISe he hit geiSyl-delice forbaere : and he wear? Gode ungehyrsuin, and nolde faran be his dihte. pa sprsec God to his witegan Samuhele 'Sisum wordum^ ^^HtL lange wilt -Su bewepan Saules srS,)K>nne ic hine awearp^ J^aet he Kng ofer Israbela ^Seode ne rixige ? Afyll "Sin elefset, and far to ^Ssere byrig Bethleem, to Isai: ic foresceawode of his sununi me gecorenne cyning. Far, and gelaSa Isai mid his siinum to Vinre onsaegednysse, and ic geswutelige ie hwilcne "Su to cyninge gehalgian scealt." Samuhel "Sa ferde, be Oodes hsese, to Bethleem, and God geceas Dauid of his seofon gebroSrum him to cyninge ofer his folce. Hwffit -Sa, Samuhel gehalgode Dauid to cyninge on middan

his gebro'Srum, and Godes Gast him wses on wuni-gende sefre of "Sam daege. Witodlice Godes Gast gewit fram Saule, and hine astyrode se awyrigeda gast fram Gode. SVS-"San asfter "San genam Saul micelne ni% to "Sam gecorenao Dauide, and ofthrsdlice hine acwellan wolde. Dauid wearS)^ of his earde aflymed, and Saul his symle ehte, oVlpaRt he on Usere dune Gelboe hine sylfne acwealde, and Dauid feng to his rice, and on "Sam Gode gecwemlice feowertig geara rixode.

Mfter gastlicum andgite we magon uudergytan on Dauide Cristes getlu;nunge: on Saules ehtnysse, {^sera ungeleaffiilra ludebcra ehtnysse ongean Crist and his gela^unge; and heora eorSlice rice wearB toworpen for heora mEndfiedum, aefter Saules gelicnysse. Cristes rice and his gela^unge stent on ecnysse ofer eallum -Seodum. Gif we "Sus understandaiS)?a ealdan gereccednysse,)H)nne biB ^tei wster tis awend to winlicum swsecce, forSan 'Se we tocnl^wa'S urne Cyning Crist, and his rice and ure rice "Sser awritene,]?ier we ser swilce be oSrum mannum gereccednysse rseddon.

On 'Ssere fiftan ylde middaneardes wearS)?fiet Israbela folc forscyldegod wiS heora Scyppend, and beah se cyning Sede-chias to hfie]>engylde, and Israhela folc samod, and on mis-licum forgfi^ednyssum ^one iGlmihtigan getyrigdon. pa

Saul for king, against the will of God, though he patiently endured it: and he was disobedient to God^ and would not walk by his direction. Then spake God to his prophet Samuel in these words^ " How long wilt thou bewail the fate of Saul^ when I have rejected him^ that he may no longer reign over the nations of Israel ? Fill thine oil-vessel, and go to the city of Bethlehem, to Jesse: I have provided me a chosen king from his sons* Go, and callJesse with his sons to thy sacrifice, and I will manifest to thee which thou shalt hallow as king." Samuel then went, by God's command, to Bethlehem, and Grod chose him David from his seven brothers as king over his people. So Samuel hallowed David as king in the midst of his brothers, and the Spirit of God was dwelling in him ever from that day. But the Spirit of God de* parted firom Saul, and the cursed spirit moved him from God. After that Saul entertained great envy towards the chosen David, and was

often desirous to slay him. David was then driven from his country, and Saul constantly persecuted him, until he slew himself in the mountain of Gilboa, and David succeeded to his kingdom, and in it reigned acceptably to God forty years.

In a ghostly sense we may see in David a sign of Christ: in Saul's persecution, the persecution by the unbelieving Jews of Christ and his church; and their earthly kingdom was overthrown for their wicked deeds, in likeness of Saul. The kingdom of Christ and of his church stands for ever over all nations. If we thus understand the Old Testament, then will the water be turned for us to a pleasant flavour, because we perceive our King Christ, and his kingdom, and our kingdom there recorded, where we had ere read the narrative as of other men.

In the fifth age of the world the people of Israel were guilty towards their Creator, and the king Zedekiah turned to heathenism, and the people of Israel with him, and by divers transgressions provoked the Almighty. God then sent the

sende God J^one Chaldeiscan cjrning, Nabochodonoaor^ mid ormfletre fyrdinge to Hierusalem^ and hi tobr^Scon)» burh gnindlinga, and)wet mxre Salomonea tempi forblemdon, and)K>ne msestan dsel J^ses folces ofslogon, and "Sone ofer-eacan hiSftlingas aweg gekeddon to Chaldea rice, pa^ cyninges smm hi ofslogon setforan his gesihSe, and hine si^Saa abknd-ne to Babilone gelseddon^ and "Sa madm-fatu)^8 temples ungerime^ gyldene and sylfrene, nud oiSram goldbordum foriS samod ferodon. Israhela folc %a I'eowde]nun cyninge Nabo-ehodonosor and his aeftergengum hund-seofontig geara, 0S]«t C3rru8 feng to rice, se asende]^ast folc ongean mad wmrBmynte to heora earde, and hSt M ge-edsta'Selian "Sabmrh Hierosalem, and]7aet tempi eft ar»ran mid his foltume. Hwset 'Sa lesosi Godes saceid, be iSss cyninges luese Cyres and fuhmne, ^ Israhela folc to earde gelsedde, and y^k bmrh-weaUas samod mid)mm temple ge-edstaiJelode, and Gh)des b^gengas ge-edniwode.

Se Babilonisca cjming, Nabochodonosor, ye]^aet synfnlle Godes folc sum acwealde and sum gehaeft to his rice gdaedde, getgcnode]>one deofol, ye

tSa synfiillan mislice fordS^^ and to his byrig, ytet is hell, gehffifte gelset, to gescyndnysse. Babilonia, seo Chaldeisca burh, is gereht 'gescyndnys/ Seo getScna'S helle, on ysdre beo'S symle gescynde)m "Se hire to cuma!S. Hierusalem is gecweden 'visio pads,' ysdt n^ ^ sibbe gesih'S/ peos Hierusalem hsdfde getScnunge 'Ssore heofon-lican Hierusalem, on 'Ssere is fnUremed sibb, to iatre we sind gelalSode, and we -Sider cuma'S untwylice, gif we kit cm and-weardan life geeamia'S. Das twS burh wrSriaS betwux him symle swa lange swa J^es middaneard stent. Hiarusalem win's for rihtwisnysse, and Babilonia win's ongean for ua-rihtwisnysse : seo oSer for solSfflestnysse, oSer for ydelnysse. Dsere heofonlican Hierusalem Cyning is Crist; yesre scand-lican Babilonian cyning is deofol, se geher^a'S y^k synfiillan, and gehsefte to)wre hellican bjrrig gel»t, to dec^icum "Seowte. Seo g6de burh^ Hierusidem, h«fS gSde ceaster-gewaran, and

Ch&Idean king Nebuchadnezzar with an immense army to Jerusalem^ and they destroyed the city to the gromid^ and burnt the great temple of Solomon^ and slew the greater part oi the people^ and the overplus they led away captives to the realm of Chaldea. The king's son they slew in his sight, and himself blinded they afterwards led to Babylon, and the innumerable costly vessels of the temple, of gold and silver, with other treasures they at the same time carried away. The people of Israel then served the king Nebuchadnezzar and his successor seventy years, until Cyrus obtained the kingdom, who sent the people back with honour to their country, and commanded them to re-establish the city of Jerusalem, and raise up the temple again with his aid. Then Jesus, the priest of Ood, at the behest of the king Cyrus, and with his aid, led the people to their country, and reestablished the high walls together with the temple, and renewed the service of God.

The Babylonian king, Nebuchadnezzar, who of the sinful people slew some and led others captive to his kingdom, betokened the devil, who in divers ways fordoes the sinful, and leads them captive to his city, that is, to hell, to confusion* BaSylon, the Chaldean city, is interpreted confusion. It betokens hdl, in which those are always confounded who go to it. Jerusalem is interpreted visio pacts, that is, sight of peace. This Jerusalem was a type of the heavenly Jerusalem, in which is perfect peace, to which we are called, and we shall undoubtedly go thither, if we merit it in the present life. TbeBe

two cities are ever at strife, eadi with other, as long as this world stands. Jerusalem fights for righteousness, and Babylon fights against her for unrighteousness : the one for truth, the other for vanity. The king of the heavenly Jerusalem is Christ; of the infamous Babylon the devil is king, who wars on the sinful, and leads them captives to the hellish dty, in deviUah thraldom. The good city, Jerusalem, has

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8eo yfele Babilouia bsefS yfele ceaster-gewaran. Sindon 'pesh 8ume menn pe belimpa'S to-Ssere heofonlicao Hierusalem, and 8wa-^ah mid sumere - Senunge]^nia% Babilonian ; swa swa wseron %a "Sry gelyfedan cnihtas, SidrSc^ Misac^ Abdenago, ^ NabochodoDOsor gesette bim to weorc-gerefan. Eft^ CrUt bebead]?set gehwE sceolde agildan "Sam casere pest him ge-byreS^ and Oode pset him gebyre'S. Petrus se apostol bead fSc on his pistole "Seowum mannum)^t hi waeron heora hlaforde getreowe and holde, waere se hlaford go6d^ waere he yfel. Sind eac sume Babilonisce ceaster-gewaran^ ye sume %enunga do^S J^sre heofonlican Hierusalem; swilee swa wseroD ludei pe Crist acwealdon & to alysednysse, and him sylfum to forwyrde; and swilee swa sind unrihtwise lareowas on Godes gela'Sunge^ be "Sam ie Crist cwfie^S on his godspelle, '^ DO'S swa swa hi tsdcscS, and ne 66 ge swa swa hi doS." pus sind gemengde]^a gSdan ceaster-gewaran and "Sa yfelan, swa swa com and ceaf^ o'Sl^aet se Dema cym^S, "Se gegaderaiS paPit clsene com into his berne,]?aet sind]?a rihtwisan into faeofonan rice, pset ceaf h€ forbsmS on unadwfiescendlicum fyre^ forSan Se "Ssera m^nfulra smic astih'S on ecnysse.

HiesuS; se meera Oodes sacerd, Isedde J^ses folces lafe sefter hnnd-seofontig geara fram Babilonia to heora earde^ and Hierusalem ge-edstalSelode; forSan Se ure Drihten lesus Chris-tuS; seSe is so'S Sacerd^ gelst]?a d^betendan^ aefter so'Sre d^bote^ to "Sflere uplican Hiemsalem, pe hS sylf getimbrode and geareode eallum "Sam pe bine lufiaiS. Untwylice on "Sisum andgite lis bi'S awend J^set fifte wseter-fset to wynsumum Wine, gif we cimniaS htl we]?a deofollican Babilonian forfleon ma-gon^ and becuman to 'Ssre heofonlican Hiemsalem.

On 'S«ere sixtan ylde wearS nre Drihten geflaBschamod and to menniscum men geboren, and on Sam eahteo'San diege his acennednysse hS waes

ymsnyden aefter Moyses ^, and on "Sam feowerteogeSan daege hS waes mid ^icum liksum to Grodes temple geferod, and mid bletsunge underfangen. Cristes ymsnydennys haefS maenigfealde getScnunga, and 8wa-1$eah

good citizens^ and the evil Babylon has evil citizens. Tet are there some men who belong to the heavenly Jerusalem and^ nevertheless, with some service serve Babylon ; as were the three believing youths, Shadrach, Meshach and Abed-nego, whom Nebuchadnezzar appointed as his work-reeves. Again, Christ conmianded that every one should pay to Caesar what was due to him, and to Ood what was due to him. Peter the apostle also, in his epistle, commanded serving-men to be true and faithful to their lord, whether the lord were good, whether he were evil. There are also some Babylonian citizens who perform some services to the heavenly Jeru* salem; such were the Jews who slew Christ, for our redemption, and for destruction to themselves; and such also are unwise teachers in God's church, of whom Christ said in his gospel, ^^Do as they teach, and do ye not as they do." Thus are mingled the good citizens and the bad, as com and chaff, until the Judge comes, who shall gather the clean com into his barn, that is, the righteous into the kingdom of heaven. The chaff he will burn in unquenchable fire, for the smoke of the wicked ascends for ever.

Jesus, the great priest of God, led the remnant of the people, after seventy years, from Babylon to their country, and re-established Jerusalem; because our Lord Jesus Christ, who is a true priest, leads the penitent, after true penitence, to the Jerusalem on high, which he himself constructed and prepared for all those who love him. Undoubtedly in this sense the fifth water-vessel will be turned for us to pleasant nrine, if we endeavour how we may flee from the devilish Babylon, and come to the heavenly Jerusalem.

In the sixth age our Lord was incarnated and bom as a luman being, and on the eighth day from his birth he was drcumcised, according to the law of Moses, and on the brtieth day he was with the lawful gifts borne to God's emple, and received with blessing. The circumcision of [Ihrist has manifold significations, and yet chiefly points to

smIJoHt belimp'S to 'Sam gemffiDelicum ^riste on Cisseit worulde geendunge, on iSsere bi'S seo galnys forwyrht, and on ISaere ablin'S selc h^emed^ and biS ure deadlica lichama awend to undea'Slicnysse^ and we beo'S^ sefter iSam gemffinelicum dSme^ geferode to gesih'Se J^ses godcundlican Msgen^rym-mes mid urum llu;um^ ^ast is, mid gSdum weorcum^ and we Bymle syS^an on "Sam heofonlicum temple {^urhwunia'S. Witodlice mid J^ssere getScnunge us bi'S awend)^8et sixte wseter-ffl&t to deorwufSum wfne, and we magou clypian soS-lice to Criste^]?iet bS sparode]^8et g6de win o^S his %enuin to-cyme,)^t hS scencS nu geond his gela'Sunge oS ende Ibises middaneardes.

pises godspelles traht spreciS gyt menigfealdlicor ymbe Vas wseter-fatu and heora getScnungum, ac we ondraeda^ us)«t ge "Sas foresffidan getScnuDga to gymeleaste doS^ gif we eow swiSor be "Sam gereccaiS. Se trahtnere cwi%,]?8et)wt gyftlice h& wses 'Sry-flere^ forSan "Se on Oodes gela'Sunge sind ytf st^as geeorenra manna. Se nySemysta st^pe is on ge-leaffiillum kewedum mannum^)>e on rihtum sinscipe wunialS, swi'Sor for bearn-teame]>onne for galnysse. Se oSer st^qpe is on wydewan-h£de,)^ »fter rihtre lewe on claennysse wunia'S, for begeate]^»s upplican Gfes. Se hehsta st^^ is on ms^^hlMies mannum^]w "Se fram cildhSde dsnlice Gode]>eowigende^ ealle middaneardlice gslsan forh6giaS.

^^ Se driht-ealdor cwflelS to Sara brydguman^ iElc man syHS on-foran dssge his g6de wfn^ and)^8et wSccre)K)nne %a ge-beoras druncnia'S ;]m so'Slice heolde J^aet g6de wf n o'S 'Siss/'

Se driht-ealdor getScna'S)ni ISreowas on Oodes gela'Sunge: hf tocnawa'S)H)ne swsecc Cristes lare^ h& micel tostent seo godspellice soSfaestnyss fram sceade -Saere ealdan £. So'Slice eal seo Ealde GecySnys waes witegung and getacnung fram Adame o'S lohannem Baptistam^ and witegode o%%e mid wordum o'S'Se mid weorcum Cristes menniscnysse and cris-

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THE SECOND SUNDAY AFTER THE LORD'S EPIPHANY, fl

the common resurrection on the ending of this world, at which lust will be extinguished, and at which all cohabitation will cease, and our mortal body will be turned to immortality, and we shall be, after the universal doom, borne to the sight of the divine Majesty with our gifts, that is, with good works, and we shall ever after continue in the heavenly temple. Verily with this signification the sixth water-vessel will be turned for us to precious wine, and we may truly cry to Christ that he has spared the good wine till his own advent, which he now pours out throughout his church till the end of this world.

The exposition of this gospel speaks yet more manifoldly concerning these water-vessels and their significations, but we fear that ye will treat witii heedlessness these before-said significations, if we relate to you further about them. The expositor says that the marriage-house was three-floored, because in God's church are three degrees of chosen men. The lowest degree is of beUeving laymen, who live in lavrful marriage, more for the sake of a family of children than of lust. The second degree is of widows, who after lawful matrimony live in purity for the attainment of the heavenly life. The highest degree is of persons of the virgin state, who from childhood purely serving God, despise earthly lusts. «

*' The lord of the feast said to the bridegroom. Every man giveth early in the day his good wine, and the weaker when the guests are drunken; but thou hast holden the g^od wine until now."

The lord of the feast betokens the teadieis in God's church: they know the taste of Christ's doctrine, how greatiy evangelic truth differs from the shadow of the old law. But the Old Testament was prophecy and betokening from Adam to John the Baptist, and prophesied either by words or by vorks the humanity of Christ, and life of christian men. But

teora manna lif. Ac ure m£i nis J^st wS ealle Oodes ge* corenan on iSam syx yldum);ys8ere worulde eow namcu'Slice gereccan; g6d we 161^*8^ gif we 'Syssera gemyndige beof, }^ ge nfi gehjrred habbaS.

^* pis tikcn worhte se Haelend on angynue his wundra, od {Sam Gralileiscan Ch&a, and geswutelode his wuldor^ and his leoming-cnihtas on hiue gelyfdon/' He geswutelode mid)^am tEcne)^8et hS is Wuldres Cyning^ and Brydguma Vasre halgan gelaiSunge, se^e c6m swa swa mann to gyftum ge-lalSod; ac he awende)^aet gesceaft^ swa swa iElmihtig Scyppend. And swa getrymde his leoming-cnihta geleafan Haelend Crist, seSe leofa'S and rixa'S mid Feeder and Halgum Graste S on ecnysse. Amen.

DOMINICA SEPTUAGESIMA.

DRIHTEN sffide)ns bigspel his leorning-cnihtum^ Vos cweSende^ Simile est regnum coelorum homini patri£EuniliaS| qui exiit primo mane conducere operarios: et reliqua. Se Haelend cwae'S)^aet heofenan rice waere gelic sumum hiredes ealdre, seSe ferde on £rne-merigen, and wolde hyrian wyrhtan into his wingearde : et reliqua.

Gregoflus se trahtnere cwae'S,]?aet)ns godspel haefS langne tige on his trahtnunge, "Sa hS wile mid sceortre race befSn, past hit to hefigtyme ne "Since paxn heorcnigendum.

Mine gebro'Sra, gelome ic eow saede)?aet heofonan rice ge-tScna'S yaa andwerdan gela'Sunge, forSan ^ rihtwisra manna gegaderung is gecweden heofenan rice. Se hiredes ealdor is ure Scyppendy seSe gewylt "Sa "Se he gesceop, and his gecore-nan on]nsum middanearde geSgnaiS, swa swa hlaford his hired on his healle. He haefS }?one wingeard gewislice ealle "Sa gelea£fullan gela'Sunge, swa swa se witega cwae'S Isaias, '^ So'Slice Godes wfngeard is Israhela htwraeden." Mid]mm

h is not ^thin our capacity to recount to you by name all God's chosen in the six ages of this world ; good we account it, if we are mindful of these of whom ye now have heard.

"This miracle Jesus wrought in the beginning of his wonders, in the Galilean Cana, and manifested his glory^ and his disciples believed in him/' He manifested by that miracle that he is the King of Glory^ and Bridegroom of the holy church, who came as a man invited to the marriage; but he tamed the creature as Almighty Creator. And so confirmed the belief of his disciples Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost to all eternity. Amen.

SEPTUAGESIMA SUNDAY.

THE IX)RD spake this parable to his disciples, thus saying. Simile est regnum coelorum homini patrifamilias, qui exiit primo mane conducere operarios : et reliqua. Jesus said that the kingdom of heaven was like unto a chief of a household, who went out at early mom, and would hire workmen into his vineyard, etc.

Gregory the expositor said that this gospel has a long series for its exposition, which he will comprise in a short discourse, that it may not seem too tedious to the hearers.

My brothers, often have I said to you that the kingdom of heaven betokens this present church, because a gathering of righteous men is called the kingdom of heaven. The chief of a household is our Creator, who rules those whom he has created, and owns his chosen in this world, as a lord his household in his hall. He has certainly for a vineyard all the believing church, as the prophet Isaiah said, ^* Verily God's vineyard is the house of Israel.'^ By that name is

naman is gesmitdod eal Codes folc Be ^Sam w&geaidr cwfle'S Drihteu to ludeiflcre "Seode, *^ Ic tecge eow, ^t Oodes rice hVS eow setbrodeDy and hiS forgyfen ^re "Seode ^e hk waestmas wyrca^/' pes wiogeard sprytte Grodes gecorenan, fram 'Sam rihtwUan Abel oS iam endenextan balgan "Se od ende J^yssere worulde acenned bilS^ swilce he swa fela Wuh bSga getyddrode. Witodlice 'Sass hiredes ealdor gehyrde wyrhtan into his wlngearde on ferae-merigen, eft on midcni, and on midne ds^, on n6n-tide, and on "Ssere endlyftan tide; forSan pe he fram frym'Se middaneardea oS hia geeudnnge ne ablin'S to asendenne bydelas and lare^was to kmnne his foky)wt hf symle]m misweaxendan bogas of-ascr^ldian^)«t & toweardan

"Seonde beon. Witodlice gif se wingeard niefS)H)ne ymbhwyrft, and ne biS onriht gescreadod^ ne l»S hS wffistmbiere^ ac for hr^iSe awilda'S. Swa eac Godes folc^ buton "Sa lareowas screadian symle "Sa leahtras)nirh heora lare aweg, ne bi% J^set liewede folc wsestmbaere on gSdum weorcanu Eomostlice se ^-merigen wss fram Adam oiS Noe, se undem fram Noe 0*$ AbrabSm, se middfleg fram AbraUun oS Moysen, se non fram Moyse oS Drihtnes to-cyme, seo endlyfte tid fram Drihtnes acennednysse oS ende Jdses middaneardes. Drihten sende his wyrhtan on eallnm)nsum foressedum tidmn to begfinne his wfngeard; forSan "Se he asende £rest heab-fiederas to Uerenne his folc^ and silSSan^ ^ce lareowas and witegan, and set nextan his apostolas^ and 'Surh %a his folces "Seawas beeode, swilce hS 'Surh wyrhtan on wf ngeardes Ing-gencge swunce.

iElc ISsera manna ^e mid rihtam geleafan god weorc beeode wes untwylioe 'Sises wingeardes wyrhta. Se merigenlica tilia, and J^sere "Sriddan ttde^ and)>8ere sixtan, and -Ssere nigo'San^ geticnia^ padt ealde Ebreisce folc, ye fram frym'Se middaneardes mid rihtum geleafan God wurSode, swilce h! swuncon on wtngeardes biggencge mid gecneordlicere teo-Imige. To tore endlyftan tide soiSlice wurdon pa. hae'Senan geclypode, and)mm wees ges6i, *^ To hwi stande ge her ealoe

declared all Ood's people. Of the vineyard the Lord said to the Jewisli nation^ ^^ I say unto you, that the kingdom of God shall be withdrawn from you, and given to the people who cultiTate his fruits.** This vineyard produced God's chosen, from the righteous Abel to the last saint which shall be bom at the end of this world, as if it sent forth so many me-boughs. Verily the chief of the household hired workmen into his vineyard, at early morn^ again at the third hour, and at mid-day, at noontide, and at the eleventh hour; because from the beginning of the world till its ending, he ceases not to send messengers and teachers to teach his people, that they may constantly prune off the misgrowing boughs, that the future ones may be thriving. Verily if the vineyard have not compass, and be not rightly pruned, it will not be fruit-bearing, but will very soon become wild. In like manner the people of God, unless teachers constantiy prune away sins by their teaching, the lay-people will not be fruit-bearing in good works. Verily the early morn was from Adam till Noah, the third hour from Noah till Abraham, the mid-day from Abraham till Moses, the noon from Moses till

the Lord's advent^ the eleventh hour from the birth of the Lord till the end of this world. The Lord sent his workmen at all these aforesaid times to cultivate his vineyard; for he sent first patriarchs to teach his people, and afterwards teachers of the law and prophets, and at last bis apostles, and through these cultivated the morals of his people, as if by workmen he had laboured in the cultivation of a vineyard.

Each of those men, who with right belief cultivated good works, was undoubtedly a workman of this vineyard. The morning husbandman, and those of the third hour, and of the sixth, and of the ninth, betoken the old Hebrew people, who from the beginning of the world have worshiped Grod with right belief, as if they had laboured on the cultivation of the vineyard with diligent tilling. At the eleventh hour verily the heathen were called, and to them was said, ^^ Why stand

daeg ydele ?" pa hsB'Senan stodon ealne daeg ydele^ forSan Ve bi forgymeleasodon)^8es ecan lifes teolunge on swa l£ng-Bumere tide middaneardes. Ac anderstanda'S htL hi and-wyrdan J^ss wingeardes hlaforde: hi cwsdon^ ** ForSan]?e nan man tis ne hyrde/' Witodlice nss n& beahfseder, ne nan witega asend to ha&Senum folce,)^e beora gedwyld beloge^ ^r Drihtnes to-cyme)^urh bis menniscnysse. Hwset is to cweSenne, {^set n^n man & to "Sam wingearde ne gebyrde^ buton l^ffit nlui man & ne bodade lifes weig ?

Mine gebro'Sra, bwylce beladunge mage we habban, gif we gSdra weorca geswicaS, we "Se fram cild-cradole to Godes geleafan comon ? We magon eac ISas ylcan mislicnyssa 'Ssra fores^ra tida to Snum gehwylcum menn]mrh bis ylda tidum todffilan. Witodlice ures andgites merigen is ure cildb^^ ure cnibtblLd swylce undem-tid^ on pam, astibS ure geogoS, 8wa swa seo sunne deS ymbe)>aere "Sriddan tide; ure fulfire-meda waestm swa swa middaeg, forSan Se on midne dsg biS seo sunne on "Sam ufemestum ryne stigende, swa swa se fill-fremeda wsestm biS on fulre strencSe]^Snde. Seo nSn-tid biS ure yld^ forSan Se on n6n-tide asihS seo sunne, and S«8 ealdigendan mannes msegen biS wanigende. Seo endlyfte tid biS seo forwerode ealdnyss,)»am deaSe genealsecende^ swa swa seo sunne setlunge genealsehS on)>8bs dseges geendunge. Eornostlice J^onne sume beoS gelaedde on cildblide to gSdum %eawum and lihtum life^ sume on

cnihtb^e, sume on geSun-genum wasstme^ sume on ylde, sume on forwerodre ealdnysse; J^onne biS hit swylce bi beon on mislicum tidum to Sam win* gearde gelaSode.

Mine gebroSra^ bebealdaS eowere Seawas, and gif ge gyt Godes wyrbtan sind, sceawiaS. Smeage gehwilc hwset hg deS, and behealde hwseSer be on Godes wingearde swince. Se Se on andwerdum life him sylfum teolaS^ and na Gode, ne com se na gyt binnon Godes wingearde. pa tyliaS soS-lice Gode,]?a Se ne secaS beora agen gestreon Surh gytsunge, ac smeagaS ymbe Godes teolunge^ hu bi magon unribt alec«

yebcre all day idle?*' The heathen stood all day idle, because they had neglected the cultivation of eternal life during so long a time of the world. But understand bow they answered the lord of the vineyard: they said, " Because no man hath hired us." For there was no patriarch, nor prophet sent to the heathen people, who might refute their error, before the Lord's advent through bis humanity. What is it to say, that no man hath hired us into the vineyard, except that no man hath preached to us the way of life ?

My brothers, what justification can we have, if we abstain from good works, we who from the child-cradle came to God's belief? We may also divide the same unlikenesses of the before-said times according to the periods of every man's age. The morning of our understanding is evidently our childhood; our boyhood is, as it were, the third hoiur, on which rises our youth, as the sun does about that time; our complete growth as mid-day, for at mid-day the sun is rising in his highest course, even as complete growth is flourishmg in fiill strength. The noon-tide is our age, for at noon-tide the sun sinks, and the senescent man's power is waning. The eleventh hour is worn-out age, approachiug to death, as the 8un approaches its setting at the day's ending. Verily some are led in childhood to good courses and righteous life, some in youth, some in mature growth, some in age, some in worn-out agedness ; then is it as though they had at divers times been called to the vineyard.

My brothers, behold your conduct, and see if ye yet are God's workmen. Let every one consider what he does, and behold whether he labours in God's vineyard. He who in the present life toils for himself, and not for God, is not yet come within God's vineyard. They truly toil for God who seek not

their own gain through covetousness, but meditate on God's tillage, how they may suppress unrighteousness

gan, and rihtwisnysse fyrSrian^ o^Srum menn fremigan mid gecneordnjrsse "Sflere solSan lufe^ and "Sa "Se caria'S mid wacelam mSde hU hi 0*8111 manna sawla Code gestrjman^ and mid him to "Sam ecan life gelsedan. Se 'Se him sylfum leofaiS^ and se iSe on his fleesclicum lustum]i% rihtlice bS is ydel ge'Sread; forSan "Se he ne teolatS n&es wasstmes pms godcundlican weorces.

pa ISe mid gymeleaste heora dagas aspenda'S^ and nella'S Gode lybban o'S heora endenextan ylde, hi standa'S ydele oS "Sa endenextan tide. To swilcum sleacum cweS se hiredes ealdor^" To hwf stande ge her ealne daeg ydele ?" Swiloe hg swutellice cwsede, * 6if ge noldon Gode lybban on cildbllde, ne on geogoSe^ gecyrra'S nli hnru-'Singa on ylde to lifes wege^ nu ge habba'S hwSnlice to swincenne/ And swa-iSeah "Sylliee gela'Sa'S se hiredes hiaford, and forwel oft hf onforS heora edlean hra'Sor, forSan 'Se hi gewita'S to heofenan rice hrsed-licor]K)nne ^5a "Se fram cildhade Gode ^eowodan. Witodlicc se scea'Sa ^ mid Criste]?rowade^ and on htne geljrfende his synna geandette, com on "Sfiere endlyftan tide^ na "Surh ylde, ac 'Surfa yfelnysse. Scyldig be waes to hellicere susIe for his mSndeedum, ac h€ geandette his synna Drihtne sylfum on "Siere rode-hengene mid fullum geleafan, and Cristes mild-sunge]?isum wordum absed, '^Drihten, beo min gemyndig]K)nne "Bu cymst to "Binum rice." Diihten him andwjnrde, ^^ SoS ic ^e secge, nu to-daeg]ni bist mid me on neonceua wange."

Witodlice fram "Sam endenextan ongann se hiredes ealdor to agyldenne]K)ne pening, 'Sa'Sa h€ gelsedde]K)ne scea^an into heofenan rice, £rSon "Se he Ifiedde Petrum aSie his o^re apostolas, and rihtlice swa, forSan iSe se scea'Sa geljrfde on "Sam timan on Crist,]?a'Sa his apostolas on mycelre twynung waeron. Eala hli fela heahfsederas ser Moyses £ rihtlice leofodon, and hli fela witegan under ysere se Qode gecwemlice drohtnodon, and hi swa-'Seah nseron getedde to heofonan rice £rSan "Se Drihten ni'Ser-astlUi, se"5e neorxena wanges

and further righteousness^ and benefit other men with the diligence of true love, and they who care with watchful mind bow they may gain the souls of

other men to God, and lead them with them to everlasting life. He who lives for himself, and he who lies in his fleshly lusts, is rightly accused of idleness; for he cultivates no fruit of divine work.

They who with heedlessness waste their days, and will not live to God till their last age, stand idle till the last hour. To such slack ones the chief of the household says, '* Why stand ye here all day idle ?" As if he had manifestly said, ^ If ye would not live to God in childhood, nor in youth, turn now at least in age to the way of life, now ye have but little to labour/ And, nevertheless, the k)rd of the household calls such ones, and very often they receive their reward sooner, for they pass to the kingdom of heaven more speedily than those who have served God from childhood. Yerily the thief who suffered with Christ, and, believing in him, confessed his sins, came at the eleventh hour, not through age, but through evil. Obno^ous he was to hdlish torment for his deeds of wickedness, but he confessed his sins to the Lord himself on the cross with full belief, and in these words prayed for Christ's mercy, '^ Lord, be mindful of me when thou comest to thy kingdom/' The Lord answered him, *^ Verily I say onto thee, now to-day thou shalt be with me in paradise."

Verily from the eleventh hour the chief of the household began to pay the penny, when he led the thief into the kingdom of heaven, before he led Peter or his other apostles, and rightly 80^ for the thief believed in Christ at a time when his apostles were in great doubt. Alas, how many patriarchs before the law of Moses rightly lived, and how many prophets under the old law passed their days acceptably to God, and yet were not led to the kingdom of heaven before the Lord descended, who by his own death opened the fastness

faesten mid his Sgeuum dea'Se geopenode, and hi "Sa mid lang-sumere elcunge heora mede underfengon,)^a iSe we buton elcunge, f^serrihte swa we of urum lichaman gewitatS^ under-£0*8. SoiSlice "Sa ealdan heahfsederas and ge'Sungene witegan bseron "Sa byrSeue and "Sass dieges h^etan^ forSan "Se hi fram anginne middaneardes o'S Cristes to-cyme on hellicere cly-sunge andbidodon,)>eah "Se hi on AbrahEmes wununge buton pinungum for heora godnysse wunedon, and swilce aefter ceorunge)K>ne pening underfengon, 'Sa'Sa hi aefter langsumere tide to heofonan

becomon. Witodlice ne underfeh^ i^ ceorigende sawul Codes rice, ne nan ceorian ne mseg, seSe to "Sam becymiS. Ac]?8era ealdfsedera ceorung is to under-standenne heora gnornung,)^t hi rilitlice for heofonan rice leofodon, and swa-^Seah mid langsumere elcunge hit imder-fengon. We so'Slice^]fe to ^tere endlyftan tide comon, sefter mrum geswince^ nateshwSn ne ceoria'S, and we underfoS)K>ne pening, forSan we iSe cuma'S sefter]?fies Haelendes mennisc-uysse, we beo'S gelsedde to his rice]^fierrihte asfter urum forS-siiSe, gif we asr on life rihtlice leofodon; and we "Sonne buton yldinge underfo%]?8et ^ast Sa ealdfeederas sefter langsumere elcunge underfengon: be Sam cwseS se hiredes ealdor^ ^^ Ic wille syllan Sisum endenextum eal swa micel swa ^."

And forSan J^e seo onfangenes J^abs rices is of Grodes g6d-nysse, rihtlice is her bseftan gecweden on endebyrdnysse]?ffis godspelles, ^^ La hU, ne mot ic d5n]?ast ic wille ?" Dyslic bi'S mannes ceas ongean Godes gSdnysse. Sum ceorung mihte beon, gif he his behEt ne gelseste, and nan, ISeah "Se he mare ne sealde. Be "Sam is gytgelimplice gecweden," OSSe Sin ^e is yfel, forSan ^ ic eom g6d ?" Ne onhebbe hine nan man on his weorcum, ne on langsumum "Seowdome, yonne seo So'Sfsestnys clypaS, ^' }>us beo'S]?a endenextan fyr-meste, and]7a fyrmestan endenexte." Efne nu, "Seah we witon hli fela g6d, oSiSe hli micele we gefremodon, nyte we "Seah gyt mid hwylcere smea'Sancelnysse se upplica Dema ISa afiSn-

[paradise, and they then, after a longsome delay, received deir reward, which we without delay, straightways as we apart from our bodies, receive. Verily the old patriarchs ind venerable prophets bare the burthen and beat of the day, or they froua the beginning of the world till the advent of ^Jhrist waited in the enclosure of hell, though, for their good-less, they dwelt in Abraham's dwelling without torments, md, as it were, after murmuring received the penny, when ifter a longsome time they went to heaven. Verily no mur-nuring soul receives God's kingdom, nor may any one nurmur who comes to it. But by the murmuring of the old athers is to be understood their mourning, because they had rightly lived for the kingdom of heaven, and yet received it ifter a long delay. But we, who come at the eleventh hour, ifter our labour, murmur not at all, and we receive the penny, l>ecause we who come after the humanity of Jesus will be led to his kingdom immediately after our death, if we have previously lived rightly in life ; and

we then without delay shall receive that which the old fathers received after long expectation : of these the chief of the household says, ^^ I will give to these last as much as to thee.*'

And because the reception of the kingdom is of God's goodness, it is here afterwards rightly said in the course of the gospel, '* What, may I not do what I will ?" Foolish is man's contention against the goodness of God. Some murmuring there might be, if he performed not his promise, but none though he gave not more. Of this it is yet justly said, ** Or is thine eye evil because I am good ? " Let no man exalt himself on his works, nor on long service, when the Truth exclaims, '^ Thus shall the last be first, and the first last." Lo now, though we may know how much or how great good we have performed, we know not yet with what scrutiny the Judge on high will try it; and surely it is for

daS I and witodlice gehwilcum men itf dearie to bliflsigenne,)^ah "Se he endenext on Codes rice sy geendebyrd.

pises godspelles geendung is swi-Se ondrsedendlic : '^ Fela Bind gela'Sode, and feawa gecorene/' Drib ten ewe's on oSre stowe, ysdt '* fela cuma'S fram east-dsele and fram west-daele, and geresta'S mid jmm heahfeederum^ AbrahEme, and Isaace, and lacobe^ on heofenan rice/' Hwset eac]7es ylca trahtnere, Gr^^rius, on somes oSres godspelles trahtnunge, ewe's,]7st swa micel werod menniscra manna sceal astigan]?set heofou-lice rice, swa fela swa 'Sssra gecorenra engla on heofonum belifon sfter "Ssra mSdigra gasta bryre. peah iSa gecorenan Godes cempan sind feawa geSuhte on andwerdum life betwux flaesclicum mannum^ "Se beora lustum gehyrsumia'S^ ac bi ne beo'S feawa 'Sonne bf gegaderode beoS. Ne gedafena'S {mm gastlicum]?aet bi 'Sam flssclicum geefenlecon^ ne bi buxlice forseon^ forSan 'Se we geseotS bwaet nu to-dieg is^ ac we nyton bwast to-merigen biS toweard. Forwel oft cy m'S se beeftan &, ^ lis mid swyftnysse gSdre drobtnunge forestepi^; and we earfo^ce bim filiaS to-merigen, seSe nfi to-daeg is ure folgere geSubt* Witodlice 'Safia se forma cyiSere, Stepbanus, for Gk)des geleafan gest&ied waes, Saulus beold ealra -Seera st^ nendra bacelan, and swa-'Seab Pftulus si'Si^an forest6p Ste-

phanum on Godes gelaSunge mid menigfealdum geswincum, ^ne ^hS isr ebtende martyr gemacode.

Twfi "Sing sind]>e we sceolon carfullice scrutnian : eerest,)«t lire nSn be him sylfum to dyrstelice ne truwige; sy^S-San, ^aet ure nSn be bis nextan ne geortruwige, "Seah -Se be on leahtrum befeallen sy; forSan pe lis sind uncu'Se pa, micclan welan Grodes mildbeortnysse. pyssere mildbeortnysse welau besceawode se sealm-sceop^ VvXa, he to Gode]7us clypode, ** Min Gefylsta, "Se ic singe, forSan iSe Su, God, eart min Andfenga, min God, and min Mildheortnyss." Efne se psalm-wyrbta understSd on hwilcum gedeorfum Jiis mennisce lif is gelogod, and forSi clypode God his Gefylsta. He gecigde Drihten bis Andfenga, forSan "Se he underfehi^ lis into ecere

every man greatly to rejoice, though he be placed last in order in the kingdom of God.

The ending of this gospel is very awful: ^' Many are called, and few chosen." The Lord has said in another place, that ^'many shall come from the east part and from the west part, and shall rest with the patriarchs, Abraham, and Isaac, and Jacob, in the kingdom of heaven." And the same expounder also, Gregory, in the exposition of another gospel, said, that as great a number of human beings shall ascend to the heavenly kingdom as there was of chosen angels remaining in heaven after the fall of the proud spirits. Though the chosen champions of God seem few in the present life among fleshly men who obey their lusts, yet are they not few when they are gathered. It befits not the ghostly to imitate the fleshly, nor contumeliously to despise them, for we see what is now to-day, but we know not what is to come to-morrow. Very often he comes after us, who had preceded us in swiftness of good conduct; and we with difficulty follow him tomorrow who to-day seems to be our follower. For when the first martyr, Stephen, was stoned for God's faith, Saul held the garments of all the stoners, and, nevertheless, Paul afterwards preceded Stephen in God's church with many labours, whom he had before persecuting made a martyr.

There are two things that we should carefully attend to: first, that none of us be too boldly confident in himself; next, that none of us despair of his

neighbour, though he have fallen into sins ; for the great abmidance of God's mercy is unknown to us. The psalmist contemplated this abundance of mercy, when he thus cried to Gkxi, " My Helper, thee I sing, for thou, God, art my Receiver, my God, and my Mercy." Verily the psalmist understood in what tribulations this human life is placed, and, therefore, called God his Helper. He called God his Receiver, because he receives us

reste^ frpm 'Sisum andweardum geswince. lie beheold l^ast God gesih'S ure yfelnyssa, and ure gyltas forSyldgalS; and swa-'Seah be sparatS iis arfsestlice, and "Surb bebreowsunge to "Ssere ecan mede gebylt. Da nolde be gecigan God mild-heortne^ ac bet bine bis Mildbeortnyss, J?us cwe'Bende, ** Min God and roin Mildbeortnyss." Uton geniunan ure £rran synna, and uton besceawian "Sa micclan Godes arfsestnysse, hU b€ unim gyltum miltsa^y and 'Sser-to-eacan]7eet heofenlice rice bebfiet so'Slice dsedbetendum aefter gyltum. Uton forSi ealle clypian mid inweardre beortan, swa swa se sealm-sceop clypode, '^ pu eart min God and min Mildbeortnys/' Godes mildbeortnys tis forestsep'S, and bis mildbeortnys us fylig^. pa'Sa we wel noldon, "Ba forbradode Godes mildbeortnys (is }^t we wel woldon. Nu we wel willa"5, fis fyligS Godes mildbeortnys)78et ure willa ydel ne sy. He gearca-S urne gSdan willan to fultumigenne, and be fylst "Sam willan ge-gearcodne^ seSe leofa'S and rixa'S n6 and symle on worulde.

Amen. /

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We willaS eow secgan be "Syssere andweardan tide, bwi i halige gelatSung forlset on Godes cyrcan 'Alleluian^ an ^ Gloria in excelsis Deo,' fram ISisum andwerdum dsBge oi]?a balgan Easter-tide. Sum wis lEreow batte Amalarius, se awrlLt ane b6c be cyrclicum 'Seawum, bwset "Sa gesetnyssa Gknles]?enunga of gearlicum ymbryne getacnia'S, and cwse^ be 'Sysaere andwerdan tide,)?e is gecweden Septuagesima,]?st heo gefyliS "Sa getacnunge]?sera bund-seofontig geara pe Isra-bela folc on baeftnede Babiloniscum cyninge)>eowde. Se-ptuagesima is bund-seofontigfeald getel. Seo tid ongin'S on "Sisum Sunnan-daege, nigon wucon £er Eastron,

and geenda^ on "Sam Satemes-dsege J^sere Easterlican wucan : to "Sam daege sind beonon getealde bund-seofontig daga; and ^set Israbela folc, for beora mimdaedum and forgsgednyssum, wurdon gebergode, and bund-seofontig geara on Babiloniscum)^eow-

into everlasting rest from this present labour. He beheld that God sees our eviluesses, and patiently bears with our sins ; and yet he kindly spares us, and through penitence preserves us for the eternal reward. He would not then call God merciful, but called him his Mercy, thus saying, " My God and roy Mercy." Let us remember our former sins, and let us contemplate the great kindness of God, how he pities our sins, and, moreover, promises the heavenly kingdom to the truly penitent after sins. Let us, therefore, all cry with inward heart, as the psalmist cried, " Thou art my God and my Mercy." God^s mercy goes before us, and his mercy follows us. When we desired not well, God's mercy has prevented us, so that we have desired well. Now we will well, God's mercy follows us that our will be not vain. He will be ready to support our good will, and he will aid the ready will, who liveth and reigneth now and for ever. Amen.

We will say to you at this present tide, why the holy congregation omits in God's church ^ Hallelujah' and^ Gloria in excelsis Deo,' from this present day until the holy Eastertide. There was a wise doctor called Amalarius, who wrote 1 book on ecclesiastical customs, what the ceremonies of ^ God's services of yearly recurrence betoken, and said of this p present tide, which is called Septuagesima, that it fulfils ^ the betokening of the seventy years that the people of Israel lerved the king of Babylon in captivity. Septuagesima is a ieveutyfold number. The tide begins on this Sunday, nine weeks before Easter, and ends on the Saturday of the Easter-week : hence to that day are reckoned seventy days, and the Israelitish folk, for their wicked deeds and transgressions, were harrowed, and for seventy years continued in Baby-

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Teste, fram 'Sisum audweardum geswince. rie beheold l^set God gesih'S ure yfelnyssa, and ure gyltas forSyldgalS; and swa-iSeah he spara'S da arfsestlice, and "Surh behreowsunge to "Sfiere ecan mede gehylt. Da nolde he gecigan God mild-heortne, ac het hine his Mildbeortnyss,]?us cwe'Sende, '^ Min God and mm Mildheortnyss." Uton gemunan ure £rran synna, and uton besceawian "Sa micclan Godes arfsestnysse, ha he urum gyltum niiltsa^, and 'Sser-to-eacan }?8et heofenlice rice beh^t so'Slice dsedbetendum aefter gyltum. Uton forSi ealle clypian mid inweardre heortan, swa swa se sealm-sceop clypode, ** pu eart min God and min Mildheortnys/' Godes mildbeortnys Os forestsep'S, and his mildheortnys us fyligS. pa'Sa we wel noldon, "Sa forhradode Godes mildheortnys (is J^«t we wel woldon. Nu we wel willa'8, fis fyligS Godes mildheortnys]7eet ure willa ydel ne sy* He gearcatS ume gSdan willan to fiiltumigenne, and h^ fylst "Sam willau ge* gearcodne, seSe leofa'S and rixa'S nu and symle on worulde. Amen.

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gehSrgode, and hund-seofontig geara on Bal^^oniscum {^eow-

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into everlasting rest from this present labour. He beheld that God sees our evilnesses, and patiently bears with our sins; and yet he kindly spares us,

and through penitence preserves us for the eternal reward. He would not then call God merciful, but called him his Mercy, thus saying, " My God and my Mercy." Let us remember our former sins, and let us contemplate the great kindness of God, how he pities our sins, and, moreover, promises the heavenly kingdom to the truly penitent after sins. Let us, therefore, all cry with inward heart, as the psalmist cried, " Thou art my God and my Mercy." God's mercy goes before us, and his mercy follows us. When we desired not well, God's mercy has prevented us, so that we have desired well. Now we will well, God's mercy follows us that our will be not vain. He will be ready to support our good will, and he will aid the ready will, who liveth and reigneth now and for ever. Amen.

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dome^ buton blisse and myrh'Se, wunodon. Nu hylt Godes gelaSung \\^ huhd-seofontigfealde getel sylfwilles for hire gyltum, 8wa swa se ealda Israhel neadunge heold on hseft-nunge, o-SJ^aet se mildheorta God eft, refter heora gedrefed-nyssum^ hi ahredde, and to heora earde gelaedde.

Se witega Hieremias witegode be "Siere Israhela Seode, f^aet hi 8ceoldon^ on iSam hund-seofontig geara fasce, geswicaii blisse stemne and fsegnunge, brydguman stemne and bryde. Nu on iSeere gelicnysse forlsetaS Godes "Seowas "Sa heofonlican ISfsangas^ ^ Alleluian ' and ' Gloria in excelsis Deo/ on "Sis-sere Septuagesima^ forSan |?e lis gedafena*!]?aet we

sylfwilles fram 'Sisum andwerdan deege mid sumere sti^nysse to "Sam gastlicum gefeohte us sylfe gegearcian, swa swa seo cyrclice }^enung iis niana'S to heofiinge and to ure synna bereowsuuge.

iErest on 'Saere maessan officio we singatS' Circumdederunt me gemitus mortis ^ ^ Dea)7es geomerunga me beeodon, and helle s^myssa me beeodon^ and ic on minre gedrefednysse Drihten clypode, and he of his halgan temple mine stemne gehyrde/ Eft^ on "Ssere msessan coUectan we cwe'Sa'S, ' Qui juste pro peccatis nostris affligimur^' Jiaet is, ^ We %e rihtlice for urum synnum sind geswencte/ Eac se apostol on "Sam pistole cwae'S, ^^ iEIc "Saera)>e on gecEmpe winiS, forhsefS bine sylfne fram eallum "Singum.*'

Witodlice "Sas dteglSerlican "Senunga cySa%]?aet fram "Sisum daege o% Eastron is ure he6fung-tid and bereowsung-tid ure synna mid sumere sti'Snysse. ^ Alleluia' is Ebreisc word,]?aet is on Leden ' Laudate Dominum^' and n& gereord nis swa h^ic swa Ebreisc. Nu forlaete we)^aet healice gereord on ure Septuagesima, and cweSa'S on Leden,' Laus tibi, Domine, Rex aeterne gloriae'; Jiaet is, ^ Sy 'Se, Drihten, ISf, €ces wuldres Cyning.' We geswuteliaS mid]7aere eadmodan Leden spraece, Jiaet we sceolon us sylfe to eadmodran drohtnunge on Syssere tide gebigan. * Alleluia' is, swa we cwaedon, heofon-lie sang, swa swa lohannes se apostol cwaeS, f^aet he gehyrde micele stemne on heofonum, swylce bymena dream, and hi

Ionian servitude^ without bliss and mirth. Now God's church holds this seventyfold number voluntarily for its sins, as the old Israel held it by compulsion in captivity, until the merciful Grod again, after their tribulations, delivered them, and led them to their country.

The prophet Jeremiah prophesied of the nation of Israel, that in that space of seventy years they should cease from the voice of bliss and rejoicing, from the voice of the bridegroom and the bride. Now in imitation of that, God's servants omit the heavenly hymns, ' Hallelujah' and ' Gloria in excelsis Deo,' in this Septuagesima, because it is fitting that we voluntarily from this present day prepare ourselves with some strictness for the ghostly fight, as the church service exhorts us to lamentation and to repentance of our sins.

First in the office of the mass we sing ^ Circumdederunt me gemitus mortis,' ^ The moanings of death surromided me, and the pains of hell encompassed me, and in my affliction I cried to the Lord, and he from his holy temple heard my voice.' Again, in the collect of the mass we say,' Qui juste pro peccatis nostris affligimur,' that is, ' We who are justly afflicted for our sins.' The apostle also said in the epistle, ^'Eiach of those who strive in warfare, abstains from all things."

Verily these daily services show that from this day till Easter is our mourning tide, and tide of repentance of our sins, with some strictness. * Hallelujah ' is a Hebrew word, which in Latin is ^ Laudate Dominum,' and no tongue is so sublime as Hebrew. We now leave that sublime tongue in our Septuagesima, and say in Latin, ^ Laus tibi, Domine, Rex eternsB glorise,' that is, * Praise be to thee, O Lord, King of eternal glory.' By the humble Latin speech we show, that we should incline ourselves to a humbler life at this tide. ' Hallelujah' is, as we said, a heavenly song, as John the apostle said, that he heard a great voice in heaven, as it were the

sungon * AUelnian.' * Gloria in excelsis Deo' sungon englas,)^a}/a Crist on middanearde lichamlice acenned waes. Nu forlflite we "Bas heofonlican lofsangas on lire bereowsung-tide, and we bidda^ mid so^re eadmodnysse «one iElmihtigany)?»t we moton geseon his heofenlican Easter-tide, aefter yarn ge-mcenelicum ^ste, on 'Sam we him singa'S ecelice Alleluian butan geswince. Amen.

DOMINICA IN SEXAGESIMA.

CUM turba plurima conueniret ad lesum : et reliqua.

'^ On sumere tide, 'Sa'Sa micel menigu samod c5m to "Sam Hselende, and fram gehwilcum burgum to him geuealsehton,]7a s^e he him]?is bigspel: Sum ssedere ferde to sawenne his sffid :*' et reliqua.

Gregorius se trahtnere cwseS,)?aet for8i wolde Drihten getrahtnian }>urh hine sylfne J^aet bigspel "Be he slede, J^aet we cu^ii secan o'Sra "Singa getacnunge on "Sam, "Se he nolde }^urh hine sylfne geswutelian, and]78et ge beon gewisse, "Sonne ure tyddemys his worda getacnunga eow geopena'S. HwE wolde me ffifre gelyfan, gif ic wolde gereccan Jiset

"Somas getacnodon welan, "Sonne "Somas pricia"S, and "Sa welan gelustfulliaS ? Ac swa-'Seah hi sind untwylice "Somas, "Sonne hi "Sa sawla totera"S mid pricungum mislicra geSohta, and biS, "Sonne hi "Sa sawla to synne geteo^, swilce hi mid on-beslagenre wunde hi geblodigian. Rihtlice se oSer godspellere, Matheus, het hi lease welan, forSan %e hi ne magon lange mid Us wunian. Lease welan hi sind, forSan %e hi ne adrsefa"S ure saule hafen-leaste. Ac se welega nEt]7flet he is wsedla, forSan "Se he nsefS rihtwisnysse speda and f^aes heofenlican wisdomes gold-hordas,)?e sind so"Se welan, and heora lufigendne gemaciaS weligne Scelice. Gif ge wilniai^]78et ge ilce beon, lufia%]?a so^an welan, f^aet sind halige mtegnu. Gif ge gei^incSe so^s wurSmyntes secaS, efstaS f^onne to Sam heofenlican rice, on

sound of trumpets^ and they sung ^ Hallelujah.* Angels sung 'Gloria in excelsis Deo^' when Christ was born bodily in the world. Now we leave the heavenly hymns at our penitence tide, and with true humility pray the Almighty that we may see his heavenly Easter-tide, after the universal resurrection, in which we will sing to him eternally Hallelujah without weariness. Amen.

SEXAGESIMA SUNDAY.

CUM turba plurima convcniret ad Jesum : et reliqua.

"Ou a time when a great multitude came together to Jesns, and drew near to him from several burghs, he said to them this parable : A sower went to sow his seed," etc.

Gregory the expositor said, that the Lord would himself expound that parable which he had said, because we might seek the betokening of other things in it, which he through himself would not manifest, and that ye may be certain, when our infirmity opens to you the significations of his words. Who would ever believe me, if I would explain that thorns betokened riches, when thorns prick and riches afford pleasure ? But, nevertheless, they are undoubtedly thorns, when they tear souls with the prickings of divers thoughts, and are, when they draw souls to sin, as if they cause them to bleed with an inflicted wound. Rightly the other evangelist, Matthew, calls them false riches, for they cannot long remain with us. False riches

they are, for they drive not away the indigence of our souls. But the wealthy knows not that he is poor, becaus*e he has not riches of righteousness and treasures of heavenly wisdom, which are true riches, and make him who loves them wealthy to eternity. If ye desire to be rich, love true riches, that is, holy virtues. If ye seek honour of true dignity, hasten then to the heavenly kingdom, in which

"Sam ge beo^ engla geferaii on wiilderfullum wiirSscipe eiide-leaslice.

Mine gebro^rui Us gedafenaiS padt we mid arfaestum gelea-fan underfon Drihtnes trahtnunge, and "Sa "Sing ^e be Isfde Us to trahtnigenne we sceolon mid scortre race "Sa befon. Drihten sylf geopena'S us psdt past s^ is Godes word, and padt mislice land getacna^ mislice heortan)^ra heorcnigendra manna, pone s^ere he belsefde us to s^cenne. Ac we ne magon nsenne s^edere Godes]&re rihtlicor undergytan iSonne bine sylfne, Godes Sunu, se^e ferde to sawenne bis ssd, ikSa, b^ of his Fffider bosme forSstaeppende, bec6m to]>i8um mid-danearde, to "Si)>ast he gewitnysse so'Sffestuysse cydde, and mid his halgan lare middaneardlic gedwyld adwsescte.

paet s^]>e feoU be iSam wege mid twyfealdre dare losode, "Sa^a wegferende hit fortrsedon, and fugelas tobaeron. Se weg is seo fortredene heorte fram yflum ge'Sohtum, pe ne genihtsumia'S to underfonne Grodes word, ne nsenne waestm to spryttanne; and forSi swa bwset swa ISses g6dan sffides on swylcum wege befyK, bi'8 mid yfelum ge'Sohtum oftreden, and ^urh deoflum gekeht. Deoflu sind fugelas gecigede, for-"San "Se hi Aeoi geond)>as lyft ungesewenlice, swa swa fugelas doiS gesewenlice. Matheus awrat)>us be ^isum, and ssede, " JElc "Bsera "Se gehyrS)>aet faeofenlice word, and he hit ne understent, "Sonne cymiS se yfela and gelaeh^ hit/' Mid]?am is geswutelod |?8Et "Sa sind wiiS J^one weig gesawene, iSe Godes word gehyraiS, and hit nella'S mid geleafan ne mid nanum andgite onfon;]?onne setbret se fleogenda sceocca iSflerrihte)>aet halige ssed of swilcera gedwolena heortan.

pset seed)>e bufon "Sam staeuigum lande feol sprytte hwaet-hwega, ac iSaSa seo hsSte com, "Sa forscrSnc hit, forSan "Se bit naefde naenne wsetan. Swa do^ sume menn; yonne hi gehyra^ Godes word,)>onne beo*5 hi onbryrde to sumum fyrste, and pouue seo haete cymS,]78et is, seo

costnung and earfoiSnyss,]7onne abreoi5a*5 hi, forSan J^e se waeta ne gefaestnode beora wyrtruman. Hwset is seo st^iiige eorSe buton heard-heort-

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ye mil be companions of aiigels in glorious worship without end.

My brothers, it is befitting us that with pious belief we receive the Lord's exposition, and that the things which he left for us to expound we should then comprise in a short discourse. The Lord himself discloses to us, that the seed is God's word, and the unlike lands betoken the unlike hearts of hearkening men. The sower he left us to seek. But we cannot more rightly understand any sower of God's precepts than himself, the Son of God^ who went out to sow his seed, when, proceeding from the bosom of his Father, he came to this world that he might bear witness of the truth, and extinguish worldly error by his holy doctrine.

The seed that fell by the way perished by a double injury, when the wayfaring trod it down, and the birds bare it away. The way b the heart corrupted by evil thoughts, which are incapable of receiving God's word, or of sending forth any fruit; and, therefore, whatsoever good seed falls on such a way, is trodden down by evil thoughts, and snatched away by devils. Devils are called birds because they fly invisibly through this air, as birds do visibly. Of these Matthew wrote thus, and said, " Every of those who hear the heavenly word, and understand it not, tlien cometh the evil one and seizeth it." By this is shown tiiat those are sown by the way who hear God's word, and will not receive it with belief nor with any understanding ; then the flying devil straightways takes away the holy seed from the hearts of such heretics.

The seed that fell on the stony land sent forth a little, but when the heat came it shrank, because it had no moisture. So do some men; when they hear the word of God they are stimulated for a time, and when the heat comes, that is, temptation and difficulty, then they perish because no moisture had fastened their roots. What is the stony earth but bard-

nyss ? Hwaet is ee w£ta buton lufu and anrfednys ? Hsbbe se mann heard-heortnysse and ungewyldelic mod, and nsebbe "Sa so'San lufe and aursednysse,]7onne forseara'S swi^e hra'Se pset halige saed on his heortan.

Hwene ^r we spraecon be ^Sam sfiede)>e betwux J>ani •Sor-num sprang, and mid heora wsestme forSrysmod wearS. Drihten sylf trahtnode be "Slsum: pset "Sa sind f'e Godes word gehyra'S, ac hi sind gebysgode mid heora welum, and mid heora lifes lustum forsmorode, and ne beralS nsenne wsestm. Woruld-cara, and welan, and flaesclice lustas for-sraoria'S "Saes modes "Srotan, and ne ge'Safia^ godne willan infaran to his heortan, swilce hi "Sone liflican blaed forSrsestiie acwellou. Twa wi*5erraede "King ge'Seodde Drihten on ISisum cwyde,]?aet sind ymhidiguyssa and lustas. Tmhidignyssa ofSricca^)>8et mod, and tinlustas tolysa'S. pwyrlice iSing, "Se heora hlafordas do's geswencte fram carum, and slipere)>urh unstae'S'Signysse. Witodlice on o^Srum timan hi ge-swenca'S heora hlaford)7urh ymhidignysse heordraedene, and on oiSrum timan,]?urh oferflowednysse, to unlustum ge-hnexiaS; forSan 'Se 'Sam luste and geswencednysse naht eaSe on anum timan ne gewyrS.

Se d^el]7£es siedes "Se on godre eorSan befeol,]>set sind 'Sa "Se Godes word on godre heortan healdaS, and bringa^ wsestm on geSylde. SoSlice geSyld is mice! maegen on haligre drohtnunge, swa swa Drihten cwaeiS to his leorning-cnihtum, " On eowrum geSylde ge habba% eowere sawla." Seo g8de eorSe agifS hire waestmas]7urh geSyld, "Sonne seo estfulle heorte, J^e Godes word underfehS, ne biS tobryt for nanum ungelimpum, ne eft on nanum gesundfulnyssum ne biiS be-paeht, ac biiS gebyld on Gode betwux ungelimpum, and ead-mod betwux gesundfulnyssum.

Se o'Ser godspellere awrat, }>aet sum dael]?fes saedes]?e on Sam godan lande asp rang ageaf Sritigfealdne waestm, sum sixtigfealdne, sum hundfealdne. Agustinus Magnus sic docet: Geleaffulle laewede menn,]7e on rihtum sinscipe lybbaS^ agifaS

heartedness ? What is the moisture but love and steadfastness ? If a man have hard-heartedness and an ungovernable mind, and have not true love and steadfastness, then the holy seed is very soon seared up in his heart

A little before we spake of the seed which sprang among thorns, and was choked up by their growth. The Lord him-gelf expounded this: That they are those who hear God's word, but are busied with their riches, and choked with the pleasures of their life, and bear no fruit. Worldly cares, and riches, and fleshly lusts choke the throat of the mind, and suffer not good will to enter the heart, as if they killed by crushing the living fruit. The Lord associated two contrary things in this sentence, which are solicitudes and lusts. Solicitudes choke the mind, and evil desires relax it. Perverse things, which make their possessors troubled with cares, and slippery through unsteadiness. Verily at one time they trouble their possessor through solicitude of guarding, and at another time, through superfluity, seduce to evil desires; for desire and trouble do not easily agree together at one time.

The part of the seed that fell on good earth is those who hold the word of God in a good heart, and bring fruit in patience. Verily patience is a great virtue in holy life, as the Lord said to his disciples, " In your patience ye have your souls." The good earth yields its fruits through patience, when the pious heart, which receives God's word, is not broken by any calamities, nor, on the other hand, is seduced by any prosperity, but is bold in God amid calamities, and humble amid prosperity.

The other evangelist wrote, that some part of the seed which sprang up on the good land yielded fruit thirtyfold, some sixtyfold, some an hundredfold. Augustinus Magnus sic docet: Believing laymen, who live in lawful wedlock,

I^ritigfealdne wsestm g6dra weorca, gif hi heora aewe aefter b6clicum gesetnyssum healdaS^ J^aet is, J^ast hi for bearnes gestreone, on alyfedum timan^ horned began, and bearn-eacnigende wif and moua'S-seoc forbugan; and %onne heo leng tyman ne mseg, geswican hi bfiemedes. Sind siv'a-^ah miccle ma "Sfera]^ be heora agenum lustum lybban willa^,]>onne iSasra }>e "Sysre deopnysse cepan. pis is Isewedra manna regol, sefter boclicere gesetnysse; se "Se]?is tobrece, bete swa him his scrift tsce. Da ie clienlice on wydewan hade for Godes lufon]>urhwunia'8, hi agyf-dS sixtigfealdne wsestm. Hit is swi^ ungedafenlic and scandlic,]?8et for-werode menn and untymende gifta wilnian, "Sonne gifta ne sind gesette for nanum "Singe buton for bearn-teame. pa "Se on claenum msegShade Surhwunia'S, for

gefean "Saes ecan lifes, hi bringa'S forS hundfealdne waestm. pes staepe belimp^ swi'Sost to Godes Seowum and iSinenum, ^a "Se fram cildhade clffinlice on Godes iSeowdome singallice drohtniaS.

iElcum menn gedafena^ clsennyss, and swi^ost gehadodum Godes "Seowum. paet is)>ass laewedan raannes claennys, ysei he his £we healde, and alyfedlice, for folces eacan, beam gestreone. paet is "Saes gehadodan mannes claennyss,]7aera %e Gode)?eniai$,]>aet hi eallunge fram flaesclicum lustum hi forhabbon, and him gedafenaS)>aet hi Gode gestrynon ^a cild, }7e "Sa laewedan menn to "Syssere worulde gestryndon. Gemaenes hades preostum is alyfed, sefter Saes halgan Gre-gorius taecinge,)>aet hi syferlice sinscipes brucon. Witodlice "Sam o'Snim {^e aet Godes weofode {tenia's,]?aet is maesse-preostum and diaconum, is eallunge forboden selc hsemed* preo hund biscopa and eahtatyne gesetton "Sone canon,]?aet nan maesse-preost oHe diacon on his wununge wifhades mann naebbe, buton hit «y his moder, oHe sweoster, oiVe faiSu, o'SSe moddrie; and gif he dearnunge oSSe eawunge wifes bruce, J^aet he his hades iSolige. Ne heora nan geref-scipe oSSe mangunge ne drife, forSan "Se hi sind gecorene of

yield thirty fold fruit of good works, if they keep their marriage according to the written institutes, that is, that they cohabit for the procreation of children at permitted times, and abstain from a pregnant and month-sick woman; and when they can no longer procreate, cease from cohabitation. There are, nevertheless, many more of those who will live according to their own lusts, than of those who keep this precept. This is the rule for laymen, according to the written institute; let him who breaks it make atonement as bis confessor shall teach him. They who chastly, for love of God, continue in widowhood, yield fruit sixtyfold. It is very unfitting and shameful that worn-out aud impotent men desire marriage, while marriage is ordained for nothing but the procreation of children. They who continue in pure virginity, for the joy of everlasting life, bring forth fruit an hundredfold. This degree belongs chiefly to God's servants, male and female, those who from childhood ever chastly live in the service of God.

Chastity is befitting to every man, and above all to the ordained servants of God. The chastity of a layman is, that he hold to his marriage, and lawfully,

for the increase of people, beget children. The chastity of a man in orders, of those who serve God, is, that they wholly abstain from fleshly lusts, and it is befitting them that they beget to God the children which laymen have begotten to this world. To priests of common order it is allowed, according to the teaching of St. Gregory, that they may chastly enjoy wedlock. But to the others who serve at God's altar, that is, to mass-priests and deacons, all sexual intercourse is wholly forbidden. Three hundred and eighteen bishops established the canon, that no mass-priest nor deacon should have any female in his dwelling, unless it be his mother, or sister, or father's sister, or mother's sister; and if he secretly or publicly have intercourse with woman, that he forfeit his order. Let none of them undertake any reeveship or mongering, for they are

woruld-mannum to Godes teolungum^ ^teX hi "Surh hyra lare and cristendome J^aet laewede folc Gode gestrynan. We sceolon eallum Godes folce sainod]7a boclican lare 8ecgan, \fast Sam godum ^e hit gehealdan willaiS, ne sy oftogen seo gastlice deopnyss; and)?a "Swyran beoii ge'Sreade,]?flet hi fet Bumum saele to Godes rihte gebugan. Se apostol Petrus ha^fde wif and cild, and eac sume iSa o'Sre apostolas, ^r hi to Cribtes lareowdome gecyrdon; ac hi geswicon flsesclicera lusta and dffida sii${$an he hi to Sam apostolican hade geceas: swa swa Petrus to Drihtne gecwaeS, " Efne we forleton ealle "Sing, and "Be folgiaS."

Hwffit wille we furSor ymbe Sis smeagan, buton J^aet se hsefS J?a niede Se he geearnaS, seSe tobrecS)7a canon ican gesetnysse: him is hot alyfed and geswicenys; se Se on for-gaegednysse)7urhwunaS, he gemet swiSe stiSne dom on Sam toweardan life.

Gregorius rehte sume bysne be Sam worde Se Drihten cwasS, l^set seo gode eorSe hire wsestmas forSbrincS on ge-Sylde. He cwsbS)?aet h^ cuSc sumne man on Romebyrig, his nama wses Seruulus, Searfa on sehtum, and welig on ge-earnungum. Se l£g bedcyda fram cildhade oS his geendunge. He Iseg singallice^ and nsfre sittan ne mihte^ ne hine on oSre sidan bewendan, ne his handa to his muSe geraecan. Him Senode his moder and broSer, and swa hwset swa him Godes frynd on aelmessan forgeafon, ytet he dselde forS oSrum Searfum. Ne cuSe he b6cHce stafas, ac begeat him halige bee, and gelaSode him to gel^rede menu, and him olaehte,]?set hi

Saera boca andgit singallice him trahtnodon; and he swa becSm to Ssera boca andgite,]>eah Se he sylf nsenne stffif ne cuSe. He symle on his legere Gode Sancode, and dseges and nihtes mid 16fsanguin hine wurSode. paSa se tima becom J?aet his miccle geSyld wurde gewuldrod fram Gode, Sa awende seo samyss ealra his lima to Swre heortan. Efne SaSa he ongeat]7£et sedeaS him genealaehte, }>a bsed he Sa asISeodigan weras, Se on cuman hiwe him mid wunodon, J^aet hi astodon,

chosen from worldly men to God's labours, that through their doctrine and Christianity they may gain the lay people to God. We should declare the written doctrine to all God's people together, that its ghostly deepness be not withheld from those who are desirous of observing it; and that the perverse may be reproved, so that they at some time turn to God's right. The apostle Peter had a wife and children, and also some of the other apostles, before they turned to Christ's doctrine ; but they ceased from fleshly lusts and deeds after they had chosen the apostolic state: as Peter said to the Lord, ^* Behold we have forsaken all things, and follow thee."

What shall we further consider concerning this, but that be will have the meed which he merits, who breaks the canonical mstitute ? atonement is permitted, and cessation ; he who persists in transgression will find a very stern doom in the life to come.

Gregory has related an example relative to the words which the Lord spake, that good earth brings forth its fruits in patience. He said that he knew a man at Rome, whose name was Servulus, poor in possessions, and rich in deserts. He lay bedridden from childhood to his end. He lay constantly, and could never sit, nor turn himself on the other side, nor reach his hand to his mouth. His mother and brother ministered to him, and whatsoever the friends of God gave him in alms, he distributed to other indigent ones. He knew no book-characters, but got him holy books, and invited to him learned men, and prevailed on them constantly to expound to him the sense of those books, and he so arrived at the sense of those books, though he himself knew not a letter. On his bed he incessantly thanked God, and day and night honoured him with hymns. When the time came that his great patience should be glorified by God, the disease of all his limbs turned to the heart. When he was sensible that death was approaching him, he prayed

those strangers, who dwelt with him as guests, that they would stand by, aud

and on his forSsiSe heora sealmas sungon. Hwaet "Sa, fer-lice, 'Sa'Sa he sylf mid]?am seliSeodigum preostum sang, 'Sa clypode he mid micclum 3gan, and heora sang gestilde, and cwffiiS, "Suwia*?: hwset IS; ne gehyre ge hfi myrige Idfsan-gas swegaiS on heofonum ? " Efhe "Sa, mid]?am]fe hg hlyste ISffis heofonlicau sanges^iSa gewEt his sawul of "Sam geswenctan lichaman to ecere reste. pa wearS]>»t hfis afylled mid wun-derlicum brse-Se, swa]>set ealle iSa licmenn wurdon afyllede mid iSam wynsumum stence, and se brseiS on heora nosiSyr-lum ne ateorode^ o^l^set se halga lichama bebyriged waes. Swa ageaf)>es goda mann his ws&stm Gode |7urh geSyld^ for-"San 'pe hg forbaer Codes swingele swiiSe emlice, and silS'San to edleanes &nre becom.

Mine gebro'Sra, understandaiS be %isum hwilce beladunge hsebbe we set Godes d6me^ gif we asleaciaiS fram gSdwn weorcum, we ^ habbaiS ure haele and aehta^ nu 'pes lama wffidla buton handcrefte Godes beboda gefylde. Ic bidde cow, gebroiSra, tihtaiS eower mSd to gecnyrdnysse g6dra weorca, J^aet ge mid ge'Sylde g5dne wsestm to Godes handa gebringon, psRt ge mid him and his halgum psRi See lif hab-ban moton on ealra worulda woruld. Amen.

DOMINICA I. IN QUADRAGESIMA.

MEN pa, leofostan, eow eallum is en's]?8et "Ses gearlica ymryne tis gebrincS efne nu]?a clsenau tid Lenctenlicbs F^STBNBs, on iSam we sceolon ure gymeleaste and forgseged-nysse urum gastlicum scrifte geandettan, and us mid fsestene, and wfficcum^ and gebedum, and lelmes-dsedum fram synnum aiSwean,)^»t we bealdlice, midgastlicere blisse, "Sa Easterlican msrsunge Cristes ^eristes wurSian moton, and]?ses halgan busies]>igene mid geleafaii underf5n, us to synne forgifen-nysse, and to gescyldnysse deofellicera costnunga.

sing their psalms at his departure. Lo then, suddenly^ while h\ he himself was singing with the stranger priests, he cried d I with great awe, and stilled

their song, and said, '^ Be silent: B-1 what is that ? hear ye not how merrily the hymns sound in tt I heaven ?" Lo then, wiiile he was listening to the heavenly

song, his soul departed from the a£9icted body to everlasting 31- I rest. Then was the house filled with a wondrous odour, so ade I that all the corpse-bearers were filled with the winsome TT' 1 fragrance, and the odour ceased not in their nostrils until es. the holy body was buried. Thus did this good man yield his

«• fruit to God by patience, for he bare God's scourging very

m calmly, and afterwards went to the field of reward.

^ My brothers, understand by this what justification we can

B have at God's doom, if we slacken from good works, we who

> have our health and possessions, while this lame pauper with-

^ out handicraft fulfilled God's commandments. I pray you,

i brothers, stimulate your minds to the cultivation of good

i works, that with patience ye may bring good fruit to God's

hand, that with him and his saints ye may have everlasting

life to all eternity. Amen.

THE FIRST SUNDAY IN LENT.

i MEN most beloved, it is known to you all that this yearly

(course just now brings us the pure time of the Lenten

Fast, during which we should confess our heedlessness and transgressions to our ghostly confessor, and wash ourselves from sins with fasting, and watchings, and prayers, and alms-deeds, that we may boldly, with ghostly

joy, honour the Easter celebration of Christ's ascension, and with faith partake of the holy housel, for the forgiveness of our sins, and protection against devilish temptations.

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Witodlice)>is feowertigfealde fassten wses asteald on "Sdere Ealdan GecjrSiiysse, "SaiSa se heretoga Moyses faeste feowertig daga and feowertig nihta tosamne, to "Si)7£et he moste Codes fie underfon. Eft si^^an se mfiera witega Elias ealswa lang faesten,]nirh Godes mihte^ swa swa se oiSer gefylde, and si^iSan he wearS geferod lichamlice on heofenlicum crspte to "Sam upplican life, and Gym's eft, he and Enoch, togeanes Antecriste, to "Si)?ast hi }?aes deofles leasunge raid Godes 80*8-ffestnysse oferstslan. Drihteii eac on "Baere Niviran GecyS-nysse fasste }?urh his godcundan mihte feowertig daga and nihta fram eallum eorSlicum bigleofum. pus wass ure lenctenlice fiesten asteald; ac we ne magon for ure tyddemysse 'Sillic faesten)?urhteon. Nu is us alyfed,)>urh lareowa ealdordom,]?aet we daeghwomlice, on J^ssere lenctenlican tide, ure lichaman gereordigan raid forhaefednysse, and syfernysse, and claennysse. Sttintlice faest se lenctenlic faesten seiSe on "Sisum claenum tiraan hine sylfne mid galnysse befyl'S. Unrihtlic hVS]>aet se cristena mann flassclice lustas gefremrae on "Sara tiraan]?e he flaesc-mettas for^n sceal. Witodlice on eallum

tidum gedafenaiS cristenura mannura,]>aet hi gode weorc beglin, and aelraes-daeda, and swa-iSeah swiiSost on]7isum gemaenelicum faestene. Se "Se on o^rum dagura sleac waere to gSdnysse, he sceal huru-'Singa on "Sisum dagura ac^cian on godura biggengum. Se 'Se $r glaedlice raid g6dum weor-cum hine sylfne geglengde, hira gedafena^ l^aet he nd on iSisura dagura geornlicor mid weallendre lufe his godnysse gecySe. Ne bi'S nEn fassten Gode gecweme, buton se raann hine sylfne frara leahtrura forhaBbbe. BeoS gerayndige "Saera twegra worda]?e Drihten cwae'S on his godspelle: he cwaeiS, '* ForgyfaiJ, and eow bi€ forgyfen. Sylla'S, and eow bilS geseald/' pas twE aelraessena cynn lis sind to be^nne raid raicelre gecnyrdnysse : J^aet we o'Snira niannura mid inweardre heortan forgifon, gif hi awar tis gesbiligdon, to %i]?aet God tis forgyfennysse do ure synna. And uton don]?earfura and wannspedigura surae hiiS^e ure goda,]>ara ifilmihtigura Gode

Manifestly this fortyfold fast was established in the Old Testament, when the leader Moses fasted forty days and forty nights together, in order that he might receive Ood*s law. Again afterwards the great prophet EUijah accomplished^ through God's might, a fast as long as the other, and he was afterwards borne bodily in a heavenly car to the life above, and will come again, he and Enoch, against Antichrist, that they may confute the devil's leasing with Ood's truth. In the New Testament also the Lord, through his

divine might, fasted forty days and nights, without all earthly food. Thus was our Icnten fast established, but we cannot, by reason of our weakness, accomplish such a fast. Now it is allowed us, by the authority of teachers, daily at this lenten tide to nourish our bodies with abstemiousness, and soberness, and chastity. Foolishly he fasts the lenten fast, who at this pure time defiles himself with libidinousness. Unlawful it is for a christian man to indulge in fleshly lusts at the time when he shall forgo flesh meats. Verily it is at all times befitting christian men to perform good works and alms-deeds, and yet most of all at this general fast. He who on other days may be remiss in goodness, should at least on these days be active in good practices. To him who previously had gladly adorned himself with good works, it is fitting that he on these days more earnestly with ardent love show his goodness. No fast will be acceptable to God, unless a man abstain from sins. Be mindful of the two sentences which the Lord spake in his gospel: he said, " Forgive, and ye shall be forgiven. Give, and to you shall be given." These two kinds of alms are to be practised by us with great diligence : that with inward heart we forgive other men, if in aught they have offended us, to the end that God may grant us forgiveness of our sins. And let us bestow some advantage of our goods on the poor and needy, for the honour of Almighty God,

to wurSinynte, ^ hit Us al^nde, ^set he tis mSre on "Sam to-weardan forgife.

MildheortnysB is synna l8eced6m; heo alyst fram ^am ecan dea^e, and ne ge^afalS tis]?aet we to forwyrde becumon. Mildheortnys Sna gemuiida'S Us on iSam micclum dome, gif we on andwerdum life hi o'Snim mannum cylSa'S. Witodlice "Sam biiS dom baton mildheortnysse, selSe nu o'Snim dem'S buton mildheortnysse. Of rihtwisum gestreonum man sceal selmessan d^an, swa swa hit awriten is, ^' ArwnrSa "Sinne Drihten mid]?inum sehtum, and of "Sinum frum-weestmum syle 'Searfum/' pa selmessan ^e of reaflace beo'S gesealde sind Qode swa gecwSme, swilce hwi acwelle oSres mannea cild, and bringe "Sam feeder]>8et heafod to Isice. God bebyt f?ast man aelmessan wyrce, and hg forbead fScn and reaflac. Se unrihtwisa berypiS oiSre and blissa'S: eft, gif se "Bearfa bine bitt aelmessan,)K)nne geSnrotsaiS he, and awent his neb awSg, and forgyt J^aes witegan cwyde, j^e cwfie*?," Se "Be awent his neb fram clypigendum iSearfan, he sylf

clypalS eft to Gode, and his stemne ne biiS gehyred. Ahyld "Sin eare to ^ass wffidlan bene, J^set God eft "Sine stemne gehyre. Deel of "Sam %e iSe God forgeaf, and)?in gSd beo'S gemenigfylde* Gif "Su forgymeleasast to dsSenne aelmessan, God ^ ben^em'S)?]nra g6da, and }ni belifst siSiSan wsedla."

God forgifS ricum welan genihtsumlice, and "Sam J^earfum ofdh'S. H wi swE ? paet he afandige iSa rican]>urh his "Sear-fena hafenlcaste. God geworhte welegan and Marfan, and wolde }^aet se w^la waere afedd]7urh ^ne rican. God ge-sette "Sone welegan daelere on his g6dum : hwi sceal he "Sonne him ^um ge%nian }?fiet him bam is forgifen ? Gif iSu talast to Sinum geswince J^aet J^aet iSu haefst, oWe gif iSu wenst)?aet "Ssere eorSan wsestmas "Sine sind, Bonne cweB se iElmihtiga Wealdend to Be, * Efne nu ic «e ofteo minne fultum, and hafa Be yin geswinc. Ic ofteo mine ren-scuras, and ic wyrce Sin l^nd unwlpstmbaere. Gif J^flet land Sin is, se r^n is min.

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who has lent them to us, that he may give us more in the future.

Mercy is the medicine of sins; it redeems from eternal death, and allows us not to come to perdition. Mercy alone will be our guardian at the great doom, if in the present life we show it to other men. But to those shall be doom without mercy, who now without mercy judge others. From righteous gains one should distribute alms, as it is written, ^' Honour thy Lord with thy possessions, and of thy first fruits give unto the poor." The alms that are given from rapine are as acceptable to God as if any one, having killed another man's child, should bring to the father its head as a gift. Ood commanded alms to be given, and he forbade fraud and rapine. The unrighteous robs others and rejoices: then, if the needy ask alms of him, he is offended, and turns his face away, and forgets the saying of the prophet, who said, '^ He who turns his face from the crying poor, shall afterwards himself cry unto God, and his voice shall not be heard. Incline thine ear to the prayer of the needy, that God may afterwards hear thy voice. Deal from that which God hath ^ven thee, and thy goods shall be multiplied. If thou neg-lectest to deal alms, God will take from thee thy goods, and thou shalt afterwards remain poor."

God gives .to the rich wealth in abundance, and takes it away from the poor. Why so ? That he may try the rich through the indigence of his poor. God made the wealthy and the needy, and would that the poor should be fed by the rich. God appointed the wealthy a distributer of his goods; why then should he appropriate to himself alone that which is given to both ? If thou ascribe to thy labour that which thou hast, or if thou ween that the fruits of the earth are thine, then will the Almighty Ruler say unto thee, ^ Behold now I will withdraw from thee my support, and have thou thy labour. I will withdraw my rain-showers, and I will make thy land barren. If the land is thine, the rain is mine.

Teoh %u forS rSn-scuras, gif ISu miht^ aud gewstera "Sine fieceras. Gif "Su mage, dS }>set sunne seine,)?ast "Sine asceras ripion.' Witodlice]?8et sylfe land)^ "Su iSe g^Egnast nis 'Sin, ac is ISses iElmihtigan, swa swa se witega cwfe'S, ^* Seo eorSe and hire gefyllednys is Godes." God cwy^ eft to "Se, ^ Mine Searfan lybba'S baton "Se; leofa, gif "Su mage, buton me. Mine Searfan habba'S ealle iSing, gif hi me ^oe habbaS. Hwset hsefst "Su, gif ^u me nsefst?' pu hiwast swilce ^u "Sinum cildum hit sparige, aud nast hwam hit gescyt, swa Hwa se witega cwae'S, ^^ On idel swincS se "Se goldhordaS, and nEt hwam he hit gegadera'S/' peah -Se }^in feoh ne ateorige, "Seah geenda'S J^in lif)H>nne "Su Iffist w€nst; swa swa Crist sylf cwse'S be sumon itcan menn on his godspelle: he cwseS, ^' Sum welig mann wses on worulde, and his waest-mas genihtsumlice)>ugon. pa smeade se rica, and cwse'S, Hwset dS ic la, nu ic nsebbe hwier ic msege ealle mine wsest-mas gegaderian ? Eft he cwseS, Ic wille ryman minne ber-tGn, and mine bemu geeacnian, and "Sider gegadrian eaUe mine wsestmas, and cweSan to minre sawle, Min sawul, Su haefst fela g6d to manegra geara brice: gerest "Se nu, and et, and drinc, and gewistfulla. pa cwseS God to iSam rican. Da stunta, nu to-niht "Su scealt Sin lif alietan. Hwses beoS]>onne J'ine teolunga ? Swa bi^ se "Se him sylfum gold-horda'S, and nis on Gode welig." Efne "Su ondrsetst ISe on yam gedale: ne ondriet iSu Se to d^enne,]fn ie ni^st hwseSer Su merigenes gebide. CfS mildheortnysse earmum mannum mid l^inum begeate; ne forlset se iElmihtiga God iSe, seSe Se to dffilere gesette. Be "Sisum cwfeS Drihten on his godspelle, " Ne behyde ge eoweme goldhord on eorSan]?ser ^ser omm and moSSan hit awesta'S, and Seofas adelfaS and forstelaS; ac hordiaS eoweme goldhord on heofenum, }?8er ne cymS to ne 6m ne moSSe, ne J^eofas ne delfaS ne ne

letbreda^. SoS-lice "Saer ^ser J?in goldhord is, J?aer biiS y\u heorte." Hli mage we urne goldhord on heofonum behydan buton Surh selmes-

Draw thou forth rain-showers, if thou canst, and water thy fields. If thou canst, cause the sun to shine, that thy fields may ripen.' Verily the very land which thou ownest is not thine, but is the Almighty's, as the prophet said, ^^ The earth and her fullness are God's." God will again say unto thee, * My poor will live without thee ; live, if thou canst, without me. My poor will have all things, if they have me only. What hast thou, if thou hast not me ?' Thou pretendest that thou sparest it for thy children, and knowest not to whom it may fall, as the prophet said, ^^ In vain he laboureth who hoardeth gold, and knoweth not for whom he gathereth it." Though thy money fail not, yet thy life ends when thou least imaginest, as Christ himself said in his gospel of a rich man : he said, ^* There was a rich man in the world, and his fruits throve abundantly. Then the rich man meditated, and said. What shall I do, now I have not where I can gather all my fruits ? Again he said, I will clear my barton, and enlarge my barns, and thither gather all my fruits, and say to my soul. My soul, thou hast much good for many years' use : rest thee now, and eat, and drink, and be merry. Then said God to the rich man. Thou fool, now to-night thou shalt yield up thy life. Whose then will be what thou hast provided ? So is he who hoardeth for himself, and is not rich in God." Lo thou fearest to distribute: fear not to distribute, thou who knowest not whether thou wilt abide the morrow. Show mercy to poor men with thy gain; the Almighty God will not forsake thee, who has appointed thee as a distributer. Of this the Lord said in his gospel, ^^ Hide not your treasure in the earth, where rust and moths destroy it, and thieves delve and steal; but hoard your treasure in heaven, where neither rust nor moth comes, nor thieves delve nor take it away. For where thy treasure is, there will be thy heart." How can we hide our treasure in heaven but through alms ?

san ? Swa hwaet swa we be aufealdan Codes f^arfum for his lufan syUaiS^ he hit Gs forgylt be hundfealdiiin on '8am to-weardan life.

6if ealle inenn on worulde rice waeron^)H>nne nsefde sec mildheortnyss naenne stede^ J'set seo selmysse ure synna lig adwaescte^ swa swa hit awriten is^ ^^ Swa swa waeter adw&cS fyr^ swa adwaescS seo selmysse synna." Nis nan iSearfa fram aelnies-dffidum ascyred. Witodlice sum earm

wydewe naefde ealra pehta buton aenne feorSling, J^one heo brohte to Codes weofode on Cristes andwerdnysse, and he hi iSasrrihte mid his halgan muiSe geherode^ and cwae'S^ ^^ So^ ic eow secge, \fSBt "Seos earme wydewe brohte mILran lac iSonne aenig oSer mann on iSisum daege; forSan "Se heo brohte eal yset heo hsefde mid estfuUum mode." Eft on oiSre stowe cwasS Drihten on his godspelle, ^^ Swa hwa swa sjVS anum "Sur-stigum menn ceald waeter on minum naman^ ne forlyst he his mede l^sere daede/' So'Slice ne biiS Us to aelmessan geteald^ gif we "Sam mannum syllaiS pe heora neode sylfe habba'S, forSan ie God ne het (is gewelgian iSa haebbendan^ ac J^aet we iSa wffidligendan gefultumedon.

We willaiS gyt aenne cwyde J^aere godspellican gerecced-nysse eow gereccan on)>isum ylcum andgite: Drihten spraec ymbe his to-cyme to "Sam micclau d6me, and)nis cwaeS, " Witodlice mannes Beam cjrmiS on his maegeniSrymme, and ealle englas samod mid him to iSam micclum d6me; J^onne sitt he on "Sam setle his maegeniSrymnysse^ and beo'S geg€-derode aetforau him ealle iJeoda, and he toscaet hi on tw|[^ swa swa scephyrde toscaet seep fram ggtum. ponne gel6ga% he "Sa seep on his swi-Sran hand, and $a gaet on his wynstran." We willaiS eow geswutelian nu aerest, gif eower hwilc nyte hw£t mannes Beam sy, J^aet Crist sylf is mannes Beam, seiSe is l^nes mannes Sunu,]>aere eadigan Marian, on "Saere men-niscnysse^ and seo menniscnys bi$ gesewen on "Sam d6me, l^onne he sylf sitt on his dom-setle, and iSa rihtwisan on his fewi^ran hand gesett, and iSa synfuUan on his wynstran.

fe I Whatsoever we give single to God's poor, for love of him, he t»> I will requite us an himdredfold in the life to come.

ac ! If all men in the world were rich, then would mercy have

% I no place, that alms might extinguish the flame of our sins, as ^1 it is written, ^^ As water extinguisheth fire, so do alms ex-» . tinguish sins." No needy person is exempted from alms-ifc ! deeds. Verily a poor widow had for her whole property but les I one farthing, which she brought to God's altar, in Christ's id presence, and he straightways with his holy mouth praised

c, her, and said, ** Verily I say unto you, that this poor widow

^ hath brought a greater gift than any other person on this day;

o for she hath brought all that she had with a devout mind."

5 Again, in another place, the Lord said in his gospel, " Who-

soever giveth to one thirsty man cold water in my name, shall not lose his meed for that deed." But it will not be accounted as alms, if we give to those men who themselves have for their need; for God commands us not to enrich those who have, but to aid the indigent.

We will yet recount to you one sentence of the evangelical narrative in this same sense : the Lord spake of his advent to the great doom, and thus said, ^^ Verily the Son of man will come in his majesty, and all the angels together with him, to the great doom ; then will he sit on the seat of his majesty, and all nations shall be gathered before him, and he will part them into two, as a shepherd parts the sheep from the goats. Then will he place the sheep on his right hand, and the goats on his left." We will now first manifest to you, if any of you know not who the Son of man is, that Christ himself is the Son of man, who is the Son of one person, the blessed Mary, in humanity, and his humanity will be visible in the doom, when he himself will sit on his doom* seat, and the righteous be placed on his right hand, and the

*' ponne cwyiS se Cyning Crist to "Bam J>e on his 8wi"8ran hand standa'S, CumaiS ge bletsode mines Fseder, and geag-niaS y-tet rice iSe eow gegearcod w*es fram frimiSe mid-daneardes. Me Lingrode, and ge me gereordodon; me iSyrste, and ge me scencton; ic waes cuma^ and ge me under-fengon on eowerum gest-husum; ic waes nacod^ and ge me scryddon; ic waes geuntrumod^ and ge me geneosodon; ic wffis on cwearterne, and ge comon to me and me gefrefrodon. Donne andswariaS J>a rihtwisan Criste, and cweiSa*, Drihten, hwaenne gesawe we *e htingrine, and we iSe gereordodon ? o?Se J^urstigne, and we "Se scencton ? oiSSe hwaenne waere "Bu cuma^ and we "Se underfengon ? oHe hwaenne gesawe we ie untrumne dppe on cwearteme, and we "Se geneosodon ? ponne andwyrd se Cyning ISam rihtwisum)>isum wordum, SoS ic eow

secge^ swa lange swa ge dydon anum)>isum laestan on minum naman^ ge hit dydon me sylfiim. Donne cwe^ h€ eft to "Sam synfuUum^ pe on his wynstran healfe standa-S, Gewita'S fram me, ge awyrigedan, into ISam ecan fyre^ ye is gegearcod iSam deofle and his awyrigedum gastum. Me hin-grode, and ge me aetes forwymdon; me "Syrste, and ge me drincan ne sealdon; ic waes cuma, and ge me underfSn nol-don ; ic waes nacod, nolde ge me waeda tiSian; ic waes antrum and on cwearterne, nolde ge me geneosian. ponne atidswaria^ "Sa unrihtwisan manfullan. La leof, hwaenne gesawe we ^Se hungrine, oHe "Surstine, oHe cuman, o^pe na-codne, olS'Se geuntrumodne, opye on cwearteme, and we "Be noldon "Senian ? ponne andwyrd se Cyning him, and cwy^, SoS ic eow secge, swa lange swa ge forwymdon imum of "Sisum lytlum, and noldon him on minum naman tilSian^ swa l^nge ge me sylfum his forwymdon. ponne fara% "Sa uncys-tigan and "Sa unrihtwisan into €cere cwic-susle, mid deofle and his awyrigedum englum; and ISa rihtwisan gecyrraS fram "Sam dome into ISam ecan life " mid Criste and his gecorenum englum, mid]>am hi libbaS and rixiaiS on lichaman and on sawle on ealra worulda woruld. Amen.

sinful on his left. *^ Then will the King Christ say to those who stand on his right hand^ Come, ye blessed of my Father, and possess the kingdom which hath been prepared for you from the beginning of the world, I was hungry, and ye fed me; I was thirsty^ and ye gave me to drink ; I was a stranger, and ye received me in your hostels; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me and comforted me. Then will the righteous answer Christy and say, Lord^ when saw we thee hungry, and we fed thee ? or thirsty, and we gave thee to drink ? or when wast thou a stranger, and we received thee ? or when saw we thee sick or in prison, and we visited thee ? Then will the King answer the righteous in these words. Verily I say unto you, as long as ye did it for one of these least in my name, ye did it for myself. Then will he afterwards say to tlie sinful, who stand on his left side^ Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed spirits. I was hungry, and ye denied me food ; I was thirsty, and ye gave me not to drink ; I was a stranger, and ye would not receive me; I was naked, and ye would not give me clothing; I was sick and in prison, ye would not visit me. Then will the unrighteous sinful answer, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and we would not serve

thee ? Tlien will the King answer them, and say. Verily I say unto you, so long as ye denied to one of these little ones, and would not give to them in my name, so long denied ye it to myself. Then will the avaricious and the unrighteous go into everlasting torment, with the devil and his accursed angels; and the righteous will pass from the doom into eternal life " with Christ and his cho?en angels, with whom they will live and reign with body and with soul for ever and ever. Amen.

DOMINICA SECUNDA IN QUADRAGESIMA,

EGRESSUS inde lesus^ secessit in partes Tyri et Sidonis: et reliqua.

Dribten Hselend "Sreade mid wordum)?8era ludeiscra %wyr-nysse and geleafleaste^ and hi mid hospe his lare forsawon. pSL ferde he 'Sanon to 'Ssere burhscire]7e is gehaten Tyrus, and to $<ere oiSre]>e is gehaten Sidoii. Efne "Sa ferde So Chana-neisc wif of "Sam gemserum togeanes "Sam liselende^ and liim to clypode,)?us eweSende : et reliqua.

pis Chananeisce wif wses of haeiSenum folce, and hsefde getacnunge Codes gelaiSunge,]^ fram bfieSenscipe to Criste mid so'Sum geleafan gebeah^)?a%a ysL ludeiscan bine forleton. pffit wif waes afaren fram gemaerum hire elSeles^ forSan {$e heo forlet "Sa ealdan gedwyld hire bse^enscipes, and mid geieaiTullum mode J^one soiSan Haelend gesobte, to biddenne hire wodan dehter gesmidfukiysse. Heo clypode^ ^^ Dauides Beam^ gemiltsa me : min dohtor is yfele fram deofle gedreht." Hit wses soiSlice swa ged6n« Ac seo dohtor^]fe on wodum dreame lasg dweligende, getacnode J^cera haeiSenra manna sawle, Se w«eron yfele J'urh deofol gedrehte^ 'Sa'Sa hi ne cu^n heora Scyppend, ac gelyfdon on deofolgyldum. Seo moder cwseS, *^ Dauides Bearn^ gemiltsa min;" and Codes gela^ung^ seoSe is ure moder^ gelyi% jfadt Crist is Dauides Beam on psRre menniscnysse, and heo bitt lis miitsunge cet him, forSan "Se he is Cod iElmihtig ure Alysend.

^fter 'Seawlicum andgite, se "Se leahtras beg^, deofle to gecwemednysse, his Scyppende on teonan, his dohtor is un-twylice awedd, forSan "Se his sawul is ISearle -Surh deofol gedreht; ac him is neod J^aet he his agene w5dnys8e tocnawe, and mid geleafan set Codes halgum]^ingunge bidde, and mid micelre anrsednysse Drihtnes fet gesece, biddende)>8Bt he his

sawle fram "Sam wodan dreame ahredde, swa swa he dyde j?fipt Chananeisce maeden. He ne andwyrde ?am wife aet

THE SECOND SUNDAY IN LENT.

EGRESSUS inde Jesus, secessit in partes Tyri et Sidonis : et reliqua.

The Lord reproved with words the perversity and unbelief of the Jews, and they with contumely despised his doctrine. Then went he thence to the territory which is called Tyre, and to the other which is called Sidon. Behold, there came a Canaanitish woman from the confines towards Jesus, and cried to him, thus saying, etc.

This Canaanitish woman was of a heathen people, and had for tokening the church of God, which from heathenism turned with true belief to Christ, when the Jews forsook him. The woman came from the confines of her country, because she forsook the old error of her heathenism, and with believing mind sought the true Jesus, to pray for the health of her insane daughter. She cried, ^* Child of David, have pity on me : my daughter is grievously tormented by a devil." Verily it was so done. But the daughter, who lay delirious in a state of madness, betokened the soul of heathen men, who were grievously tormented by the devil, when they knew not their Creator, but believed in idols. The mother said, " Child of David, have pity on me;" and God's church, which is our mother, believes that Christ is a Child of David in his humanity, and she prays him to have pity on us, for he is God Almighty our Redeemer.

According to the figurative sense, he who commits sins, to the gratification of the devil, and in contumely to his Creator^ his daughter is undoubtedly mad, for his soul is sorely tormented by the devil; but it is needful to him that he know his own madness, and with belief pray to God's saints for their intercession, and with great steadfastness seek the feet of the Lford, praying him to save his soul from that state of madness, as he did for the Canaanitish maiden. He did not

fniman, na for modignysse, ac he nolde his cwyde awendan "Surh "Sone pe he bead his leorning-cnihtum ^r his '8rowunge, p\i8 cwe'Sende^ '^ Ne fare ge on haeiSenra manna wege, and on Saniaritaniscra burgum ne becume

ge." He nolde syllan intingan]^m ludeiscum^)>aet he hi forsawe ISe Codes ae heold-on^ and past hasSene folc him to getuge, pe deofolgild be-eodon. Nu suwade Crist set fruman wi$ J^ses wifes clypunge, forSan ^ he iSa liflican bodunge on his andwerdnysse hae'Se-iium leodum bedigelode. Witodlice sefter his seriste of deaSe, he behead his apostolum, pus cwe'Sende, ^^ Fara^^ and IsdrdS ealle %eoda, and fulliaiS hi on naman J^ses ^Slmihtigan Feeder, and his Suna, and ptes Halgan Gastes; and l^era^ hi pset hi healdon ealle "Sa "Sing]>e ic eow behead."

Cristes leorning-cnihtas to him genealsehton, and Sam wife to him geSingodon^ J^us cweiSende, " La leof, forlaet hi, forSan •Se heo clypalS sefter us." Swilee hi ewaedon, Forlaet -Sone gylt, and forgif hire J^ine miltsunge, forSan iSe heo urne fultum mid inweardre heortan sehiS. Ne clypode heo synder-lice to Petre, ne heo ne ml^node Andream, ne heora naenne synderlice, ac eal pmt apostolice werod samod mid micelre anraednysse bsed, pset hi to tiam mildheortan Haelende hire geSingodon. Drihten andwyrde his apostolum mid]iisum wotdum, and cwse'S, ^^ Ne eom ic asend buton to {Sam sceap-um Israhela hiwraedene, pe losedon." SoSlice se ^Slmihtiga FaBder asende his Itncennedan Sunu mid soSre menniscnysse befangenne to iSam ludeiscum folce, paet hi sceoldon ^est, gif hi woldon, to fuUuhte bugan, "Surh Cristes lare. Him gedcifenode J^aet hi aerest on Crist gelyfdon, forSan Se hi heoldon pSL ealdan ae, and haefdon cySSe to Gode fram ealdum dagum. Da bodade Crist |?urh hine sylfne Sam anuni folce, and of Sam his apostolas geceas and fela oSre gecorene halgan : ac SaSa he geseah J'aet se maesta dael Sasre Seode his Krc forsawon, and sume eac ymbe his lif syrwdon, Sa forlet

answer the woiuan at first, not from pride, but he would not that his speech should be inconsistent with that in which he enjoined his disciples before his passion, thus saying, ^^ Go not in the way of heathen men, and come not into the cities of the Samaritans/' He would not give the plea to the Jews, that he despised them who held God's law, and drew to him the heathen folk who worshiped idols. Now Christ was silent at first on the crying of the woman, because while present he would conceal his vital announcement from the heathen nations. But after his resurrection from death, he commanded his apostles, thus saying, ^^ Go, and teach all nations, and baptize them in the name of the Almighty Father, and of his Son, and of

the Holy Ghost; and teach them that they observe all the things which I have commanded to you."

Christ's disciples approached him, and interceded with him for the woman, thus saying, *^ O Sir, dismiss lier, for she crieth after us." As if they had said, Dismiss the sin, and grant her thy mercy, for she seeks our aid with inward heart. She did not cry exclusively to Peter, nor did she exhort Andrew, nor any of them exclusively, but besought ail the apostolic company together with great earnestness, that they would intercede for her with the merciful Jesus. The Lord answered his apostles with these words, and said, " I am not sent save unto the sheep of the family of Israel that are lost." Verily the Almighty Father sent his only-begotten Son invested with true humanity to the Jewish people, that they might the first, if they would, turn to baptism through Christ's doctrine. It was befitting them that they should the first believe in Christ, because they held the old law, and had knowledge of God from old days. Christ, therefore, preached himself to that one people, and from them chose his apostles and many other chosen saints : but when he saw that the greatest part of that people despised his doctrine, and that some also plotted against his life, he left them in

he hi on heora geleaflseste, and geceas "Sa hae'Senan leoda, ^ geond eahie middaneard on deofolgyldum gelyfdon o%)>ffit.

pact wif com, and hi astrehte astforan Drihtne, J^ua cweS-ende, "Drihten leof, help min." preo halige uifegnu we gehyra* be "Sisum wife on ISissere rsedinge: fact is, geleafa, and ge'Syld, and eadmSdnyss, Geleafan heo haefde, forSan "Se heo gelyfde J^aet Drihten mihte hire aweddan dohtor gebse-lan. GelSyld heo haefde, 'Sa'Sa heo forsewen waes^ and swa-"Seah anraedliee on hire benum]?urhwunade. Eadmod beo waes, 'Sa'Sa heo hi sylfe to hwelpum geemnette. Drihten cwaelS to ISam wife, ^* Nis na g6d]>aet man nime his beama hlafy and wurpe hundum/')>a:t Israbela foic waes gyo geteald to Godes beamum, and hae'Sen folc geond ealle woruld to hundum, for heora fiilum "Seawum. Nu is seo endebyrd-nys]>aera namena awend mid "Sam geleafan. Hi sind geha-tene hundas, and we seep. Witodlice se witega cwae% be Cristes ehtenim, "Se bine acwealdon, " Fela hundas me jrmbe eodon/' Se witega, |7urh Godes Gnst, hSt "Sa ludeiscan

Cristes slagan hundas,)>e bine mid ^enfiillum mode ymbe eodon. Eft Crist sylf cwaeU be Gs, ** Ic haebbe o'Sre scSp,)« "Se ne sind of "Syssere eowde, and "Sa ic sceal l^an, and hi gehyralS mine stemne/'

pact wif cwae"? to Criste, " Gea, leof Drihten, swa-iSeah "Sa hwelpas eta's of Sam crumon]?e feallalS of heora hlafordes mysan/' Swi-Se getacnigendlice spraec Jris wif. Witodlice seo myse is seo b6clice.lar, seoiSe (is 'Sena'S lifes hlaf. Be "Baere mysan cwae"5 se witega, ^'Drihten, fu gegearcodest mysan on minre gesihiSey togeanes "Sam ye me gedrasfdon." SolSlice aefter gastlicum andgite J^a hwelpas etalS "Sa cruman]?e of heora hlafordes beode feallaiS, Jwnne iSa iSeoda, \fe on haelSenscipe £v lagon, nu sind mid geleafan to heora Scyp-pehde gebigede, and)>aere gastlican lire haligra gewrita bruca'S. We hedaS]>aera crumena ISaes hlafes, and'Sa ludeiscan gnagaU)m rinde; forSan "Se we understanda^S J^aet gast-lice andgit J^aera boca, and hi raeda-5 }?a staeflican gerecced-

their unbelief, and chose the heathen nations^ Svhich throughout all the world believed in idols until then.

The woman came and prostrated herself before the Lord, thus saying, " Dear Lord, help me." Three holy virtues we hear of this woman in this reading: namely, belief, and patience, and lowliness. She had belief, because she believed that the Lord could heal her distracted daughter. Patience she had, when she was neglected, and yet steadfastly persisted in her prayers. Lowly she was, when she compared herself to the whelps. The Lord said to the woman, ^^ It is not good that a man take his children's bread, and cast it to the dogs." The people of Israel were of yore accounted as the children of God, and the heathen people, throughout all the world, as dogs, for their foul practices. Now is the order of those names changed with the belief. They are called dogs, and we sheep. Verily the prophet said of Christ's persecutors, who slew him, ** Many dogs encompassed me." The prophet, through the Spirit of God, called the Jewish slayers of Christ doga, who with guileful mind encompassed him* Afterwards, Christ himself said of us, *' I have other sheep, which are not of this fold, and those I wiU lead, and they will hear my voice."

The woman said to Christ, ^^Yea, dear Lord, yet the whelps eat of the crumbs that fall from their master's table." Very significantly spake this woman. Verily the table is the written lore, which ministers to us the bread of life. Of the table the prophet said, ^^ Lord, thou hast prepared a table in my sight, against those who troubled me." But in a ghostly sense the whelps eat the crumbs that fall from their master's table, when the nations, which before lay in heathenism, are now with belief turned to their Creator, and partake of the ghostly lore of the holy writings. We heed the crumbs of the bread, and the Jews gnaw the crust; for we understand the ghostly signification of those books, and they read the literal narrative without signification. All their books,

nysse buton andgite. Ealle heora b€c, ISe se h^retoga Moyses o'S'Se witegan be Codes dihte gesetton, ealle hi sprecaS ynibe Cristes menniscnysse, and ymbe cristenra manna lif mid digelum andgite, and iSa ludeiscan ne heda'S na mare buton "Saere stsflican gereccednysse. We cristene men soiSlice licgaiS under Godes mysan, and eta's]>a cruman his gastlicau llure; forSan ISe we sind eadmodlice, mid lichaman and mid sawle, godeundlicum sprsecum underSeodde to gefyllenne his beboda, pset he lis his behat gelseste.

** Drihten andwyrde J^am Chananeiscum wife, and cwie'5, Eala "Su Wif, micel is "Sin geleafa. Getimige ISe swa swa %u wylt. And hire dohtor wearS)?a gehaeled of "Sfiere tide." For Sam micclum geleafan)?sere meder forlSt se deofol ISa dohtor. Mid Sam is geseald bysen urum fulluhte,]>aet Sa unspre-cendan cild beoS gehealdene on Sam fulluhte, Surh geleafan yees fseder, and Ssere moder, and ^bbb foresprecendan god-faeder, Seah Se]iJBt cild nyten sy.

Cristenra manna geleafan haefS se ^Imihtiga God mid manegum tacnum gewurSod)^urh his halgan : srest on heora life, and siSSan set heora halgum byrgennm, pam sy wuldor and wurSmynt ^ on ecnysse. Amen.

nil. ID. MART. SCI GREGORII PAPE URBIS ROMANE INCLITI.

GREGORIUS se halga papa, Engliscrb Skodk apostol, on Sisum andwerdan dsege, sefter menigfealduin gedeorfum, and halgum gecnyrdnyssum, Godes rice gesseliglice astah. He is rihtlice Engliscre Seode apostol,.forSan Se he,)>urh his raed and s^de, tis fram deofles biggengum letbreed, and to Godes geleafan gebigde. Manega halige bee cySaS his droht-nunge and his halige lif, and eac * Historia Anglorum,' Sa Se

ymbt I which the leader Moses or the prophets composed by God's

igg I direction, all speak of Christ's humanity, and of the life of

Dte I christian men, with a hidden signification, and the Jews heed

'^Ikg ^ ^^ more than the literal narrative. We christian men truly

Qg ' lie under God's table, and eat the crumbs of his ghostly lore;

^ ' for we are humbly, with body and with soul, and by divine

^^ f precepts, made subserrient to the fulfilling of his command-

I ments, that he may perform his promise unto us.

> "The Lord answered the Canaanitish woman, and said,

O thou woman, great is thy belief. Betide thee as thou wilt. And her daughter was healed from that time." For the great belief of the mother the devil forsook the daughter. Thereby is given an example for our baptism, that the un-speaking children will be saved by baptism, through the belief of the father and of the mother, and of the responsible godfather, though the child be unconscious.

The Almighty God has honoured the belief of christian men by many tokens through his saints : first in their lives, and afterwards at their holy sepulchres, to whom be glory and dignity ever to eternity. Amen.

MARCH XII. ST. GREGORY THE GREAT, POPE OF ROME.

GREGORY the holy pope, the apostle op the English NATION, on this present day, after manifold labours and holy studies, happily ascended to God's kingdom. He is rightly the apostle of the English nation, for he, through his counsel and mission, withdrew us from the worship of the devil, and turned us to the belief of God. Many holy books manifest his conduct and his holy life, and also the * Historia Anglo-

i

Alfred cyning of Led^ne on Englisc awende. Seo b$c sprecS genoh swutelice be "Sisum halgan were. Nu wylle we sum "Sing seortlice eow be him gereccan, forSan ISe sec foresee b3c nis eow eallum cu'S, peah ISe heo on Englisc awend sy.

pes eadiga papa Gregorius wses of ffilSelborenre maegSe and eawfaestre acenned; Romanisce witan waeron his magas; his fseder hatte Gordianus^ and Felix^ se eawfsesta papa^ wass his fifta fseder. He was, swa swa we cwaedon, for worulde ae'Selboren, ac h€ oferstah his se'Selborennysse mid halgum "Seawum^ and mid godum weorcum geglende. Gregorius is Greeisc nama, se swSigS on Ledenum gereorde^ ' Uigilau-tius,' faet is on Englisc^ ' Wacolre/ He waes swi*5e wacol on Godes bebodum, ISa^a he sylf herigendlice leofode, and he wacoUice ymbe manegra "Seoda]?earfe hogode, and him lifes weig geswutelode. He waes fram cildhade on b6ciicum larum getyd^ and hS on "Saere li^re swa gesseliglice iSeah, }^aet on ealre Romana-byrig naes nl[n his gelica ge'Suht. He ge-cneordlaehte aefter wisra lILreowa gebisnungum, and nies for-gyttol, ac gefaestnode his l^e on faesthafelum gemynde. He hlod iSa mid Jnirstiguin breoste ISa flowendan lare, "Se he eft aefter fyrste mid hunig-swettre j^rotan)>aeslice bealcette. On geonglicum gearum, "SalSa his geogo'S aefter gecynde woruld-"Sing lufian sceolde, pa. ongann he hine sylfne to Gode ge'Seo-dan, and to e^ele |7aes upplican lifes mid eallum gewilnungum orSian. Witodlice aefter his faeder for5si*Se h€ araerde six munuc-lff on Sicilia-lande, and]? set seofolSe binnon Romana-burh getimbrode, on "Sam he sylf regollice under abbodes haesum drohtnode. pa seofon mynstru he gelende mid his ^enum, and genihtsumlice to daeghwomlicum bigleofan ge-g6dode. pone ofer-^can his aehta he aspende on Godes |>earfum, and ealle his woruldlican ae'Selborennysse to heo-fonlicum wuldre awende. He code ^r his gecyrrednysse geond Romana-burh mid paelleniim gyrlum, and scinendum gymmum^ and readum golde gefraetewod ; ac aefter his gecyr-

rum/ which king iEIfred turned from Latin into English. This book speaks manifestly enough of this holy man. We will now briefly relate to you something concerning him, because the aforesaid book is not known to you aU, although it is turned into English.

This blessed pope Gregory was born of a noble and pious family; his relations were Roman senators; bis father was called Grordianus, and Felix, the pious pope, was his fifth father. He was, as we have said, of noble birth in the eyes of the world, but he surpassed his noble birth by holy principles, and adorned it with good works. Gregorius is a Greek name, which in the Latin tongue signifies FigilantiiiSf that is in English, WatchfuL He was very watchful of God's commandments, seeing that he himself praiseworthily lived, and watchfully meditated for the need of many nations, and manifested to them the way of life. He was from childhood instructed in book-learning, and in that learning he so happily throve, that in all the city of Rome there was none thought his like. He was studious of the examples of wise teachers, and was not forgetful, but fastened his learning in a retentive memory. He then drew in with a thirsty breast the flowing lore, which he again, after a time, aptly poured forth with a throat sweeter than honey. In his young years, when his youth, according to nature, might love worldly things, he began to attach himself to God, and to breathe with all his desires towards the realm of life on high. For after his father's decease he raised six monasteries in Sicily, and built a seventh within the city of Rome, in which he himself lived according to rule, under the commands of an abbot. These seven mynsters he endowed with his own lands, and enriched abundantly for their daily subsistence. The overplus of his possessions he distributed among God's poor, and turned all his worldly nobility to heavenly glory. He went before his conversion through the city of Rome with purple garments, and shining gems, and adorned with red gold ; but

rednysse he 'Senode Godes iSearfum^ he sylf iSearfa, mid wEciim wsefelse befangen.

Swa fulfremedlice he drohtnode on anginne his gecyrred-nysse swa J^aet h€ mihte %a gyti beon geteald on fulfremedra halgena getele. He lufode forh^fednysse on mettum and on drence^ and waeccan on syndriguni gebedum;)?aBr-to-eacan he ^rowade singallice untrumnyssa^ and swa hS sti'Slicor mid audwerdum untrumnyssum ofsett wses^ swa he geornfullicor]fad8 ecan lifes gewilnode.

pa undergeat se papa^]fe on i$am timan \ftet apostolice sell ges«et^ hti se eadiga Gregorius on halgum msegnum ISeonde wses, and he "Sa hine of ^sere munuclican drolitnunge genam, and him to gefylstan gesette, on diaconhEde geendebyrdne. Da gelamp hit aet sumum saele, swa swa gyt for oft deS, ^mt Englisce cjrpmenn brohton heora ware to Romana-byrig, and Gregorius eode be ^sere street to "Sam Engliscum mannum, heora i$ing sceawigende. pa geseah he betwux %am wanim cjrpe-cnihtas gesette, ^a, w8eron hwites lichaman and faegeres andwlitan menn, and ee'Sellice gefexode. Gregorius "Sa be-heold J^sera cnapena wlite, and befran of hwilcere]?eode hi gebrobte waeron. pa saede him man J^set hi of Engla-lande waeron, and \fiBt %aere "Seode mennisc swa wlitig waere. Eft ^a Gregorius befr€n, hwaeiSer \fiBs l^ndes folc cristen wsere ^e haeiSen. Him man s^e, pset hi haelSene wasron. Gregorius "Sa of innweardre heortan langsume siccetunge teah, and cwae'S; *' Walawl[^ J^ant swa faegeres hiwes meun sindon %am sweartan deofle underSeodde." Eft he axode, hti "Saere %eode nama waere,)?e hi of-comon. Him waes geandwyrd, \ftet ht Angle genemnode waeron. pa cwae*? he, " Rihtlice hi sind Angle gehatene, forSan %e hi engla wlite habba^, and swilcum gedafenatS J^aet hi on heofonum engla geferan beon." Gyt %a Gregorius befrlin, hu ^sere scire nama waere, \fe ^a cnapan of-alaedde waeron. Him man saede, J^aet ^a scirmen waeron Dere gehatene. Gregorius andwyrde, " Wei hi sind Dere gehatene, forSan Se hi sind fram graman generode, and

after his conversiou he ministered to God's poor^ himself poor, clad in a mean habit.

So perfectly he lived at the beginning of his conversion, that he might then have been already reckoned in the number of perfect saints. He loved abstinence in meats and in drink, and watchings in solitary prayers; in addition to which he saSered incessant infirmities, and the more severely he was afflicted with present infirmities, the more earnestly he desired the eternal life.

Then the pope^ who at that time occupied the apostolic seat, learned how the blessed Gregory was thriving in holy virtues, and he took him from the monastic life, and appointed him his assistant^ after be had been ordained deacon. It happened then at one time, as it yet often does, that English

chapmen brought their wares to Rome, and Gregory went along the street to the Englishmen^ viewing their things. He then saw among their wares youths placed for sale; they were men white of body and of comely countenance, with noble heads of hair. Gregory then beheld the beauty of the lads, and inquired from what country they had been brought. Whereupon they said to him that tliey were from England, and that the people of that country were as comely. Gregory then again asked whether the people of that country were christians or heathens. They said to him that they were heathens. Gr^ory then from his inward heart drew a long sigh, and said, ^* Alas that men of such fair appearance should be subject to the swart devil." Again he asked what the name of the nation was, whence they came. He was answered that they were named Angles. Then said he, " Rightly they are Galled Angles, for they have the beauty of angels, and it is fitting that they should be the companions of angels in heaven." Gregory yet inquired what the name of the shire was, from which the youths had been brought. They said to him that the shiremen were called Dere. Gregory answered, "Well are they called Dere (Deira), for they are saved from

to Cristes mildheortnysse gecygede.'^ Gyt "Sa he befi&, " Hd is ^aere leode cjming gehaten ?" Him waes geand-Bwarod, J^aet se cyning iElle gehaten waere. Hwaet "Sa Gre-gorius gamenode mid his wordum to $am naman, and cwaeiS, ** Hit gedafeualS pset Alleluia sy gesungen on -Sam lande, to lofe l^ses ^Imihtigan Scyppendes."

Gregorius %a soua eode to {Sam papan J^aes apostolican setles^ and hine bsed, J^set he Angelcynne sume lareowas asende, %e hi to Criste gebigdon, and cwae^^ J^aet h€ sylf gearo waere J'aet weorc to gefremmenne mid Godes fultume^ gif hit ISam papan swa gelicode. pa ne mihte se papa ^mt ge^afian, |?eah "Se he eall wolde; forSan %e "Sa Romaniscan ceaster-gewaran noldon ge^Safian J^ast swa getogen mann, and swa gesungen lareow ^a burh eallunge forlete, and swa fyrlen wraecsilS gename. iEfter "Sisiim gelamp J^aet micel mann-cwealm becom ofer ISaere Romaniscan leode, and aerest "Sone papan Pelagium gestod, and buton yldinge adydde. Witod-lice aefter ISaes papan geendunge swa micel cwealm wearS J^aes folces, J'aet gehwaer stodon aweste htis geond)?a burh, buton bugigendum. pa ne mihte swa-^eah seo Romana-burh buton papan wunian, ac eal folc "Sone eadigan Gregorium to iSaere gelSinc^e anmodlice geceas,)^ah ie he

mid eallum maegiie wiSerigende waere. Gregorius "Sa asende aenne pistol to ^am casere Mauricium, se waes his gefaedera, and hine halsode, and micelum baed j'aet h€ naefre "Sam folce ne ge^afode]fmi he mid |;aes wurSmyntes wuldre geuferod waere, forSan "Se he ondred J^aet he {$urh "Sone micclan had on woruldlicum wuldre, ye he KT awearp, ast sumum saele bepaeht wurde. Ac ^Saea caseres heah-gerefa Germanus gelaehte %one pistol aet Gre-gories aerendracan, and hine totaer; and silS^an cydde]^m casere, J^aet |?aet folc Gregorium to papan gecoren haefde. Mauricius %a se casere J^aes Gode ^ancode, and hine gehadian het. Hwaet %a Gregorius fleames cepte, and on dymhofon aetlutode; ac hine man gelaehte, and teah to Petres cyrcan,

wrath, and called to Christ's mercy." He yet inquired, "How is the king of that country called?" He was answered, that the king was called Mtte. Then Gregory played with his words at that name, and said, ^' It is fitting that AUelujah be sung in that land, to the praise of the Almighty Creator."

Gregory then immediately went to the pope of the apostolic see, and besought him to send some teachers to the English people, that they might turn to Christ, and said that he himself was ready to perform that work, with the aid of God, if it so were pleasing to the pope. But the pope could not consent to it, though he all desired it; for the Roman citizens would not consent that so learned and so venerable a teacher should wholly leave the city, and undertake so far a journey. After this it happened that a great plague came over the Roman people, and first attacked the pope Pelagius, and without delay carried him oflF. Verily after the death of the pope the mortality of the people was so great, that everywhere throughout the city houses stood desolate without inhabitants. But the city of Rome might not, however, continue without a pope; but all the people unanimously chose the blessed Gregory to that dignity, although he with all his might opposed it. Gregory then sent an epistle to the emperor Mauricius, who was his gossip, and besought him, and earnestly prayed that he would never consent that he should be exalted with the glory of that dignity, for he dreaded that, through that high office, he might at some time be seduced by worldly glory, which he had before renounced. But Germanus, the emperor's prefect, seized the epistle from Gregory's messenger, and tore it to pieces; and afterwards informed the emperor that the people had chosen Gregory for pope. The

emperor Mauricius then thanked God for it, and commanded him to be consecrated. Whereupon Gregory took flight, and concealed himself in obscure places; but they seized him, and drew bim to St. Peter's church, that he

J^aet he "Saer to papan gehalgod wurde. Gregoriua tSa isr his hadunge J^aet Romanisce folc for %am onsigendum cwealme 'Sisum wordum to bereowsunge tihte:

^' Mine gebro^ra ^a, leofostan, Gs gedafenalS ^mt we Godes swingle, |?e we on ^r towearde ondr»edan sceoldon^ ymt we hum nil andwerde and afSndode oudraedan. Geopenige ure sarnys us infaer so^5re gecyrrednysse, and j^aet wite "Se we *8rowia*8 tobrece ure heortan heardnysse. Efne nu iis folc is mid swurde {'ass heofonlican graman ofslegen, and gehwilce senlipige sind mid faerlicum slihte aweste. Ne seo adi "Sam deatSe ne forestsep'S, ac ge geseo^ |?aet se sylfa dealS J^sere adle yldinge forhrada^. Se geslagena h\i mid dea^e gegripen, serSan ie he to heofungum so^re behreowsunge gecyrrau maege. HogialS forSi hwilc se becume setforan gesib^e ptes strecan Deman, se^e ne meeg J^set yfel bewSpan "Se h^ ge-fremode. Gehwilce eorSbugigende sind eetbrodene, and heora hlis standalS aweste. Fsederas and moddru bestanda'S heora bearna lie, and heora yrfenuman him sylfum to for-wyrde forestaeppalS. Uton eornostlice fleon to heofunge soSre daedbote,]7a hwile ISe we moton, aerSan]?e se faerlica siege ^s astrecce. Uton gemunan swa hwaet swa wc dweli-gende agylton, and uton mid wope gewitnian |?aet \fadt we nianfullice adrugon. Uton forhradian Godes ansyne on andetnysse, swa swa se witega us manaiS: ^ Uton ahebban ure heortan mid handum to Gode;' J'aet is, j'aet we sceolon iSa gecnyrdnysse ure bene mid geearuunge g6des weorces up-araeran. He forgifS truwan ure forhtunge, seiSe)mrh his witegan clypa*?, * Nylle ic |? aes synfiillan dea'S, ac ic wille J^aet hS gecyrre and lybbe.' "

'^ Ne geortruwige nan man bine sylfne for his synna micel-nysse: witodlice ^a ealdan gyltas Niniueiscre "Seode ^reora daga bereowsung adilegode; and se gecyrreda scea^a on his dealSes cwyde |;aes ecan lifes mede geearnode. Uton awendan ure heortan, hraedlice bi* se Dema to urum benum gebiged, gif we fraui urum iJwyrnyssum beo*? gerihtlaehte. Uton

might there be hallowed for pope. But Gregory, before his consecration, stimulated the Roman people to repentance, on account of the impending pestilence :

" My dearest brothers, it is beBtting us that God's scourge, which we before ought to have dreaded as future, we should certainly now dread present and experienced. Let our affliction open to us the entrance to true conversion^ and let the punishment we suffer break the hardness of our hearts. Behold now this people is slain with the sword of heavenly anger, and every one individually is destroyed by a sudden stroke. Disease precedes not death, for ye see that death itself prevents the tarrying of disease. The stricken are seized by death ere they can turn to the sighs of true repentance. Reflect therefore of what like he will come before the face of the stem Judge, who cannot bewail the evil which he has perpetrated. Many of earth's inhabitants are carried off, and their houses stand desolate. Fathers and mothers stand around the corpses of their children, and their heirs precede themselves to dissolution. Let us earnestly flee to the sighing of true penitence, while we may, ere the sudden stroke lay us prostrate. Let us remember whatever sins we erring have perpetrated, and let us with weeping chastise that which we sinfully have tolerated. Let us hasten God's countenance by confession, as the prophet exhorteth us: ^ Let us raise our hearts with hands to God;' that is, that we should heighten the fervency of our prayer with the merit of good works. He giveth confidence to our fear, who through his I prophet calleth, ^ I desire not the death of the sinful, but I desire that he turn and live.' "

^^ Let no man despair of himself for the greatness of his sins; for a repentance of three days obliterated the old trans-j gressions of the Ninevitish people; and the converted thief \ by his dying words earned the meed of everlasting life. Let I us turn our hearts; the Judge will quickly be inclined to our ■ prayers, if we be corrected from our perversities. Let us

standan mid gemaglicum wopum ongean ISam onsigendum swurde swa miccles domes. SotSlice gemagnys is |?am soSan Deman gecweme, {^eah ie heo mannum unlSaucwurSe sy; forSan %e se arfaesta and se miidheorta God wile J^aet we mid gem%licum benimi his mildheortnysse ofgan, and he nele swa micclum swa we geearnia^ lis geyrsian. Be iSisum he cw8S&

|?urh his witegan^ ' Clypa me on dsege "Sinre gedrefednysse, and ic -Se ahredde, and Su maersast me.' God sylf is his gewita |?8et he miltsian wile him to clypigendum, se^ manaS yast we him to clypian sceolon. ForSi^ mine gebroiSra)?a leofostan^ uton gecuman on {Sam feorSan dffige J^ysre wucan on aerne-merigen, and mid.estfullum mode and tearum singan seofonfealde laetanias, J^set se streca Dema us g^irige, |?onne h€ gesih^);aBt we sylfe ure gyltas wreca^."

Eornostlice tSa^a micel menigu^ segSer ge preosthades ge munuchades menn, and]?8et laewede folc, sefter isBS eadigan Gregories haese, on]? one Wodnes-dfeg to iSam seofonfealdum letanium gecomon^ to %am swilSe awedde se foresaeda cwealm,]>aet hund-eahtatig manna, on %aere iLnre tide feallende, of life geiidton, "Sa hv^e ^e J^aet folc ISa letanias sungon. Ac se halga sacerd ne geswac J^aet folc to mauigenne J^aet hi "Saere bene ne geswicon, o1$)?flet Godes miltsmig)H>ne reSan cwealm gestilde.

Hwaet "Sa Gregorius, siiS^an he papan-had underfeng, ge-munde hwaet h€ gefyrn Angelcynne gemyute, and "Saerrihte l^aet luftyme weorc gefremode. He na to "Saes hwon ne mihte)H>ne Romaniscan biscop-stol eallunge forleetan, ac he asende oSre bydelas, geSungene Godes "Seowan, to %ysum Tglande, and he sylf micclum mid his benum and tihtiugum fylste, J^aet "Saera bydela bodung forSgenge, and Gode wasstmbaere wurde. paera bydela naman sind)?us gecigede : Auoustinus^ Mbl-LiTUs, Laurbntius, Petrus, Iohannbs, Iustus. Das lareowas asende se eadiga papa Gregorius, mid manegum cSrum munecum, to Angelcynne, and hi iSisum wordum to

stand with persevering weeping against the descending sword of so great a judgement. Verily perseverance is pleasing to the true Judge, though it be not grateful to men; for the benignant and merciful God desires that we with persevering prayers implore his mercy, and he will not be angry with us 80 much as we deserve. Of this he spake through his prophet : * Call to me in the day of thy trouble, and I will save thee, and thou shalt glorify me.* God himself is his witness that he will be merciful to those who cry unto him, who exhorts us that we should cry unto him. Therefore, my dearest brothers, let us come on the fourth day of this week at early mom, and with

devout mind and tears sing sevenfold litanies, that the stern Judge may have compassion on us, when he sees that we ourselves avenge our sins."

But when the great multitude, of men both of the priesthood and the monastic order and the layfolk, according to the command of the blessed Gregory, were come on the Wednesday to the sevenfold litany, the aforesaid pestilence raged to that degree, that eighty men, falling at that one hour, departed from life, while the folk were singing the litanies. But the holy priest ceased not to exhort them not to cease from prayer, until God's mercy should have stilled the cruel pestilence.

But Gregory, after he had undertaken the papal dignity, remembered what he of old had meditated for the English race, and forthwith completed that grateful work. He could not on any account altogether forsake the Roman episcopal see, but he sent other messengers, venerable servants of God, to this island, and he himself, by his prayers and exhortations, greatly aided, that the preaching of those messengers succeeded and bare fruit to God. The names of these messengers are thus called: Auoustinus, Mellitus, L.\u-RBNTius^ Pbtrus, Johannes, Justus. The blessed pope Gregory sent these teachers with many other monks to the English nation, and stimulated them to the journey in these

iSaere fare tihte: " Ne beo ge afyrhte iSurh geswince J^ffis lang-suman faBreldes, oS^e J?urh yfelra inanna yrabe-spraece; ac mid ealre anraednysse and wylme J^aere solSan lufe J^as ongun-nenan ^5ing)?urh Godes fultum gefremmaiS. And wite ge 'pBdt eower med on iSam ecan edleaue swa miccle mlire bilS, 8wa micclum swa ge marc for Godes willan swinca'S. Ge-hyrsumia^ eadmodlice on eallum tiingum Augustine,];one *8e we eow to ealdre gesetton : hit fremalS eowrum sawlum swa hwfiet swa ge be his mynegunge gefylla'S. Se iSlmihtiga God)?urh his gife eow gescylde, and geunne me J^set ic mote eoweres geswinces waestm on {Sam ecan eiSele geseon, swa \fadi ic beo gemet samod on blisse eoweres edleanes, "Seah "Se ic mid eow swiucan ne msege; forSon "Se ic wille swincan." Augustinus iSa mid his geferum,);»et sind gerehte feowertig wera^ ferde be Gregories hsese, o^SJ^aet hi to ^isuui iglande gesundfullice becomon.

On iSam dagum rixode i£)>elbyrht cyning on Cantware-byrig riclice, and his rice wees astreht fram iSsere micclan ea Humbre oS suiS sse. Augustinus haefde genumen wealhstodas of Francena rice, swa swa Gregorius him behead, and he, iSurh ^sera wealhstoda mu%, J^am cyninge and his leode Godes word hodade: hu se mildheorta Haelend, mid bis ageore "Srowunge, J^ysne scyldigan middaneard alysde, and geleafful-lum manuum heofonan rices infaer geopenode. pa andwyrde se cyning iEiSelbriht Augustine, and cwae^S,]?ffit he fsegere word and behat him cydde; and cwae^,]?8et he ne mihte swa brasdlice J'one ealdan gewunan 1$e he mid Angelcynne heold forlaetan: cwae^S pset he moste freolice ^a heofonlican lire his leode bodian, and)?aet he him and his geferan bigleofan -Senian wolde ; and forgeaf him iSa wununge on Cantwarebyrig, seo wffis ealles his rices heafod-burh.

Ongann ISa Augustinus mid his munecum to geefenlaecenne J^eera apostola lif, mid singalum gebedum, and waeccan, and fsestenum Gode ^eowigende, and lifes word |?am "iSe hi mihton

words: ^* Be ye not afraid through the toil of the tedious journey, or through the speeches of evil men ; but with all steadfastness and fervour of true love perform the thing b^un through the aid of God. And know ye that your meed io the everlasting reward will be so much the greater, by bow much the more ye toil for the will of God. Obey Augustiue humbly in all things, whom we have appointed to you for chief: it will benefit your souls whatsoever ye fulfil by his admonition. May Almighty God through his grace shield you, and grant to me that I may see the fruit of your toil in the eternal country, so that I may be found together with you in the joy of your reward, though 1 may not toil with you ; for I have the will to toil." Augustine then with his companions, who are reckoned at forty men, journeyed by Gregory's command, till they came safely to this island.

In those days king iEthelbyrht reigned powerfully in Canterbury^ and his realm was stretched from the great river Humber to the south sea. Augustine had taken interpreters from the realm of the Franks, as Gregory had commanded him, and he, through the mouth of those interpreters, preached the word of God to the king and his people: how the merciful Jesus by his own passion redeemed this guilty world, and opened to

believing men an entrance into the kingdom of heaven. Then king iEthelbyrht answered Augustine, and said, that he announced to him fair words and promises, and said that he could not so hastily forsake the old usage, which he with the English nation observed: he said that he might freely preach the heavenly doctrine to his people, and that he would supply subsistence to him and his companions; and gave him then a dwelling in Canterbury, which was the head city of all his realm.

Augustine then with his monks began to imitate the life of the apostles, serving God with constant prayers, and watch-ings, and fastings, and preaching the word of life to those to

bodigende^ ealle middaneardlice "Sing) swa swa selfremede, forhogigende; ia, J^ing ana)7e hi to bigleofan beh5fedon underf5nde^ be ^5ain "Be hi taehton sylfe lybbende, and for "Saere so^fsestnysse iSe hi bodedon gearowe wseron ehtuysse to ^oligenne^ and dea'Se sweltan, gif hi -Sorfton.

Hwset "Sa gelyfdon forwel menige, and on Godes namao gefullode wiirdon, wundrigende]?9ere bilewitnysse heora un-scae^^igan tifes, and swetnysse heora heofonlican lare. Da set nextan gelustfuUode ^ain cyninge iEiSelbrihte heora clasnt lif and heora wynsume behILt, 'pa so'Slice wurdon mid mane-gum tacnum gese^de; and he iSa gelyfende wearS gefuUodi and micclum "Sa cristenan gearwurSode, and SMra swa heofon-lice ceaster-gewaran lufode: nolde swa-'Seah nsenne to cris-tendome geneadian^ forSan "Se h€ ofaxode set %am lareowum his hsele, J^aet Cristes "Seowdom ne sceal beon geneadad, ac sylfwilles. Ongunnon %a dseghwomlice forwel menige efstan to gehyrenne %a halgan bodunge, and forleton heora hae^Sen-scipe, and hi sylfe geSeoddon Cristes gelaSmige, on hioe gelyfende.

Betwux ^isum gewende Augustinus ofer s^ to "Sam erce-biscope Etherium^ and he hine gehadode Angelcynne to ereebiscope^ swa swa him Gregorius £r gewissode. Augustinus ^a gehadod cyrde to his biscop-stole, and asende serend-racan to Rome^ and cydde Sam eadigan Gregorie ptei Angelcynn cristendom underfeng, and he eac mid gewritum fela Singa befrlLn, hu him to drohtnigeune wsere betwux "Sam nig-hworfenum folce.

Hwset %a Gregorius micclum Gode "Sancode mid blissigendum mode, J'set Angelcynne swa ge-lumpen wses, swa swa he sylf geornlice gewilnode, and sende eft ongean serendracan to Sam geleaffullan cyninge MpeU brihte, mid gewritum and menigfealdum lacum, and oSre gewritu to Augustine, mid andswarum ealra Ssera Singa pe he hine befi€n, and hine eac Sisum wordum manode : ^' BroSer min se leofosta, ic w€t)^set se iElmihtiga God fela wundra)mrh Se J^sere Seode Se h€ geceas geswutelaS, J^ses Su miht

whom they could, despising all worldly things as extraneous; receiiing those things only which were necessary for their subsistence, living themselves conformably to what they taught, and for the truth which they preached were ready to undergo persecution and suffer death, if they had cause.

Hereupon very many believed, and were baptized in God's name, wondering at the meekness of their harmless life, and the sweetness of their heavenly lore. Then at last king iEthelbyrht was delighted with their pure life and pleasing promises, which truly were verified by many miracles; and he then believing was baptized, and greatly honoured the christians, and as heavenly citizens loved them: yet would he not compel any one to Christianity, for he had been informed bv the teachers of his salvation, that Christ's service should not be forced, but voluntary. Very many then begun to hasten daily to hear the holy preaching, and forsook their heathenism, and joined themselves to the church of Christ, believing in him.

In the meanwhile Augustine went beyond sea to the archbishop Etherius, and he ordained him archbishop of the English nation, as Gregory had previously directed him. Augustine then being ordained, returned to his episcopal see, and sent messengers to Rome, and announced to the blessed Gregory that the English nation had received Christianity, and he also by letters asked many things, as to how he should live among the newly converted people. Hereupon Grregory fervently thanked God with joyful mind, that it had BO taken place in the English nation as he himself had earnestly desired, and sent messengers again to the believing king iEthelbyrht, with letters and manifold gifts, and other tetters to Augustine, with answers to all the things he had isked him, and admonished him also in

these words : ^* My learest brother, I know that the Almighty God manifesteth naoy miracles through thee to the nation that he hath chosen,

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blissigan and eac "Se ondraedan. pu miht blissigan gewisslice]79et ^sere iSeode sawla]?urb "Sa yttran wundra beolS getogene to iiBve incundaD gife; ondrsed "Se swa-^Seah j'set tSin mod ne beo abafeii mid d3rrstigny88e on ISam ticnum \fe God %arh %e gefremaS, and |?u Sonon on idelum wuldre befealle wiiS-innan,)H>non %e %a vd^Sutan on wurSmynte ahafen bist."

Gregorius asende eac Augustine halige lac on maesse-reaf-um, and on bocum, and Saera apostoU and martyra reliquias samod; and bebead J^set his seftergengan symle "Sone pallium and ^one ercebad set ^am apostolican setle Romaniscre ge-la^Simge feccan sceoldon. Augustinus gesette aefter "Sisum biscopas of his geferum gehwilcum burgum on Engla tSeode, and hi on Godes geleafan "Seonde 'Surbwunodon o'S %isum daegSerlicum daege.

Se eadiga Gregorius gedihte manega halige traht-b&, and mid roicelre gecnyrdnysse Godes folc to ^5am ecan life gc-wissode^ and fela wundra on his life geworhte, and wuldor-fullice)?8es papan setles geweold ^Sreottyne gear, and six monSaSy and tyn dagas, and siiS^an on "Sisum daege gewEt to "Sam ecan setle heofenan rices, on ^am he leofaiS mid Gode iGlmihtigum a on ecnysse. Amen.

XIII. KL. APRILIS. DEPOSITIO SCI CUTHBERHTI EPISCOPI.

CUTHBERHTUS, se halga biscop, scinende on manegum geearnungum and healicum geiSincSum, on heofenan rice, mid)mm iEImihtigum Scyppende on ecere blisse rixiende wuldra'S.

Beda, se snotera Engla iSeode lareow,]?ises halgan lif ende-byrdlice mid wunderfullum herungum, aegSer ge aefter Sn-

for which thou mayest rejoice and also fear. Thou mayest cert^nly rejoice that the souls of that people have through those outward wonders been drawn to inward grace; yet fear that thy mind be not lifted up with arrogance by the miracles which God through thee performeth, and thou thence fall into vain-glory within^ because thou art raised in dignity without.'*

Gregory also sent to Augustine holy gifts of mass-robes, and books, together with relics of the apostles and martyrs; and commanded that his successors should always fetch the pall and the archiepiscopal dignity from the apostolic seat of the Roman church. Augustine after this established bishops from among his companions over all the cities of the English nation, and they have continued prospering in God's faith to this present day.

The blessed Gregory composed many holy treatises, and with great diligence directed God's people to everlasting life, and wrought many miracles in his life, and gloriously ruled the papal seat thirteen years, and six months, and ten days, and then on this day departed to the eternal seat of heaven's kingdom, in which he liveth with God Almighty ever to eternity. Amen.

MARCH XX. THE DEPOSITION OF ST. CUTHBERHT, BISHOP.

CUTHBERHT, the holy bishop, shinuig with many merits and high honours, reigning in the kingdom of heaven, with the Almighty Creator, in eternal joy, is glorified.

Beda, the wise doctor of the English nation, has written the life of this saint in the order of events, with wonderful

fealdre gereccednysse ge aefter leolSlicere gyddunge awrat. Us ssede so^lice Beda^ J^aet se eadiga Cu'Sberhtus, ^b$bl hi Wffis eahta wintre cild^ ^m, swa swa him his oytenlice yid tihte^ plegende mid his efen-ealdum: ac se iElmihtiga Qoi wolde styran ^sere nytennysse his gecoreDan CutSberhtes^ ^urh mynegunge gelimplices I^reowes, and asende him to an 'Sry-wintre cild, |?aet hit his dyslican plegan mid ststSISigum wordum mslice "Kreade. SoSlice J^aet foresee 'Sry-wintre cild)H)ne gsemnigendan

Cu^berhtum befran^ '^ To bwi un-derj'eodst]?u Se sylfne J^isum ydelum plegan^]m iSe eart fram Code gehalgod mid roderlicum wurSmynte ? Ne gedafena? biscope I'aet he beo on dsedum folces mannum gelic. Geswic, la leof, swa untSseslices plegan, and gelSeod ISe to Grode, "Se ^ to biscope his folces geceas,)^m "Su scealt heofonan rices infeer geopenian." Hwaet Sa CuSberhtus J'a-gyt mid his plegan forS-arn^ o%]?set his ULreow mid biterum tearum dreo-riglice wepende, ealra Saera cildra plegan f&lice gestilde. Witodlice eall se cildlica heap wolde]>8es anes cildes dreorig-nysse gefrefrian, ac hi ealle ne mihton mid heora frofire his dreorignysse adwflescan, serSan ^e Cu'Sberhtus hit mid arfsest-um cossum g^ladode, and he sylf siSSan, aefter ^sbb cildes mynegunge, on healicere stae%%ignysse symle 'Sm'hwmiode.

iEfter Sisum wearS J'aes eadigan CuSberhtes cneow mid heardum geswelle alefed, swa J'ast he mid criccum his feSunge miderwrelSode. pa gesset he same dsege, under stinn-beame, &a on sundran, and his scencan be'Sode, him com Sa ridende to sum arwurSe ridda, sittende on snaw-hwitum horse, and he sylf mid hwitum gyrlum befangen wses; and he ^ne halgan mid gesibsum wordum-swseslice grette, biddende J^aet he him dfeg-wistes gedafenlice tiSode. CuSberhtus "Sa to "Sam engle anmodlice cwaelS, ^' Ic wolde Sine Senunge sylf nu gearcian, gif ic me mid feSunge ferian mihte. Min adlige cneow is yfele gehfefd,)?8et ne mihte nan l^pce-wyrht awiht geliSian,)?eah Se heo gelome to geled wsere." pa gelihte se cuma, and his cneow grapode mid his halwendum handum, and het hine

pndaes, both in a simple narrative and in a poetic composition* Beda has truly informed us, that the blessed Cuthberht, when he was a child of eight years, ran, as his thoughtless age urged him, playing with his coevals : but Almighty God would correct the thoughtlessness of his chosen Cuthberht, by the admonition of an opportune teacher, and sent to him a child of three years, that it might wisely reprove his witless play with serious words. Verily the aforesaid child of three years asked the gamesome Cuthberht, "Why dost thou devote thyself to this idle play, thou who art hallowed of God with heavenly dignity ? It befitteth not a bishop to be in deeds like men of the people. Cease, dear friend, from so unbecoming a play, and attach

thyself to God, who hath chosen thee to be a bishop of his people, to whom thou shalt open the entrance of the kingdom of heaven.^' But Cuthberht still ran on with his play, till his monitor with bitter tears sadly weeping, suddenly stilled the play of all the children. Whereupon all the childish company would comfort the sadness of that one child, but they all with their comfort could not assuage its sadness, before Cuthberht gladdened it with kind kisses, and himself afterwards, according to the child's admonition, continued ever in profound seriousness.

After this the blessed Cuthberht's knee was lamed with a hard swelling, so that he supported his gait with crutches. As he one day sat under the sunbeam, apart from others, and bathed his leg, there came riding to him a venerable horseman sitting on a snow-white horse, and he himself was clad m white garments; and he courteously greeted the saint with peaceful words, praying that he would, if convenient, give a day-repast. Cuthberht thereupon frankly said," I would now prepare your refection myself, if I could walk. My diseased knee is sorely afflicted, so that no medicament may aught relieve it, though it be frequently laid on it." The stranger then alighted, and grasped his knee with his healing hands,

geniman hwsetene sraedeman, and on meolc awyllan^ and swa mid 'Ssere hsetan ^8&t to'Sundene Urn gewriiSan; and sefter 'Sisum wordum his hors besti^, on "Sam si^faete %e h€ "Sider c3m aweg-ferende. Hwset %a Cu^berhtus, aefter)wb engles lare his cneow be^ode, and he soua gesundfiill his fsereldes breac, and ongeat]7fiet God]?urh bis engel bine geneosode, seiSe giu ser]?one blindan Tobian,]7urb his heah-engel Raphahel, mihtelice onlihte.

Eft se halga Cu'Sberbtus, "SaiSa he wacode mid byrdeman-num on felda^ on his geogolSe, geseah beofonas opene, and englas gelseddon Aidanes biscopes sawle mid micclum wuldre into "Saere beofonlican myrb'Se. Hwilon eac Cu^berbtus ferde geond land, bodigende Godes geleafan, %a for unwedre gecyrde he to sumes hyrdes cytan, l?e stod weste on ^am westene "Se he oferferde, and getigde his hors ^ser binnon. Da mid "Sam }7e he his gebedu sang, -Sa tser ^adt hors]?8et "Ssec of "Ssere cytan hrofe, and ^adt feoU adtlne, swilce of iSam brofe, wearmhiaf mid his syflinge ; he iSa ge'Sancode Gode t^aere sande, and mid]?iere bine sylfne gereordode.

Se eadiga Cu];berbtu8 aefter %isum ealle woruld-'Sing eall* unge forlet, and mid halgum ^eawum bine sylfne to munuc-Hfe ge^eodde; and he hraedlice si'S^an he munuc waes wearS geset cumena "Sen, ^eet he cumena-huses gymde, and mynster-b'cuni cumum ge^ensum waere. pa aet sumon saele on wintres daege, him com to Godes engel on cuman biwe, and Cu1$-berhtus bine mid ealre cumli^nysse underfeng. pa gecyrde he lit ymbe]7aes cuman "Senunge, ac he ne gemette naenne cuman, 'Sa^a he inn com, ac lagon iSry heofonlice hlafas, on lilian beorbtnysse scinende, and on hrosan brae^e stymende, and on swaecce swettran];onne beona bunig. pa sceawode se halga Cu'Sberhtus on 'Sam snawe gehwaer bwyder se cuma si^igende ferde, ac ^a'Sa he nane fotswa'Se on -Sam snawe ne geseah, $a ongeat he]?aet se cuma waes engel and na mann.

and bade kim take wheaten flour^ and boil it in milk, and bind the swollen limb with the hot preparation; and after these words bestrode his horse, departing by the way which he came thither. Thereupon Cuthberht bathed his knee according to the angel's instruction, and forthwith in health possessed his power of walking, and was sensible that God had visited him through his angel, who in time of old had powerfully relieved the blind Tobias, through his archangel Gabriel.

Afterwards the holy Cuthberht, while watching with shepherds in the field, saw the heavens open, and angels leading the soul of bishop Aidan with great glory into the heavenly joy. On a time also Cuthberht was journeying through the country, preaching God's faith, when on account of a storm he turned into a shepherd's cottage, which stood desolate in the wilderness over which he was traveling, and tied his horse within it. Then while he was singing his prayers, the horse tore the thatch from the roof of the cottage, and there fell down, as from the roof, a warm loaf with its accompaniment; he thereupon thanked God for the repast, and therewith refected himself.

The blessed Cuthberht after this wholly forsook all worldly things, and with holy observances subjected himself to the monastic life ; and soon after he was a monk, he was appointed superintendent of the guests, so that he took care of the strangers' lodgings, and ministered to the monastic guests. Then on a certain time on a winter's day, an angel of God came to him in the

guise of a stranger, and Cuthberht received him with all hospitality. He then went out for the service of the guest, but found no guest when he came in, but there lay three heavenly loaves, shining with the lily's brightness, and exhaling the rose's fragrance, and in taste sweeter than bees' honey. Then the holy Cuthberht looked everywhere in the snow whither the stranger had passed in his way, but when he saw no foot-traces in the snow, he knew that the

seSe "Sone heofonlicao fodan him brohte, and 'Sss eorSlican ne rohte.

pes fores^a halga wer wses gewunod l^aet he wolde gan on niht to s£, and standan on "Sam sealtan brymme oiS his swyran, syngende his gebedu. pa on sumere nihte hlosnode sum o^Ser munuc his fsereldes, and mid sl^iccre stalcunge his fStswa^um filigde^ o^j^aet hi begen to s^ becomon. Da dyde CulSberhtus swa his gewuna wses, sang his gebedu on s^cere ySe^ standende olS }>one swyran, and syS'San his eneowa on Sam ceosle gebigde, astrehtum handbredum to heofenlicum rodore. Efiie "Sa comon twegen seolas of sffilicum grunde, and hi mid heora flyse his fgt drygdon, and mid heora blsde his leoma beSedon^ and si'S'San mid gebeacne his bletsunge bffidon^ licgende set his foton on fealwum ceosle. pa CulS-berhtus iSa s^can nytenu on sund asende mid so'Sre bletsunge, and on merigenlicere tide mynster gesohte. WearS]^a se munuc micclum afyrht, and idlig on lerne-merigen hine geeadmette to 'Ss&s halgan cneowum, biddende)^set be his adl eallunge afligde, and his fyrwitnysse fsederlice miltsode. Se halga "Sa sona andwyrde, ^' Ic "Sinum gedwylde deamunge miltsige, gif Su Sa gesihSe mid swigan bediglast, oSpSRt min sawul heonon si-Sige, of andwerdum life gela'Sod to heofonan." CuiSberhtus iSa mid gebede his sceaweres seocnysse gehffilde, and his fyrwites ganges gylt foi^af. Fela wimdra wurdon geworhte Surh -Sone halgan CuSberht, ac we wylla'S for sceortnysse sume forsuwian, Sy-lss "Se "Seos racu eow to lang Since.

Witodlice CuSberhtus ferde, swa swa his gewuna wses, ymbe geleaffulre bodunge, ^set he Sam ungelseredum folce lifes weig tshte ;)^ fleah sum earn aetforan him on siSe, and he his geferan befrinan ongann^ hwa hi to Sam dsege afedan sceolde ? Da cwseS his gefera, ^set he gefyrn smeade hwaer hi bigleofan biddan sceoldon, SaSa hi Sa fare ferdon buton wiste.

CuSberhtus Sa him togeanes cwaeS, ^' La hwset se ifilmihtiga God mseg for-eaSe unc j^urh Sisne earn ik fore-

stranger was an angel and not a man, who had brought him the heavenly food, and recked not of the earthly.

The beforesaid holy man was wont to go at night to the sea, and stand in the salt ocean up to his neck, singing hia prayers. Then one night another monk awaited his coming, and at a slow pace followed his footsteps, till they both came to the sea. Then Cuthberht did as was his wont, sang his prayers in the sea-wave, standing up to the neck, and afterwards bowed his knees in the sand, with palms outstretched to the heavenly firmament. Lo then came two seals from the sea-ground, and they with their fur dried his feet, and with their breath warmed his limbs, and afterwards by a sign begged his blessing, lying at his feet on the fallow sand. Then Cuthberht sent the marine animals to the sea with a sincere blessing, and at morning tide sought the mynster. Then the monk became greatly terrified, and ill at early morn prostrated himself at the knees of the saint, praying that he would wholly drive away his ailment, and paternally compassionate his curiosity. The saint forthwith answered, "I will privily compassionate thy error, if thou with silence wilt conceal that sight, until my soul shall have journeyed hence, called from the present life to heaven." Cuthberht then by prayer healed the sickness of his observer, and for« gave him the guilt of his walk of curiosity. Many wonders were wrought by the holy Cuthberht, but we will for shortness pass some in silence, lest this narrative appear too long to you.

But Cuthberht, as was his wont, went preaching the faith, that he might teach the ignorant people the way of life, when an eagle flew before him on his journey, and he began asking his companion, who for that day should give them food ? Then said his companion, that he had long been considering where they should ask for sustenance, as they had gone the journey without provisions. Then Cuthberht said to him, "Lo Almighty God can very easily provide food for us

sceawian, geSe giu ^ Elian afedde]7urh 'Sone sweartan hremio^ ser be to beofonau si^ode." Hi %a ferdoo forS-si'Sigende, and efne se earn on -Sam 6fre gesst, mid fisce geflogen,)H)oe he "Saerrihte gefeng. pa cwseiS se halga to his geferan, " Yra to %am earne, and him of-anim ^ees fisces dael "Se he gefangen hiefS, unc to gereorde. Sy lof %am iElmihtigan, ^e unc 'Surh %isne fugel fedan wolde. Syle swa-'Seah sumne dffil 1$am earne to edleane his geswinces."

Hi %a flefter gereorde on heora wegferdon, and Cu'Sberhtus ^am folce fiegere bodade, j^set hi wsere waeron wi'S deofles syrwum,]7y-ises "Se he mid leasunge heora geleafan awyrde, and fram ^aere bodunge heora m6d abrade, pa^t folc "Sa fser-lice ongann forS-arsesan betwux]?yssere minegunge, micclum bepaeht,]f8&t hi "Ssere iare to lyt gymdon. Hwaet se swicola feond hi swilSe bedydrode, swilce 'Ster sum hUs so^lice for-burne, brastligende mid brandum, gedwymorlice swa-^ah. pa wolde ^set folc ^mt fyr adwsescan, gif hit senig wseta w^nian mihte: ac %aes halgan andwerdnyss ealSelice acwencte |?8S8 deofles dyderunge,]?e hi dwoUice filigdon, and "Sses lifes word lythwon gymdon. paet folc %a ofscamod ongean cyrde to %aere li[re "Se hi & forleton, biddende set %am lareowe li'Se miltsunge,]?8et hi his Iare ser to lyt gymdon, ^alSa he i$a fraecednysse him fore ssede.

Cu^berhtus swa-'Seah on oi^rum timan eall-byrnende hfis ana ahredde wiS fyres dare, mid halgum benum, and "Sone windes bl^ aweg fligde, sei^e £r for oft "Sa settrigan flan deoflicere costnunge on him sylfum adwaescte,];urh gescyld-nysse so'Ses Drihtnes. He wolde gelome leodum bodian on fyrlenum lande unforhtigende. Hwaet %a him geu^e se iElmihtiga God f%re getingnysse %am folce to Iare, and him men ne mihton heora mSd behydan, ac hi eadm6dlice him geandetton heora digelnyssa, and elles ne dorston, and be his dihte digellice gebetton.

through this eagle, who of yore fed Elijah through the swart raven, before he journeyed to heaven.*' They then went on journeying, and lo, the eagle sat on the shore, having flown thither with a fish which he had just caught. Thereupon the saint said to his companion, ^^ Run to the eagle, and take from him a part of the fish which he has caught, for our refection. Praise be

to the Almighty, who would feed us through this bird. But give a part to the eagle in reward of his labour."

After the repast they went on their way, and Cuthberht beautifully preached to the people, that tliey should be guarded against the wiles of the devil, lest with leasing he should corrupt their faith, and draw their minds from the preaching. The people then begun suddenly to rush forth in the midst of this admonition, being greatly deceived, so that they too little heeded the precepts. For the deceptive fiend had greatly deluded them, as if there really were a house burning there, crackling with brands, though illusively. Then the people would extinguish the fire, if any water might diminish it: but the presence of the saint easily quenched the delusion of the devil, whom they erringly had followed, and but little heeded the word of life. The people then ashamed returned to the instruction that they had before left, praying their teacher's kind pity for having before too little heeded his precepts, when he related the peril before them.

But Cuthberht at another time saved alone a burning house from the fire's damage, with holy prayers, and drove away the blast of wind, who had ere very often extinguished the envenomed darts of devilish temptation directed against himself, through the protection of the righteous Lord. He would oftentimes fearlessly preach to the people in a distant land. Verily the Almighty had given him a sweet eloquence for people's instruction, and men could not hide their minds from bini, but humbly confessed their secrets to him, and durst not do otherwise, and by his direction privily made atonement.

Sam eawfest man eac swilce hiefde micele cjrS^ to iSam halgan Cu^berhte, and gelomlice his lare breac. pa geti« mode bis wife wyrs "Sonne he be-Sorfte, j^set heo %urh wod-nysse micclum wss gedreht. pa com se eawfassta to Sam eadigan CuSberhte, and he waes on "Sam timan to prafoste geset on ISam munuc-life]?e is Lindisfamea gehaten. pa ne mihte he for sceame him openlice secgan,]?aet his eawfsste wif on Ssre w^dnysse]asg ; ac bsed]?2et be asende sumne broSer,]?e hire gerihta gedon mihte, ^rSan "Se heo of life gelaed wurde. Da wiste CuSberhtus eal be Sam wife, and wolde]?urh bine sylfue sona hi geneosiau ; forSan Se heo ffirSon eawfaest leofode, iSeah "Se se unsi^ hire swa gelumpe. pa begann se wer

dreorig wepan, anSracigende ^sea unge-limpes. CuSberhtus bine "Sa mid wordum gefrefrode^ cwaeS]^8et se deofol,]?e hire derigan wolde, on his geneosunge for-Iffitan sceolde, and mid micelre fyrhte aweg fleon, and j^aet wif mid gewitte wel sprecende him togeanes ^Ln, and his bridel onfSn. Hit ISa gelamp, be Sses lareowes wordum, psst padt wif gewittig hine mid wordum gegrette, baed J^iet heo moste him mete gearcian, and cydde hfi se deofol hi dear-nunge forlSt, and swi'Se forhtigende fleames cepte, Sa^a se halga yider si'Sode.

CulSberhtus se halga silSiSan gefremode mihtigliee wtmdra, on ISam mynstre wunigende. Begann Sa on m6de micclum smeagan hli he "Sses folces 16f forfleSn mihte, {^y-lses 'Se he wurde to hlisful on worulde, and]?aes heofenlican lofes fremde waere, Wolde %a Enstandende ancer-Uf adreogan, and on digelnysse eallunge drohtnian. Ferde %a to Fame, on flow-endre ySe. past igland is eal beworpen mid sealtum brym-me, on s£ middan; and wiSinnan eall, £r Sam fyrste^ mid sweartum gastum swiSe wses afyUed, swa]?fet men ne miht-on pa moldan bugian, for ISeowracan sweartra deofla; ac hi ealle 1$a endemes flugon, and J^set igland eallunge gerym-don Sam seSelan cempan; and he Sser &a wunode^ orsorh heora Sudan,)mrh iElmihtigne God. pa wses J^set igland

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A pious man also had great intimacy with the holy Cuth-berht, and frequently enjoyed his instruction. It befell his wife worse than he needed, so that she was greatly afflicted by madness. Thereupon the pious man came to the blessed Cuthberht, and he was at that time set as provost in the monastery which is at Lindisfame. But he could not for shame openly say to him that his pious wife lay in a state of madness ; but begged that he would send a brother to perform her last offices, before she were taken from life. But Cuth-berht knew all about the woman, and would himself immediately visit her; because she had previously lived piously, although misfortune had so befallen her. Then the man began sadly to weep, deploring his misfortune. But Cuth-berht by his words comforted him, and said that the devil, who would injure her, should on his visit forsake her, and flee away in great fright, and the woman in her senses, well speaking, come to meet him, and receive his bridle. It happened, according to the teacher's words,

that the woman in her senses greeted him by words, prayed that she might prepare him meat, and informed him how the devil had secretly left her, and, greatly fearing, had taken flight, while the saint was journeying thither.

The holy Cuthberht afterwards performed mighty wonders while dwelling in the mynster. He then began to devise in his mind how he might flee from the people's praise, lest he should be too famous in the world and a stranger to heavenly praise. He would, therefore, lead a solitary anchorite life, and live wholly in obscurity. Whereupon he went to Farne in the flowing wave. That island is all beaten by the salt ocean, in the middle of the sea; and all within, before that time, was very full of swart ghosts, so that men could not cultivate the soil for the threats of the swart devils; but they at last all fled and entirely vacated the island to the noble champion ; and he there dwelt alone, regardless of their envy, through Almighty God. But that island was wholly

mid ealle bedaeled wieteres wynsumnysse, on %am westum cludum, ac se halga wer ^a sona het]?a beardnysse swVSe h61ian on middan ^sere flore his fsegeran botles, and)>8et wseter aeddre %a wynsuni aspi^ng, werod on swaecce, ^am were to brice, se^e hwilon w<eter to winlicum swaecce wun-dorlice awende, ^alSa hit wolde God.

Se halga ^a bet him bringaii seed ; wolde on ^am westene waestmes tilian, gif hit swa geulSe se iGlmihtiga God,]^aet be mid his foton bine fedan moste. He seow 'Sa bwsete on beswuncenum lande, ac hit to waestme aspringan ne moste, ne furSon mid gaerse growende nses. pa bet he him bringan here to s^e, and ofer selcne timan 'Sa eorSan aseow. Hit weox %a mid wynne, and wel geiipode. pa woldon hremmas hine bereafian let his gedeorfum, gif hi dorston. Da cwaefi se halga to 'Sam beard-nebbum/^Gif se iElmihtiga eow ISises geulSe, bruca^]^8era wsestma, and me ne bidda'S. Gif be ^nne eow %ises ne geti-Sode, gewita^ aweg, wselhreowe fugelas, to eowrum e^ele, of ^isum tglande." HwsBt Sa hremmas i$a ricene flugon, ealle tosomne, ofer 'Sone sealtan brym, and se halga i$a his geswinces breac.

Eft & siSSan o'Sre twegen swearte hremmas si Slice comon, and his hUs taeron mid heardum bile, and to neste bieron, heora briddum to hleowSe. pas eac se eadiga mid ealle afligde of "Sam eSele mid anum worde: ac an 'Ssra fiigela eft fleogende com ymbe iSry dagas]?earle dreorig, fleah to his foton, swiiSe biddende j^aet he on -Sam lande lybban moste, symle unscse'SSig, and his gefera samod. Hwset ia, se halga him]^s geuSe, and hi

lustbaere]7aet land gesobton, and broht-on 'Sam lareowe lac to medes, swines rysl his scon to ge-dreoge ; and hi iSaer si^Sau unsoe^'Sige wunedon.

Da wolde se halga sum bfis timbrian to his nedbricum, mid his gebroiSra fiiltume. Da baed he hi anre sylle, J^aet he mihte]7aet bfis on 'Sa s£ healfe mid]?aere underlecgan. pa ge-bro-Sra him beheton, J^aet hi woldon)^t treow, f^onne hf eft

deprived of the blessing of water in its barren rocks^ but the boly man forth^th bade the hardness be hollowed, in the middle of the floor of his fair dwellings and the pleasant water then quickly sprang up, sweet in taste, for the man's use, who on a time wonderfully turned water to winelike flavour, when God so willed it.

The saint then ordered seed to be brought him; he would in the waste cultivate earth's fruits, if it so should grant Almighty God, that he with his feet might feed himself. He then sowed wheat on prepared land, but it could not spring up to fruit, nor was it even growing with grass. Then he bade barley be brought him for seed, and after the season sowed the earth. It waxed abundantly and well ripened. Then would the ravens rob him at his labours, if they durst. Then said the saint to the hard-nibbed ones, *' If the Almighty have allowed you this, partake of the fruits, and ask not me. But if he have not granted it to you, depart, bloodthirsty birds, to your own home from this island." Whereupon the ravens instantly fled all together, over the salt sea, and the saint then enjoyed his labour.

After that two other swart ravens came journeying, and tore [the thatch of] his house with their hard bills, and bare it to their nest, as a shelter for their young ones. These also the blessed man drove from the place with a word : but one of those birds, flying back, came after three days exceedingly sad, and flew to his feet, earnestly praying that he might live in that land ever harmless, and his mate with him. Whereupon the holy man granted him this, and they joyfully sought that land, and brought to the teacher a gift as reward, swine's fat to oil his shoes; and they afterwards abode there harmless.

Then the saint would build a house for his use, with the aid of his brothers. He, therefore, begged of them a log, that he might support the house with it on the sea side. The brothers promised him that they would bring the tree

comou him gebringan. Da comou hi, swa swa hi cwfledon, and wurdon swa-^eah isds treowes ungemyndige; ac se iElmihtiga God his waes gemyudig, and him %a sylle sylf asende mid]^am s^icum fl6de; and]?2et fl6d hi awearp %ser %8er he sylf smeade]^t hCU to arserenne, on %am sealtum 6fre. pa wunode se halga wer manega g^ on ISam ancer-life swi^Slice stiSe, and hine geneosodon gelome eawfaeste menn, and be his lare heora lif gerihtlsehton.

Da com him to sum abbudysse, seo wses iElflsed gehaten, "Saes cyninges sweoster Ecgfrides, wolde]>urh his mynegung-um hire m6d getrymman. pa betwux heora sprsece begann heo to halsigenne "Sone halgan wer]?aet he sceolde hire sec-gan he lange hire brolSor Ecgfridus moste his rices brucan. pa andwyrde hire se halga mid twylicere sprsece, and cwasi, ^^ For nahte biiS geteald l^nes geares lust,]?fer -Sser se swearta dea'S onsigende biiS." Da undergeat heo]?set se broker ue moste his lifes brucan ofer "Sam ILnum geare, and {^serrihte dreoriglice wepende hine befr^, ^* La leof, sege me, hw§ sceal to his rice f5n,]7onne he brolSer naefS, ne be beam ne beliefs/* Da cwaeS se halga wer eft to "Bam msedeue, ** Se ifilmihtiga Scyppeud hsefS gehealden sumne gecorenne]?y8-sere leode to cyninge, and se hv6 ie swa leof swa nu is se oSer." pa gedyrstlaehte 'padt mseden]?aet heo him ISa-gyt to spraec, and cwseS, ^^ Mislice smeagaS manna heortan, sume wilnia'S geSiuciSe]?yssere worulde, sume gefylla^ heora fra-cedan lustas, and hi ealle sySiSan sorhlice wsedliaS. pu for-sihst %one healican wurSmynt, and "Se is leofre on ^isum wacum scrsefum %onne 'Su on healle healic biscop sitte." Da cw«i$ se witega, ^tBt he wurSe naere swa miccles hades, ne iSies heahsetles, ac swa-]7eah nan man Godes mihte ne for-flihS on nanum heolstrum heofenan, oype eor^an, dpye see "Sriddan. ^^ Ic gelyfe swa-ISeah, gif se iElmihtiga me h^tt]>aes hades beon,]?8et ic eft mote ^is igland gesecan, sefter twegra geara ymbrene, and 'Syses eiSeles brucan. Ic bidde pCy iElflsed, pmt "Su uncre sprsece on minum life nanum ne ameldige."

when they again came to him. They came^ indeed, as they had said, but were, notwithstanding, unmindful of the tree; but Almighty God was mindful of it, and sent him the log himself with the sea flood; and the flood cast it where he himself thought of erecting the house on the salt shore. There the saint dwelt many years^ living very rigidly an anchoret's life^ and pious men frequently visited him, and by his instruction rectified their lived.

Then came to him an abbess who was named iElflsed, a sister of king Ecgfrith; she would by his admonitions fortify her mind. Amid their discourse she began to beseech the holy man to inform her how long her brother Ecgfrith might possess his kingdom. Whereupon the saint answered her with ambiguous speech, and said, ^^As naught is counted one year's pleasure, where swart death is impending." Then she understood that her brother might not enjoy his life over that one year, and straightways sadly weeping, asked him, *^ O dear friend, tell me who shall succeed to his kingdom, since he has no brother nor leaves he a child." Then said the holy man again to the maiden, ^^ The Almighty Creator has preserved a chosen one for king of this nation, and he will be as dear to thee as is now the other." The maiden yet ventured to speak to him again, and said, *^ Diversely cogitate the hearts of men; some desire honour of this world, some satisfy their shameful lusts, and they all afterwards are poor. Thou despisest high dignity, and to thee it is more desirable to sit in this mean hovel than as a high bishop in hall." Then the prophet said, that he was not worthy of so great a state, nor of the lofty seat, but, nevertheless, no man could flee from the power of God in any recesses of heaven, or of earth, or, thirdly, of sea. " I believe, however, if the Almighty commanded me to be of that degree, that I should again seek this island after the course of two years, and enjoy this country. I beseech thee, iElflfed, that thou mention not our discourse to any one during my life."

%« DEPOSITIO S. CUTHBERHTI EPISCOPI.

iGfter ISisum wordum wearS gemot gebaefd, and Ec^fridus]^fleron ges^t, and peodorus, iSises iglandes ercebiscop, mid manegum o^rum

gelSungenum witum; and hi ealle iLnmodlice }>one eadigan Cu'Sberhtum to biscope gecuron. Da sendon bi sona gewritu mid ^am fierende to ISam eadigan were, ac hi ne mihton bine of his mynstre gebringan. pa reow se cyning sylf Ecgfridus to "Sam iglande, and Trumwine biscop mid oiSrum eawfaestum werum, and hi 'Sone balgan swiiSe halso-don, beora cneow bigdon, and mid tearum bsedon, o'S]?8et hi bine wepende of Sam westene atugou to "Sam sinoSe samod mid him, and he iSone hlui be heora bsese underfeng, swa swa bit gefyrn asr ges^ wses iSurb iSfies cildes muS, and ^s^ maeran biscopes Boisiles, Se him mid soSre witegunge his lifes endebyrdnysse sffide.

On Sam ylean geare wearS eac ofslegen Ecgfridus se aeSela cyning on bis unsiSe, SaSa be on Peobtum begann to feoht-enne to dyrstelice ofer Drihtnes willan, and his cyfes-borena broSor siSSan rixode, seSe for wisdome wende to Scottnro,]?8et be ffilSeodig on lare geSuge. pa wses gefylled seo foresee spraec, swa se balga wer ssede]?am meedene be hire ge-broSrum, eer he biscop waere. Hwset Sa siSSan se balga CuSberhtus, Lindisfarnensiscere gelaSiuige leod-biscop, mid ealre gecneordnysse bis folces gymde, to geefenlfficunge Saera eadigra apostola, and hi mid singalum gebedum gescylde wiS deofol, and mid balwendum myngungum to heofonan tihte; and he swa leofode swa swa be sylf Iserde, and a bis bodunga mid gebysnungum astealde, and eac mid wundrum wel ge-glengde, and mid soSre lufe symle geswette, and gemetegode mid micclum geSylde, and wses swiSe estful on lelcere spraece. He nolde awendan his gewunelican bigleofan, ne his gewsida Se b€ on westene haefde, ac Sa stiSnyssa his stearcan bigleofan betwux Isewedum folce on his life gebeold. He wses swiSe welig waedlum and Searfum> and symle him sylfum swiSe bifenleas.

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After these words a gem6t was faolden, and Ecgfrith sat therein, and Theodore, the archbishop of this island, with many other venerable councillors; and they all unanimously chose the blessed Cuthberht for bishop. They then immediately sent letters with that message to the blessed man, but they could not bring him from his mynster. Then the king himself, Ecgfrith, rowed to the island, and bishop Trum-wine with other pious men,

and they earnestly besought the holy man, bent their knees, and with tears prayed him, until they drew him weeping from the waste to the synod together with them, and he at their command undertook the dignity, as it had long ago been said by the mouth of the child,']and by that of the great bishop Boisil, who with true prophecy had said to him the course of his life.

In the same year also Ecgfrith, the noble king, was^slain in his unfortunate expedition, when he too rashly, against the Lord's will, resolved to make war on the Picts, and his base-bom brother afterwards reigned, who for the sake of wisdom had gone to the Scots, that he might increase in learning in a foreign) land. Then was fulfilled the before-said speech, as the holy man had said it to the maiden of her brother, before he was a bishop. The holy Cuthberht then, suffragan bishop of the church of Lindisfarne, with all diligence took care of his people, in imitation of the blessed apostles, and with continual prayers shielded them against the devil, and with salutary admonitions excited them to heaven; and he so lived as he himself taught, and always confirmed his preachings with examples, and also well embellished them with miracles, and constantly sweetened them with true love, and tempered them with great patience, and was very devout in every speech. He would not change his usual diet, nor his garments that he had in the wilderness, but held to the severities of his hard diet among lay people during his life. He was very wealthy for the poor and needy, and always very indigent for himself.

pa geworhte he fela wiindra eac binnon •8ain fyrste 'Be he biscop wses. Mid halgum waetere he gehaelde sum wif, anes ealdormannes iswe, fram earmlicere co^e, and heo sona gesimd him sylfiim ^enode. Eft on "Sffire ylcan tide hg mid ele ge-smyrode an licgende msden on langsumum slure, Surh hefig-tymum heafod-ece, and hire sona wss bet. Sum eawfsst wer wffis eac yfele geh^d, and lasg set forSsi^ei his freondum orwene :)?a haefde heora sum haligne hlaf, |H)ne se eadiga wer ffir gebletsode, and he %one f^aerrihte on waeter bedypte, and his adligum msge on]?one mu'S begeat, and he 'Saerrihte ^tet adl gestilde. Eac on o^rum timan sum adlig cniht ferlice wearS geferod setforan iSam witan, iSa^a he mid lILre geond ISnd ferde. pa, bsedon "Sa beermen his bletsunge geomci and he ^aerrihte)^one cniht arsrde, swa]^£Bt he gesundful si'Sode on fotum, se'Se on beere]^ider geboren wses. Sum earm moder unea^elice bsr hire si[mcuce cild,

swiSe dreorig, on Sam ylcan wege]fe se wita ferde. pa besargode hS Ssre sorhfullan meder, and gesweeslice iSa hire sunu cyste; cwse'S j^aet hire cild gesund beon sceolde, and eal hire hiwisc hael'Se brucan : and Sses witegan wSrd wurdon gefyUede.

iElflsed 9a eft, J^set aeSele mseden,]?one halgan lireow to hire gela'Sode. Da ges^ hg mi mysan, micclum onbryrd he beseah to heofonum, and his sex awearp. pa axode hine seo eadige ffiemne, hwi he swa hrsBdlice his gereord forlete ? D& cwieS se biscop mid onbryrdum m6de, *' Efne nu ic geseah englas ferigan gesslige sawle of 'Sinum b6clande to healicre heofenan mid halgum sange, and his nama "Se biiS ardlice gecydd on leme-merigen,]^onne ic offiige Gode]?a liflican ISc on geleaffiihre cyrcan." Hit wearS Sa gewidmaersod, swa swa se witega cwaaS, ^tet hire hyrdeman'Surh holdraedene "Sa sume ac astah, and his orf Iseswode mid treowenum helme, and he hearde feoll, gewl^t of worulde, mid wuldre to Grode, for Ssere hylde his hirdrfiedene. Hwli msg sefre ealle ge-reccan)7a mihtigan tacna iSises halgan weres, hfi oft he eaSe-*

THE DEPOSITION OF ST. CUTHBERHT, BISHOP. 151

He also wrought many miracles during the time that he was a bishop. With holy water he healed a woman, the wife of an ealdorman^ from a miserable disease, and she being soon well ministered to him. Again, at the same time, he anointed with oil a maiden lying in longsome pain through a tedious head-ache, and she was forthwith better, A pious man also was sorely afflicted, and lay at the point of death, given over by his friends: one of them, however, had holy bread, which the blessed man had previously blessed, and he straightways dipt it in water, and poured it into the mouth of his sick kinsman, and straightways stilled the sickness. At another time also a sick boy was suddenly borne before the sage, when he was on a journey of instruction through the country. The bearers then earnestly craved his blessing, and he straightways raised up the boy, so that he went sound on foot who had been borne thither on a bier. A poor mother bore with difficulty her half-dead child, very sad, on the same way which the sage was going. He then had pity on the sorrowful mother, and kindly kissed her son, saying that her child should be well, and all her family enjoy health: and the words of the prophet were fulfilled.

iElflfied afterwards, the noble maiden, invited to her the holy teacher. While sitting at table, greatly moved he looked towards heaven, and cast away his knife. The blessed female then asked him why he so quickly left his meal ? Then said the bishop, with excited mind, " Lo, just now I saw angels bearing a blessed soul from thy b6cland to high heaven with holy song, and his name will be forthwith known to thee at early morn, when I offer to God the vital gift in the faithful church.*' It was then published abroad, as the prophet had said, that her herdsman, in discharge of his duty, had ascended an oak, and was feeding his cattle with its woody crown, and he fell hardly, and departed from the world, with glory to God, through kindness to his herd. Who may ever relate all the mighty miracles of this lioly man, how often he easily

lice adlige gehselde^ and)?a sweartan gastas symle afligde, and fsegra manna forSsiS foregleaw s^e, wis %urh witegunge wisdomes gastes ?

pa wunode sum sacerd swi^ gelyfed on ancer-setle, aefter his lare^ and on gehwilcum geare bine geneosode, Here-berhtus geh^en^ hohful on mode. Cu'Sberhtus %a sona bine on-sundron gesprsec, cwae'S ^set be iSa sceolde Hwi'Slice befii-nan bis nydj^earfnysse^ ser his nextan dssge, cweeS)?aet be ne moste on menniscum life bine eft geseon of ^am andweardan dsege. Hereberbtus 9a swiSe hohful wearS^ and feol to bis fotum mid flowendum tearum, baed)?fiet be moste him mid simian to beofcnlicum "Srymme of iSysum gewiune, swa swa be on life his &e gehyrsumode. Hwset 9a se biscop bis cneowa gebigde to Sissere bene mid bli^um mode, and 8y9-"San 9one sacerd sona gefrefrode, cwaelS ^set him geu'Se se iElmihtiga Wealdend)?set hi setsomne siSian moston of Sisum earfo'Snyssum to ecere myrbSe. Hereberbtus Sa bILm ge-wende, and on leger-bedde licgende abad ^f&s o9res geend-unge mid adlium lymum. CuSberbtus se balga]?a swi-Se onette to 9am ancer-setle Vter bS ak gesffit; 'Surb balige myngunge Mibtiges Dribtues, wolde on Sam lande bis Kf geendian, j^ser 9aer be £r lange lybbende drobtnode; and be on 9am lande 9a gelegered wearS, on bis forSsi9e swi9e fGLs to Gode, on 9am 9riddan geare his biscopbades; and on 9isum dsege to Drihtue gewat, and Hereberbtus samod, se balga sacerd, swa swa hi on life & geleornodon,)?urh Grodes Gast, mid godum willan. His lie wear9 bebyrgedon Liudis-farneiscre cyrcan,)?fier wurdon geworbte wundra forwel fela 9urh geearnungum bis eadigan lifes. pa gelicode hit 9am

leod-biscope ESadberbte sylfum, bis seftergengan,]^aet be bis licbamau up 9a gelogode, on 9am endlyftan geare bis geend^ unge. pa wear9 ^set balige lie bal on eor9au gemet, gesund-ful licgende, swilce be slapende weere, li9e bigc on limura, swa swa he geled wjes.

healed the sick, and constantly drove away the swart spirits, and the departure of men marked for death sagaciously foretold, wise through prophecy in the spirit of wisdom ?

There dwelt in a hermitage a priest very orthodox, according to his precepts, and visited him every year, called Here-berht, of pensive mind. Cuthberht then soon spake with him apart, saying he should then fully ask what he needed, ere his last day, and said that he might not again see him in human life, from that present day. Hereberht was then very sad, and fell at his feet with flowing tears, praying that he might journey with him to heavenly glory from this toil, as he had in life obeyed his precepts. The bishop hereupon bowed his knees at this prayer with cheerful mind, and immediately afterwards comforted the priest, saying that the Almighty Ruler had granted them that they might journey together from these tribulations to everlasting joy. Hereberht then returned home, and lying on his sick-bed awaited the other's end with afflicted limbs. Cuthberht the holy then with all speed hastened to the hermitage where he had before been seated; through the monition of the Mighty Lord, he would in that land end his life, where he had living long before passed his days; and in that land he was then confined to his bed, very rapidly hastening on his departure hence to God, in the third year of his bishophood ; and on this day went to the Lord, and Hereberht with him, the holy priest, as they in life had before been informed, through the Spirit of Ood, with good will. His body was buried in the church of Lindisfarne, where very many wonders were wrought through the merits of his blessed life. It afterwards pleased the suffiragan bishop Eladberht himself, his successor, that he would have his body placed there, in the eleventh year after his [Cuthberht's] death. Then the holy corpse was found lying in the earth whole and sound, as if he were sleeping, pliant in the limbs, so as he had been laid.

Sy wuldor and 16f psun welegan Drihtne^ seSe his gecorenan swa cystelice wurSa'S, defter deadlicum life mid him lybbende S on ecnyBse ealra worulda. Amen.

XII. KL. APRILIS. SCI BENEDICTI ABBATIS.

BENEDICTUS se halga Abbud on ^isum andwerdum dmge gewl^t of iSisiim deadlicum life to "Sam ecan, "Se h€ &: deoplice mid haligre drohtnunge geearnode.

He wses of eawfeestum maguin elSellice geboren, and hi hine on cildhlule to l£re befaeston on Roroebyrig gelieredum uSwitum. pa^a he on wisdome wel Seonde wses, %a begann he to onBCunigenne woruld-manna un'Seawas, and 8ceoc digel-lice of Ssere byrig, and him folgode his foster-moder, oipmt hi becomon to ^eere stowe "Se is Efide gehSten, and eawfaeste meun hine ^ser sume hwile geletton. Da absed his fostor-moder an hridder^ and tobferst on emtwa on isere laene. Seo fostor-modor "Sa sl[rlice weop for "Ssere awyrdan lene, ac se eawfffista Benedictus besargode his fostor-moder samysse swi^e arfflestlice, and gen^m 9a stiecu)^aes toclofenan hrid-dores^ and mid wope on his gebedum cneowode. Ac iSa^ he of his gebedum aras, 9a gemette he]?£et feet wi-S hine lic-gende swa gehi^l J^aet 9ser nan cinu on nses gesewen. pa wearS)?is wundor on 9flere stowe sona gewidmersod^ and hi for wundrunge peet hridder up-ahengon mi heora cyrcan geate, padi men mihton tocnawan f^ses mseran Benedictes mserSa, hwylce geSincSe he hiefde setforan Gode "Sa giu on his cild-hade.

Ac Benedictus gewilnode swilSor to 9oligenne earfoSnyssa and geswinc for Gode, J?onne he cepte woruldlice he[runga, oS9e)?ises lifes hlisan, and forfleuh)>a deornuiiga)m fostor-

Be glory and pr^se to the bounteous Lord, who so munificently honours his chosen, after mortal life living with him to all eternity. Amen.

MARCH XXI. ST. BENEDICT, ABBOT.

BENEDICT, the holy Abbot, on this present day departed from this mortal life to the life everlasting, which he had before truly merited by his holy

conduct.

He was nobly bom of pious parents, and they in his childhood intrusted him for instruction to learned philosophers at Rome. When he was well thriving in wisdom he began to shun the immoralities of worldly men, and fled secretly from the city, and his foster-mother followed him, till they, came to the place which is called Effide, and pious men there some while detained him. His foster-mother there borrowed a winnowing sieve, and it brake in two during the loan. The foster-mother then sorely wept for the injured loan, but the pious Benedict grieved for his foster-mother's a£9iction very affectionately, and took the pieces of the split sieve, and weeping knelt down in prayer. But when he arose from his prayers, he found the vessel lying by him so whole that no chink was visible in it. This miracle was soon made known in the place, and as an object of wonder they hung up the sieve at their church gate, that men might know of the glories of the great Benedict, what honour he had before God already in * bis childhood.

But Benedict desired rather to undergo hardships and toil for God, than he cared for worldly [praises, or renown of this life, and secretly fled from his foster-mother to a desolate

modor to anre westenre stowe, ^e is Sublacus gecweden, feowertig mila fram Romebyrig, ^sbt bine afedde sum eaw-faest munuc, Romanus hatte,]? reo gear^ and him to munuc-licuni gyrlum fylste. pa aheng se munuc ane lyde bellan on "Sam stan-clude^]^set Benedictus niihte gehyran,]nirh "Ssere bellan sweg^ hwseuue he his bigleofan]?aer feccan sceolde; forSan)?e se Romanus ne mihte him to geg^n for {Sam stan-clude. pa sume dsege, se niiSfuUa deofol, pe Sndode on ^ss munuces so^an lufe, and on "Saes o^res bigleofan^ wearp %a aenne stlin to iSsere bellan,)?iet heo eall tosprang; ac se eelSela munuc ne gesw^ na iSe hraSor)?am o^rum to yenigenne on gedafenlicum tidum. iEfter iSysum geswutelode se Ml-mihtiga God sumum arwurSan msesse-preoste be "Sam halgan Benedicte, and se preost]?a bine gesohte on Elaster-tide mid l^cum, swa swa him beboden wees. He "Sa bine gemette, on %am halgan Easter-dsege, on anum scrsefe, and hine gesprsec, and he wearS)7a cu'S hyrdemannum, and his nama geond eall sprang. Hwset "Sa forwel maenige hine geneosodon^ and

him lichamlice bigleofan brohton^ and he him of his muiSe]?a heo-fonlican ISre forgeaf, heora sawle to bigleofan.

On sumum daege, }^a'Sa he ana waes,)?a com him to se costere. Witodlice iin blac J'rostle flicorode ymbe his neb swa gemahlice,)?aet he hi mid his handa gef6n mihte, gif he swa wolde; ac he hine bletsode mid J^aere halgan rode-ticne, and se fugol sona aweg gewat. pa gestod hine swa micel lichamlic costung,]^aet he unea'Se]?aere lichamlican ontend-nysse wiiSstandan niihte;]/a belSohte he hine sylfne, and un-scrydde hine ealue, and wylode hine sylfne on iSam)^iccum bremlum and]?omum and netelum, -Se]7aer on 9am westene]7icce stodon, swa lange)?8et he eall toclifrod arlb, and swa l^urh 9aere hyde wunda adwaescte his modes wunda; forSau "Se he awende)^oiie unlust to sarnysse, and]?urh]?a yttran ontendnysse acwencte)m inran. Witodlice he oferswi'Sde]7a synne, forSan Se he awende }^a ontendnysse. So'SIice of 8aere tide, swa swa he sylf sy^J^an b^de, aelc gallic ontendnys

place which is called Subiaco^ forty miles from Rome, where a pious monk fed him, called Romanus, for three yeans, and helped him to monastic garments. The monk then bang a little bell on the stony rock^ that Benedict might hear, by the sound of that bell, when he should thence fetch his nourishment; because Romanus could not go to him by reason of the stony rock. Then one day, the envious devil, who was jealous of the monk*s true love, and of the other's nourishment, cast a stone at the bell, so that it brake in pieces; but the noble monk refrained not the more from serving the other at fitting times. After this Almighty God made known to a venerable mass-priest concerning the holy Benedict, and the priest sought him at Easter-tide with gifts, as he had been comma^nded. He found him, on the holy Easter-day, in a cave, and addressed him, and he then became known to the herdsmen, and his name pervaded everywhere. Whereupon very many visited him, and brought him bodily food, and he from his mouth gave them heavenly lore, as food for their souls.

One day, when he was alone, the tempter came to him. A black throstle to wit flickered about his face so boldly, that he could have taken it with his hand, if he had so desired; but he blessed himself with the holy sign of the cross, and the bird instantly went away. He was then assailed with so great a

corporal temptation, that he could hardly withstand the bodily fervour; but he bethought himself, and unclothed himself entirely, and rolled himself in the thick brambles and thorns and nettles, which stood thickly there in the wilderness, so long that he arose all scratched, and so through the wounds of the skin extinguished the wounds of his mind; for he turned evil lust to pain, and through outward inflammation quenched the inward. Verily he overcame sin, in changing the excitement. But from that time, as he himself afterwards

wearS eallunga on him adwsesced, and he nsfre syS'San naht 'Syllices on him sylfum ne gefredde.

pa wfies]?ffir gehende sum munuc-lif, and heora abbud waes)?a niwan forS&ren:)^a comon hi ealle to "Sam halgan Bene-dicte^ and mid micelre anrsBdnysse baedon J'st he heora abbud beon sceolde. He Sa wiScwae'S mid langsumere elcunge, and s^de, yadt heora {^eawas ne mihton his dihte geSwaerkecan; ac "SaSa hi anraedlice on "Ssere bene]^urhwunodon^)^ «t nextan geti'Sode he him, and on heora mynstre regolliee drohtnunge astealde. Hi "Sa gesawon ^adt heora wohnys on Sam regole his rihtwisnysse aetspeam, forSan)^ hi ne moston]mrh unalyfedlice weorc faran, swa swa hi £r gewunode waeron. pa begunnon hi to cidenne serest him betwyuan, l^aet hi his ealdordomes baedon, and ^h aet nextan raeddon)?aet hi mid attre hine acwealdon. Gemengdon "Sa unlybban to his drence, and se ^en stSd feorran mid anum glaesenum faete, on 'Sam waes wines drenc mid)^am cwealmbaerum attre gemenged. Se ySn Sa, aefter mynsterlicum]^awe, to his bletsunge mid Sam faete aleat, and he mid rode-tScne ptet faet of his setle bletsode, and hit {^aerrihte]mrh Sa bletsunge to-baerst, swilce he for rode>tlu!ne sumne stan)?aeron bewurpe. Da ongeat se halga wer)^aet se drenc deadbaera waes,)?aSa he ne mihte lifes tiu!n aberan; and)?aerrihte ai€s, and mid glaedum m6de)^a gebroSru gespraec: ^^GebroSru, miltsige eow se ^Imihtiga God : hwi wolde ge me]?as]?ing gebeodan ? Ne saede ic eow on aer]?aet me and eow ne mihte gewurSan ? FaraS nu, and secaS eow ealdor aefter eowerum j^eawum, forSan ^e ge ne magon me heonon-forS habban/' And he |ni gecyrde to Sam westene, and his sylfes gymde.

Hwaet]?a him fleowon to forwel menige, and hi gegade-rodon to]? eowdome drohtnigende, swa]?aet he getimbrode on Saere stowe,]?urh Cristes fultum, twelf mynstru, on Sam aenlipium he gesette twelf munecas, and ane feawa he geheold

saidy all lustful fervour was in him totally extinguished, and he never afterwards felt anything of the same kind in himself.

There was near at hand a monastery, the abbot of which was lately deceased : they all then came to the holy Benedict, aod with great perseverance prayed that he would be their abbot. He refused for a long time, and said, that their manners might riot accord with his disposition; but when they perseveringly persisted in their prayer, he at last granted it to them, and established a course of regular life in their mynster. They then saw that their depravity spumed at the rule of his righteousness, because they might not proceed m unallowed works, as they had before been accustomed to. They then begun to quarrel, first among themselves, that they had prayed for his superiority, and at last counselled to kill him with poison. They mingled then venom in his drink, and the servant stood at a distance with a glass vessel, in which was a drink made of wine mingled with the deadly poison. The servant then, according to monastic usage, bowed with the vessel for his blessing, and he with the sign of the cross blessed the vessel from his seat, and through the blessing it straightways burst in pieces, as if, instead of signing it with the cross, he had cast a stone on it. Then the holy man perceived that the drink was deadly, when it could not bear the token of life; and he straightways arose, and with cheerful spirit addressed the brothers: ^^ Brothers, may Almighty God be merciful to you : why would ye impose these things on me ? Said I not to you before, that I and you could not agree? Go now and seek for yourselves a superior according to your own habits, for ye may not henceforth have me." And he then returned to the wilderness and took care of himself.

Very many then flowed to him, and they were gathered together, living for [God's] service, so that he built in that place, through Christ's support, twelve monasteries, in each of which he placed twelve monks, and a few he retained with

mid hiai sylfum. Ongunnou];a Sa ae'Selborenan on Roine-byrig him to befaestenne heora cild to Oodes lareowdome, of "Sam wffis sum gebSten Placidus, and sum o^r Mamrus* pa sceolde se Placidus feccan wseter set j^aere ea, and befeol ofer "Sam stae^ into]?am streame. Da winte^e balga wer Bene-dictus]mrh Godes Oast, paet)^t cild on micelre frecednysse waes, and cwae'S to ^aure^ " BroSor Maure, ym ricene, for-"San]?e^8e stream berS aweg Placidum.'^ Maunis {^serrihte absBd his bletsunge, and arn uppon |7am streame unmynd-lunge, swilce he on fsestre eorSan ume, and gelsehte {^set cild be Sam loccum, and mid swyftum ryne to lande am, and undergeat)^ set nextan]?aet he uppon Sam waetere arn, and yBdS micclum wundrode. pa cydde he his lareowe bu him getimode, and Benedictus ssede J^fiet him swa getimode,)mrh Godes mihte, for his gehyrsumuysse. And Maurus saide,)?«t hit for his baese swa gewurde; and]?aet cild Placidus cwaeS, l^aet he gesawe bufon bis heafde Benedictus caeppan, and him waes gcSubt]^aet seo caeppe bine atuge of Sam streame.

Sum munuc waes unstaeSSig on Oodes lofsangum, and ne mihte bis tidsangas gestandan mid his gebroSrum J ac eode him Gt worigende. pa geseah se balga wer Benedictus ^mi se deofol on anes blacan cildes biwe teah Gt Sone munuc be Sam fuaede his gyrelan. Efl on oSrum daege gemette Benedictus Sone munuc fram his tidsange, and gesloh bine mid bis gyrde, for Ssere blindnysse his heortan, and se feond ne mihte bine sySSan of Saere cyrcan la^an, swylce he sylf mid)?aere gyrde geslegen waere-

Of Sam twelf mynstrum)?e he gestaSolode, waeron Sreo asette on healicum muntum, and waes Sam gebroSrum micel frecednys to astigenne daeghwomlice of)^am clUdum to waeter-scipe; and comon Sa to Sam balgan were, biddende];aet he Sa mynstra gehendor Sam waeterscipe timbrian sceolde. He Sa geswaeslice hi gefrefrode, and on Saere ylcan nibte asVSh mid Sam cilde Placide,]?e we ser ymbe spraecon, up to Sam munte, and Saer langlice on his gebedum laeg, and mearcode

himself. The noble-born of Rome begun then to intrust

their children to him for divine instruction, of whom there

was one named Placidus, and another Maurus. Placidus had

once to fetch water at the river, and fell over the bank into the stream. But the holy man Benedict knew, through the Spirit of God, that the child was in great peril, and said to Maurus, ^' Brother Maurus, run instantly, for the stream is bearing away Placidus." Maurus straightways besought his blessing, and ran on the stream unmindfully, as if he were ninning on the firm earth, and seized the child by the locks, and with swift course ran to land, and perceived then at last that he had been nmning on the water, and thereat greatly wondered. He then informed his teacher how it had befallen ^ him, and Benedict said that it had so befallen him, through Ood's might, for his obedience. And Maurus said that it so happened for his command; and the child Placidus said, that he saw above his head Benedict's cowl, and it seemed to him that the cowl drew him from the stream.

A monk was irregular in God's hymns, and could not attend to his canonical hours with his brothers,] but went out rambling. Then the holy man Benedict saw that the devil m the form of a black child drew the monk out by the hem of his garment. Again, on another day, Benedict found the monk away from his canonical hour, and struck him with his rod, for the blindness of his heart, and the fiend could not afterwards lead him from the church, as though he had himself been stricken with the rod.

Of the twelve mynsters which he founded, three were placed in lofty mountains, and it was a great peril to the moDks to descend daily from the rocks to the aqueduct, and they came to the holy man, praying that he would build the mynsters nearer to the water. But he kindly comforted them, and in the same night, with the child Placidus, of whom we before spake, ascended the mountain, and there lay long in prayer, and marked the place, and went privily to

"Sa stowe, and eode digellice to mynstre^ and fact "Sa gebroSro si'SSan |? aer adelfan senne gehwaedne pytt, -Sfler "Saer he aer gemearcode : cw8^'$]?eet se iElmihtiga God mihte on ^s muntes cnolle him wseter forS-ateon, and heora geswinc him 8etbredan. f^^, gcbro^ra "Sa eodon be his haese to 'Sam mere-else, and gemetton "Sone dud %a ili swsetende; and hi Sa hw^thwega holodon, and iSeerrihte ^fet wseter swa geoiht-smnlice Gt fleow,]7set hit arn streamrynes of "Sam munte, and nsefre si^'San ne gesw^ his genihtsumnysse.

Hwilon eac befeoU an siiSe of iSam snsede into anum deopan sea^. pa eode Benedictus to, and wolde gefrefrian ^ne wyrhtan Se]?8Bt tol amyrde, and heold ISa)H>ne sn^ bufon "Sam wffitere 'Seer padt isen asanc, and ^serrihte hit becotn swymmende to "Sam sneede, and to Sam i5yrle pe hit ser of-asceat.

pa wees sum msesse-preost ^ser on neawiste mid niSe afylled ongean Sone halgan wer, his nama waes Florentius, se wolde habban swilcne hlisan swa Benedictus, ac he nolde herigendlice lybban. Wolde ^a hine mid attre acwellan, and asende him senne focan to lace mid attre gemencged. Da w«es sum wilde hrem gewunod J^set he daeghwomlice fieah fram wuda to niynstre, and gefette his bigleofan set Bene-dictes handum. He iSa wearp "Sam hremme {'one geaettrodan hlSf, and behead him, on Codes naman. {^aet he iSone cwelm-baeran hlaf aweg baere, and on swilcere stowe awurpe, 'Saer hine nan man findan ne mihte. Se fugol wearS gehyrsum his haesum, and mid]^am hlafe to wuda tengde, and syS^an ymbe iSreora tida faece fette his bigleofan, swa his gewuna waes. pa undergeat se preost J^aet he ne mihte "Sone halgan wer lichamlice acwellan, and wolde "Sa his leorning-cnihta sawla fordSn, and gemacode J^aet seofon nacode wimmen

urnon plegende on heora gesih^um, l^aet heora mSd wurde ontend to galnysse, J'urh "Saera scylcena plegan. pa geseah se halga wer]7aes arleasan preostes niSfullan ehtnysse, and wende "Sa aweg mid his gebro^rum fram "Saere stowe, {^y-laes -Se enig

the mynster^ and then bade the brothers dig a moderate-sized pit there where be had previously marked, saying that Almighty God could on the mountain's summit draw forth water for them, and withdraw from them their toil. The brothers then at bis command went to the place marked, and found the rock for some time sweating, and they hollowed it a little, and Btraightways the water flowed out so abundantly, that it ran streaming from the mountain, and never afterwards ceased its abundance.

At one time a sithe fell from the handle into a deep pit. Benedict then went, and would comfort the labourer who had lost the tool, and held the handle above the water where the iron had sunk, and straighjtways it came swimming to the handle, and to the hole out of which it had fallen.

Then there was a mass-priest in the neighbourhood filled with envy against the holy man, his name was Florentius, who would have as great renown as Benedict, but he would not live praiseworthily. He would then kill him with poison, and sent him a loaf as a gift mixed with poison. There was then a wild raven accustomed to fly daily from the wood to the mynster, and fetch his food from the hands of Benedict. He threw to the raven the poisoned bread, and commanded him in God's name to bare away the deadly loaf, and cast it in such a place as where no one could find it. The bird was obedient to his commands, and with the bread hastened to the wood, and after about three hours' space fetched his food, as was his wont. When the priest perceived that he could not bodily kill the holy man, then would he fordo the souls of his disciples, and caused seven naked women to run playing in their sight, that their minds might be inflamed to lust through the play of those harlots. When the holy man saw the envious persecution of the impious priest, he went with his brothers from the place, lest any of his disciples might

his leoming-ciiihta)?urh his Sndan losian sceolde. Hwset%t, se preost st6d on his up-flora micclum faegnigende 'Sees o'Sres fram-fseres; ac seo up-flering tobaerst]?flerrihte under his fotum, and hine egeslice acwealde^ and ^ast h& eal ansund aSolode^ buton Seere anre fleringe, 'Se "Sone Oodes feoud of-^rihte. Da g^xode Maurus hti "Sam preoste getimode, and hS mid blissigendum mode cwteS to his ^reowe^ ^^ Gecyrr ongean, forSan iSe se preost iSe "Sin ehte is adwaesced/' Be-nedictus "Sa mid swserlicum heofungum bem^nde]?8et bis leoming-cild Maurus "Sfles oiSres deaiSes feegnian sceolde, and tashte him)^aes d^bote, bebeodende]?fiet be on his feondes forwyrde f&egnian ne sceolde.

Benedictus]?a ferde to "Sam munte ^e is gecweden Casinum, se astihlS up Sreo mila on heannysse. Deer wees gewurSod fram ealdum dagum sum bse^engild J^set waes gehaten Apollo. Da towende se halga wer pset deofolgild grundlunge, and arserde Sser cyrcan See Martine to wmrSmynte, and o^er gebed-htis "Sam halgan FuUuhtere lohanne to lofe, and J^st hse'Sene landfolc to Cristes geleafan mid singalre bodunge gebigde. pa ne mihte se ealda deofol)?as dseda mid swigan forberan, ac mid openlicere gesih'Se hine seteowode ^Sam halgan were, on atelicum hiwe, mid bymendum mu^ and Kgenum eagum, wedende him togeanes, and mid micclum hreame his siS bemseude, swa f^eet -Sa gebro'Sru ISa deofellican stemne swutellice gehyrdon. i£t fruman he hine clypode be his naman, ^^Benedicte/' ^adt is, ^Gebletsod.' Da suwade se halga wer, and se deofol]^serrihte eft clypode, '^ Maledicte, non Benedicte,)m awyrigeda, and na gebletsod, hw^t witst iSu me, hwi ehtst "Su mm ?" pser laeg "Sa sum ormaeta slan, on middan {mm getimbrungum, iSone woldon Sa wyrhtan to iSam weorce ahebban, ac hi ealle ne mihton hine awecgan, forSan "Se se uugesewenlica deofol par on-uppan saet. Da wyrhtan "Sa clypedon "Sone halgan wer, and h€ com sona, and mid gebede)K)ne deofol afligde, and his bletsunge sealde, and hi "Sone stEn swa leohtlice ahofon, swilce he buton hefe waere.

perish through his jealoasy. Whereupon the priest stood in his upper floor greatly rejoicing at the other's departure; but the upper flooring straightways burst asunder under bis feet, and awfully killed him, and the house continued sound, except that one flooring, which had crushed the foe of God. When Maurus heard how it had befallen the priest, he with joyful

mind said to his instructor, '^ Return, for the priest who persecuted thee is extinguished/* Benedict then with grievous lamentations bewailed that his disciple Maurus should rejoice at the other's death, and therefore enjoined him a penance, commanding that he should not rejoice in the destruction of his foe.

Benedict then went to the mountain which is called Cas-sino, which rises up three miles in height. There was worshiped from days of old an idol that was called Apollo. The holy man then overthrew the idol from its foundation, and raised there a church to the honour of St. Martin, and another oratory to the praise of the holy Baptist John, and tamed the heathen country folk to the faith of Christ by constant preaching. Now the old devil could not endure these deeds in silence, but openly to view appeared to the holy man, in a horrid form, with burning mouth and flaming eyes raging towards him, and with a great cry bewailed his lot, so that the brothers plainly heard the devilish voice. At first he called him by his name, ^^ Benedictus," that is. Blessed. Then the holy man was silent, and the devil forthwith again cried, ^^ Maledictus, non Benedictus, thou accursed, and not blessed, wherefore dost thou torment me, why dost thou persecute me ?" There lay there an immense stone, in the midst of the buildings, which the workmen wished to raise to the work, but they all could not move it, because the invisible deril sat upon it. The workmen thereupon called the holy man, and he came instantly, and by prayer drove away the devil, and gave his blessing, and they raised the stone as lightly as if it were without weight. The holy man then

Se halga wer «a het delfan ^Sa eorSan J^aer se stEn teg, and 111 gemetton J^aer ane serene aniicnysse, l>e se deofol |?«r gefri-iSode. pa wurpon hi "Sa anlicnysse inu to heora kycenan, and feerlice "Sa wearS him ealluni geSuht swilce fyr eode of $8ere anlicnysse, swa J^ast seo kycene eal forbume; ac hit ntes swa him geiSuht wses, ac wtes ^sbs deofles dydrung. Hi urnon to ablicgede, and woldon J^set fyr mid wsetere ofgeotan. Se halga wer com "Sa^ and geseah hH se awyrigeda gast hi bedydrode, and cneowode J^serrihte on his gebedum, and gedyde)?ffit iSa gebro^ra,)?e wseron mid Sam gedwymorlicum fyre gebysgode, gesawon "Sa soiSlice];ffit seo kycene gehal stod, ffitforan heora gesihSum.

Eft sume daege stSd se eadiga Benedictus on his gebedum, and fa gebroSra eodon to iSam weall-weorce. pa aeteowodc se deofol hine]?ara halgan were, and cwasrS mid olle J^set he wolde net Sam weorce gecuman. Da sende Benedictus swiSe hrsedlice and warnode Sa gebroSra wiS j^ses deofles to-cyme; ac ser se aerendraca mihte to Sam gebroSrum becuman, sr haefde se deofol towend J^one weall, and wearS mid };am hryre sum munuc-cild eall tocwysed, pa het Benedictus beran]?a tocwysedan lima on anum hwitle into his gebed-huse, and beclysedre dura anraedlice on his gebedum laeg, oS);set to-cwysede cild, J^urh Godes mihte, ge-edcucode: wunderlic Sing. On Saere ylcan tide se halga wer asende Sone cnapan ansundne eallum limum to Sam weall-weorce, mid Sses deaSe se deofol wolde J^one halgan wer gebysmrian !

Hwfiet Sa, se halga wer Benedictus wees Seonde on wite-gunge, swa J^aet he, Surh Godes Gast, mihte towearde Sing cySan, and Sa Sing geseah Surh witegunge, Se him bsftan gefremede wurdon. Hit wses swa gewuiielic on his munuc-life,]7ffit Sa gebroSra Se on sumum srende tit gewendon, J^aethi ne moston, buton bis leafe, metes Sicgan, gif hi igdaeges to mynstre gecyrran mihton. pa on sumon dsege ferdon twegen gebroSra ymbe ^sds mynstres neode, and tobrscon Sone regol^ swa]7fiet hi butan leafe mid sumum eawfsestum

ordered the earth to be dug where the stone had Jain, and they foand there a brazen image, which the devil had there protected. They then cast the image into their kitchen, and suddenly it seemed to them all as if fire issued from the image, so that the kitchen was all burning; but it was not as it seemed to them, but was an illusion of the devil. They ran to appalled, and would extinguish the fire with water. Then came the holy man, and saw how the accursed spirit had deluded them, and straightways kneeled in prayer, and did so that the brothers, who were busied with the illusory fire, saw truly that the kitchen stood whole before their sights.

Again, one day the blessed Benedict was standing at his prayers, and the brothers had gone to the wall work. The devil then appeared to the holy man, and said contumeliously that he would go to the work. Thereupon Benedict sent very quickly and warned the brothers against the devil's coming; but before the messenger could come to the brothers, the devil had

overthrown the wall, and with the fall a monastic child was all crushed. Benedict then bade them bear the crushed limbs on a blanket into his oratory, and, having closed the door, he lay steadfastly in prayer, until the crushed child, through God's might, was requickened: a wonderful thing. At the same time the holy man sent the boy, sound in all his limbs, to the wall work, with whose death the devil would insult the holy man!

The holy man Benedict was, moreover, increasing in the gift of prophecy, so that through God's grace he could know future things, and through prophecy saw the things which were accomplished after him. It was usual in his monastery, that those brothers who went out on an errand might not, without his leave, partake of meat, if they could on the same day return to the mynster. Then one day two brothers went about requisites of the mynster, and brake the rule, so that without leave they ate with a pious woman, and so returned

wife hi gereordodon^ and swa to mynstre gecyrdon. pa befrlui Be halga wer, on hwses gesthuse hi metes onbirigdon ? Hi cwsedon)^set hi nanes £tes on "Sffire fare ne onbirigdon. Da genemnode se halga wer ^mt eawfseste wif Se hi gela'Sode, and "Sa sanda tealde "Se heo him gebaer^ and eac hu oft hi druncon him so'Slice sasde. Hi %a feollon to his fotum afyrhte, gecnsewe heora gyltes, and him miltsunge bsedon.

On "Sam timan rixode snm reiSe cyning, se wees Totilla gehEten; se ferde sume dsege wi% ^ms halgan weres mynster, and sende his forridel^ het cySan hb to-cyme "Sam halgan were, pa wolde se wselhreowa fandian hwse'Ser Benedictus witegunge gast hsefde, and asende his swurdboran^ Riggo geh^ten, gescrydne mid his cynelicum gyrelum^ mid his "Segnum to "Sam mynstre^ swilce h€ hit sylf waere. pa gesst Benedictus forn ongean iSam Riggon^)?e mid "Sam leaslicum getote inn-eode^ iSearle ^rutigende. Da clypode se eadiga Godes %eow him togeanes^ and cwse'S^ ^^ Min beam, do ^ gyrlan iSe fram ^e $u berst, ne sind hi na %ine." pa astrehte se Riggo hine to eorSan mid eallum his geferum swi'Se forht-igende,]?aet hi his fEndian dorston, and gecyrdon to heora hlaforde forhtmode, cy^ende hli hrsedlice hi arasode wurdou. Totilla %a sylf to mynstre eode^ and swa hri^e swa he "Sone halgan feorran sittende geseah, swa astrehte he hine sylfne to eorSan wi$ his weard. Benedictus hine het arisan, ac he ne dorste setforan

iSam halgan were on his fotum gestandan. pa eode se halga to "Sam astrehtan cyninge, and hine up-arserde, and hine for his weorcum mid wordum ^reade, and mid witegunge gewislice saede, hli him on his life gelimpan sceolde. He cwse$, '^Fela yfela i$u wyrcst, and fela iSu worhtest: geswic nu eallunga 'Sinre unrihtwisnysse. Witodlice "Su becymst to Romebyrig, ofer S£e 'Su s^last, nigon gear 'Su rixast, on $am teo^an)?u swyltst." pa wearS se cyning dearie afyrht)^urh iSas witegunge, and bsed iSa his bletsunge, and of "Sffire tide be dsele his reiSnysse geswSc. Him aeode swa se halga him gewitegode,]?aet h€ on "Sam teo'San geare his cynerices and his lifes ^olode.

o the mynster. The holy man then asked in whose hostel hey had tasted meat ? They said that they had tasted no bod on the way. The holy man then named the pious woman ?ho had invited them, and told the dishes which she had set lefore them, and also truly said to them how often they had Iniuk. They thereupon fell at his feet affrighted, acknow-edged their guilt, and prayed to him for mercy.

At that time reigned a cruel king who was called Totila; be went one day towards the holy man's mynster, and sent his harbinger to announce his coming to the holy man. Then would the bloodthirsty tyrant prove whether Benedict had the spirit of prophecy, and sent his swordbearer, named Riggo, clad in his royal garments, with his thanes to the mynster, as if it were he himself. Then sat Benedict opposite to Riggo, who entered with the false pomp, strutting exceedingly. Then cried the blessed servant of God to him, and said, ^'My son, put from thee those garments which thou bearest, they are not thine." Riggo thereupon prostrated himself on the earth, with all his companions, greatly affrighted that they had dared to prove him, and returned fearful to their lord, announcing how quickly they had been discovered. Totila himself then went to the mynster, and as soon as he saw the saint sitting afar off, he prostrated himself on the earth towards him. Benedict bade him arise, but he durst not stand on his feet before the holy man. The saint then went to the prostrate king, and raised him, and reproved him with words for his works, and with prophecy truly said, how it should befall him in his life. He said, " Many evils thou workest, and many thou hast wrought: cease now wholly from thine unrighteousness. Verily thou wilt go to Rome, over the sea thou wilt sail, nine years thou wilt reign, in

the tenth thou wilt die." Then was the king exceedingly affrighted through this prophecy, and besought his blessing, and from that time partly ceased from his cruelty. It befell him so as the saint had foretold him, that in the tenth year he lost his kingdom and his life.

On iSsere ylcan tide awedde sum preost Aquinenscisre gela-iSunge, and be wearS on iSaere wodnysse gelaed to]7am eadigan Benedicte. He Sa]?urh halgum benum]7one deofol adnefde of 'Sam ofsettan preoste, and hine "Sisum wordum gespnec, ^* Far nti^ and of i$isum d^ege ne genealsec "Su Godes {^nung-um, ne "Su flfiesc-mettas ne iSicge ; and gif "Su fiefre gedyrst-Iffihst]7st "Su Godes "Senungum genealflece, "Sonne bist "Su eft J'ffis deofles an weald um betseht/' Se preost i$a \fis bebod to langum fyrste heold^ and swa-iSeah set nextan "Sses balgau weres hsese forseah^ and mid dyrstignysse haligne had under-feng. Hwaet "Sa^ se deofol^ "Se hine ser uniSances forlet, hine soua gelsehte, and o^ dea$ gedrehte.

Sum eawfaest man sende %am halgan were twegen butrucas mid wine to lace^ be anum cnapan. Da behydd se cnapa)?oue o'Serne be wege, and senne iSam halgan were gebrohle. He underfeng ^a lac mid iSancunge, and cwaeiS to ^am cnapan, " Min beam, beo "Se wserr);aet "Su ne drince of 'Sam wine \e •Su be wege hyddest, ac ahyld hit waerlice;);onne gesihst Su hwaet ^aer on-innan sticaS," He gecyrde iSa raid sceame, and ahylde);aet win wserlice, and "Saer gewende ut of Sam facte an fah nseddre. Fela "Sing s^e se halga wer ISurh haligre witegunge, "Se us sind langsume to gereccenne, and eow to gehyrenne on iJyssere scortnysse.

Sum se'Selboren cild heold leoht aetforan his mysau, and ongann modigian J^set hit on swa waclicum iSingum him wic-nian sceolde. Se halga $a sona undergeat his m6digny8se, iSurh Godes Gast, and hine dearie iJreagende cwaeiS, " BroiSor, bletsa "Sine heortan/' and hei animan J^aet leoht him of, and hine sittan; and he ssede his gebro'Srum $<es cildes mSdig-nysse geendebyrdlice.

On sumere tide com micel hungor on "Sam lande, and gehwaer J'set landfolc micclum geangsumode. pa getimode swa micel hafewleast on Benedictes mynstre,)?set "Sa gebro'Sra naefdon buton fif hlafas to heora ealra gereorde. Se halga wer "Sa Benedictus mid geswsesum wordum his gebroSra

At that same time a priest of the church of AquiDum lost his reasofi, aud in his madness was led to the blessed Benedict. He by holy prayers drove the devil from the possessed priest, and spake to him in these words, ^^ Go now, and from this day approach not God's services, nor eat flesh-meats; and if thou ever darest to approach God's services, then wilt thou again be delivered into the power of the devil." The priest held his command for a long time, but, nevertheless, at last disregarded the command of the holy man, and with temerity undertook a holy office. The devil thereupon, who had before unwillingly forsaken him, soon seized him, and afflicted him till his death.

A pious person sent to the holy man two flasks of wine as a gift, by a boy. The boy then hid one by the way and brought the other to the holy man. He received the gift with thanks, and said to the boy, " My child, be cautious not to drink of the wine which thou hast hidden by the way, but incline it carefully; thou wilt then see what is sticking within it." He returned then with shame, and inclined the wine carefully, and there turned out of the vessel a variegated serpent. The holy man said many things through holy prophecy, which it were tedious for us to recount, and for you to hear in this shortness.

A noble-bom child held light before his table, and began to take offence that he had to serve him in such mean things. The saint, through God's Spirit, soon perceived his pride, and, severely reproving him, said, " Brother, bless thy heart," and ordered the light to be taken from him, and him to sit; and he related to his brothers the pride of the child in detail.

At one time a great famine came into the land, and everywhere greatly afflicted the country people. Then there befell BO great a want in Benedict*s mynster, that the brothers had five loaves only for the refection of them all. The holy man Benedict then with kind words comforted the sadness of his

unr6tny8se gefrefrode, and cwaeiJ, " Nu to-dseg we habbat hwoiilice behlaf, ac to-merigen we sceolon habban geniht-sumlice." Hwset %a^ ^ms on merigen wurdon gemette et-foran heora gedyrum twa hund mittan meluwes on feetelsam, iSa se iElmihtiga God his "Seowum asende ; ac swa-1$eah nses nanum men cuiS hu hi iSider comon.

Sum eawfffist iSegen baed "Sone halgan wer,)^set he mid his munecum on his lande him munuc-lif arseran sceolde, and he lustbsere iSaes getiiSode, and cwseiS to iSam gebroiSrum]?ffit he wolde sylf on "Sam dsege 'Se he gecwsei$ "Sffir gecuman, and)^ses mynstres getimbrunge gedihtan. Da munecas "Sa ferdoa be his hffise and bletsunge to iSaes iSegenes lande^ and georoe "Saes andagan cepton. pa seteowode se halga wer Benedictiis on swefne hine sylfne iSam munece ^e he to ealdre geset bsefde ofer iSam mynstre, and his profoste samod, and hi gewissode swi^e smea'Sancellice ymbe iSaes mynstres gebyt-lungum^ on];aere nihte pe se andiiga on merigen wses* pa-^d hi awocon, se ealdor and his profost^ $a rehte heora seg^r o^rum hwffit hi on swefene gesawon, and]?aes micclum wun« drodon. Eft si'S^an J^a se andaga agan wses^ and se halga wer ne com, swa swa he gecweden hsefde, $a comon hi eft wis his,)?us cweSende, " We andbidodon "Sin, halga feeder,];aet "Su us]?ses mynstres gebytlu dihtan sceoldest, and]m ne come, swa swa 'Su us behete." Da andwyrde se halga, and cwaeS, " Mine gebroSra, hwi secge ge J^aet ic ne come ? Hwset la, ne seteowode ic inc bam slapendum, and ealle Sa gebytlunge gewisslice taehte ? FafaiS nu, and arsera'S J^aet mynster swa swa ic eow on swefne dihte," Hi -Ka mid micelre wundrunge to Sam lande gewendon, and awa ISa gebytlunge gefadedon, swa swa him on swefene aeteowod waes.

Nu segS se halga Gregorius, seSe J^isne cwyde on Lieden awr^t,]>fiet God iElmihtig getiSode his leofan Benedicte, J^aet he Surh gast ferde to Sam slapendum gebroSrum, and him to Sam gastlican life gewissode, seSe giG ser, Surh his engel.

rs, and said, ^^Now to-day we shall have but little ing, but to-morrow we shall have abundantly/' Lo 1 the morning after were found before their doors two d bushels of meal in sacks, which the Almighty God it to his servants ; it was, however, known to no man ley came thither.

ous thane prayed the holy man, that he with his monks erect for him a monastery on his land^ and he with *e consented^ and said to the brothers that he would f come on a day which he named, and direct the build-the mynster. The monks then went by his command ith his blessing to the thane's land, and anxiously 1 the day appointed. Then the holy man Benedict ed in a dream to the monk whom he had set as principal le

mynster, and to his provost also, and directed them rcumstantially concerning the building of the mynster, night the morrow of which was the day appointed, the principal and his provost awoke, they related each r what they had seen in a dream, and thereat greatly *ed. Again afterwards, when the appointed day was , and the holy man came not, as he had said, they went 3 him, thus saying, "We awaited thee, holy father, ou mightest direct us in the building of the mynster, ou hast not come as thou didst promise us." Then ed the saint, and said, " My brothers, why say ye that 5 not? What, did I not appear to you both while gy and distinctly planned the whole building? Go id erect the mynster as I directed you in the dream." lien with great wondering went to the land, and so ted the building as had been shown to them in the

the holy Gregory, who wrote this relation in Latin, Eit God Almighty permitted his beloved Benedict to irit to the sleeping brothers, and direct them in the I life, who of old, through his angel, swiftly conveyed

"Sone witegan Abbacuc lichamlice fram ludea lande to Chal-dea rice sfi^iftilice ferode^ psei he lichamlicne bigleofan j^am hGngrian Danihele brohte^ seiSe betwux]?am leonum unscyl-dig ascofen wses.

Tw^ mynecena waeron drohtnigende on gehenduysse his mjnistreB of fleSelborenre msegSe asprungene, |^am gewTcnode sum eawfffist wer on woruld-canim. pa wsron hi sfter seJ^elborennyBse oferhydige and hearni-cwydole, and Jwne seiSelan wer oft gedrehton. Da cydde se eawfaesta wer)7am eadigan Benedicte hH micelne teonan he forSyldegode mid "Sam foresffidum mynecenum. Se halga wer asende "Sa to, and him "Sisum wordum bebead, '^ Gerihtlseca'S eowere tungan : gif ge ne d6i, ic eow amansumige." Hi swa-'Seah "Surhwunedon on heora teonfullum wordum^ and wurdon ^a fserlice forSferede, and binnon ^sere cyrcan bebyrigede. pa wsBS hit gewunelic on "Sam dagum]?set se diacon clypode set ffilcere msessan, & "Sam husel-gange, " Se iSe husel-ganges unwurSe sy, gange lit of €aere cyrcan." Da wseron)7a aman-sumedan mynecena binnon "Saere cyrcan bebyrigede^ swa swa we ffir sffidon; and hi arison of heora byrgenum on manna gesih'Sum, and ut-eodon be $aes diacones h^se, forSan ISe hi wseron fram "Sam halgum husle ascyrede. pa gelimp him swa ffit aelcere maessan, {^aet hi ne mihton wunian binnon "Ssere cyrcan set 'Sam

husel-gange, sefter]?ffi8 diacones clypunge. Da wearS)?is gecyd]?am halgan Benedicte mid micelre dreo-rignysse. Benedictus]?a sona asende ane ofeletan, and het mid l^fiere maessian for 'Sam mynecenum; cwaeiS]78et hi si'S'San unamansumode waeron. His haes wearS gefylled, and]?a mynecena naefre si^^an ne wurdon gesewene Ht-gangende set {Saes diacones clypunge^ forSan "Se hi underfengon]?a halgan maensumunge aet Gode,]?urh his "Seowan Benedicte,]^ hi aer for heora stuntum wordum 'Siwde to am^nsumigenne.

Sum munuc-cild drohtnode on his mynstre, and haefde micele lufe to his faeder and to his meder. Swi'Sor for 'Saere

the prophet Habakkuk bodily from the land of Judea to the kingdom of Chaldea, that he might bring bodily sustenance to the hungry Daniel, who had been thrust guiltless amon^j the lions.

Two mynchens were living in the neighbourhood of his mynster, sprung of a noble family, who in worldly cares were served by a pious man. These by reason of their noble birth were haughty and calumnious, and often afSicted the noble man. Then said the pious man to the blessed Benedict how great contumely he endured from the aforesaid mynchens. Thereupon the holy man sent to them, and in these words enjoined them, " Correct your tongues: if ye do not, I will excommunicate you." They, nevertheless, persisted in their contumelious words, and then died suddenly, and were buried within the church. In those days it was usual for the deacon to cry at every mass, before the administering of the housel, *• Whosoever is unworthy to partake of the housel, go out of the church." Now the excommunicated mynchens were, as we before said, buried within the church; and they arose from their graves in sight of the people, and went out at the deacon's command, because they had been cut off from the holy housel. It befell them so at every mass, that they could not remain within the church at the administration of the housel, after the deacon's calling. This was then made known to the holy Benedict with great sadness. Benedict then instantly sent an oflete, and commanded mass to be celebrated with it for the mynchens, saying that they would afterwards be unexcommunicated. His command was fulfilled, and the mynchens were never afterwards seen going out on the deacon's calling, because they had

received the holy communion from God, through his servant Benedict, who, for their foolish words, had before been instigated to excommunicate them.

A monastic child lived in his mynster, and had great love for his father and mother. He longed immoderately more

sibbe }H>nne for Godes dffile wearS];a oflaogod ungemetlice, and arn buton bletsunge of mynstre to his magum, and swa hra^e swa be him to com ydseges swa gewl[t he of $isum andwerdum life, pa he bebyiiged wses, "Sa ne mihte seo byrgen bine gehealdan, ac wearS his He on merigen afanden bufon]?sere byrgene. His magas bine eft bebyrigdon^ and he wearS eft up-aworpen, and swa gelomlice. pa magas "Sa comon^ and mid micclum w6pe pses halgan weres fet ge-sohton^ his gife biddende. Se halga Benedictus him sealde Godes husel mid his %enre handa, and cwseiS, *' hecgaX]?is halige husel uppon his breoste^ and bebyriaiS bine swa." Da }? is gedon wees, "Sa heold seo eorSe)?one lichaman^ and sfSSan ne awearp.

Sum o'Ser munuc wearS unsta'Solfsest on his mynstre, and mid gem%licum benum gewilnode J^set he moste of 'Sam munuc-life^ ac se halga wer him forwyrnde^ and swiiSe mid wordum "Sreade his unsta'Solfeestnysse. Mt nextan, "SaiSa he swa f&s wses^ $a wearS se halga wer gehlithyrt "Surh his un-stseiS'Signysse, and bet hine aweg faran. Hweet "Sa se munuc tit-gewat^ and gemette sona senne dracan him togeanes stand-ende, mid gynigendum muiSe,]?set he hine forswulge. Se munuc ^a swii$e bifigende and forhtigende hrymde, ^* YmaS, ymaiS^ forSan -Se]?es draca me forswelgan wile." pa mynster-munecas umon to^ and swa-^eah nateshwon J^one dracan ne gesawon, forSan ^let wses se ungesewenlica deofol: ac hi Iseddon iSone munuc swa bifigendne binnou 'Sam mynstre. He %a sona behet]?ffit he nsefre si'Si^an of "Sam mynstre sceacan nolde; and he eac on $am behate symle "Surhwunode. purh Benedictes gebedum him wses se ungesewenlica draca seteowod^ fam %e h€ &t filigde na geseonde.

Benedictus eac gehselde senne cnapan mid his gebedum, on micelre hrsednysse fram "Sam meestan broce)^ is gecweden elephantinus morbus.

Sum hikfenleas man sceolde agyldan healf pund anum menu, and \i ses oft geml[nod and iSearle geswenct for 'Ssere Isene.

after his kindred than after God's part^ and ran without blessing from the niynster to his parents, and as soon as he came to them, on the same day, he departed from this present life. When he was buried the grave might not hold him, but his body was found on the morrow above the grave. His parents buried him again, and he was again thrown up, and so frequently. The parents then came, and with great wailing sought the feet of the holy man, imploring his grace. The holy Benedict gave them God's house! with his own hand, and said, ^' Lay this holy house! upon his breast, and so bury him." When this was done the earth held the body, and did not cast it up afterwards.

Another monk was unsteadfast in his mynster, and with importunate prayers desired that he might go from the monastery, but the holy man forbade him, and strongly with words reproved his unsteadfastness. At last, as he was so bent, the holy man was irritated by his unsteadiness and bade him go away. Thereupon the monk went out, and immediately found a dragon standing opposite to him, with gaping mouth, that he might swallow him. The monk then sorely trembling and fearing, cried, ^^Run, run, for this dragon will swallow me." The mynster-monks ran to him, and yet saw not any dragon, for it was the invisible devil: but they led the monk so trembling within the mynster. He then immediately promised that he would never after depart from the mynster; and he also ever continued in that promise. Through the prayers of Benedict the invisible devil appeared to him, whom he had before foUowed without seeing.

Benedict also healed a l>oy by his prayers with great promptitude from the greatest of diseases, which is called elephantinus morbus.

An indigent man had to pay half a pound to a man, and was often applied to and exceedingly harassed for the loan.

Da bied hg "Sone halgan wer pms feos^ and Benedtctas his hfifenleaste mid geswffisiim wordum gefrefrode, cwaeiS]wt h€ nsefde]?set feoh him to alaenenne, ac het htne cuman bin-non iSrim dagum eft to him. He "Sa so'Slice, 8wa his gewuna W8eS) gebysgode hine sylfne on his gebedum on eallum ^Sam fyrste. Se hltfienleasa com on "Sam "Sriddan deege, and efnc

"Sa wearS gemSt]7set feoh and twentig penega to-eacan uppon anre corn-hryccau. Se eadiga Benedictus "Sa het him syllaii)^st healfe pund, J^set he his Iiene forgulde^ and forgeaf him "Sa twentig penega to his %enum bricum.

Sumum men wees unlybba geseald, ac hit ne mihte hine adydan^ ac awende his hfw to wunderlicere fagnysse, swa)wt he wearS on his lice reoflium menn gelic. pa becom he to "Sam halgan Benedicte, and swa hra'Se swa he hine gehrepode, swa underfeng he his hfeliSe^ and eal seo fagnys aweg gewat.

An subdiacon baed J^one halgan wer sumne del eles to his bricum^ forSan "Se hi "SicgaiJ on ^am earde ele oh heora big-leofiim, swa swa we doi$ buteran. pa hsefde se halga wer gedseled J^aes mynstres "Sing hafenleasum mannum for {$ani hunger-geare to "San swi'Se^)^aet him nses nEn ele beleefed to his gebro^ra bricum, buton on iinum lytlan gliesenan fete. Da het he his hordere];set glsesene feet syllan "Sam biddendan subdiacone. Se hordere cwfle"? him to andsware, gif he ^Sone gehwsedan d«l]>ffis eles iSam biddendum sealde, ^sdi he n^ "Sing nffifde his gebro'Srum to syllenne. Se halga wer "Sa wearS astyred on mode, and het o'Serne munuc awarpaii fit }?ast glsesene feet mid ele mid ealle, "Sy-lies %e hit]^urh unge-hyrsumnysse J^rer-inne belife. pa wearp se bro'Bor J^aet glsesene fset lit set "Sam eh-'Syrle, uppon "Sam heardan stane, ac hit ne mihte toberstan, ne "Sone ele ageotan. Da het Benedictus eft ahebban]7set ele-f^t^ and syllan "Sam subdiacone)w his ^ bfed, and Searie iSone ungehyrsumari hordere "Sreade, and cneowode si^San on his gebedum mid his mynster-mu-necum. pa stod "Saer En semtig cyf oferwrogen, and ongann to flowenne mid ele, swa]?aet hi brudon of iSone claiS, and se

He then besought the holy man for the money, and Benedict comforted his indigence with kind words, saying that he had not the money to lend him, but bade him come to him again within three days. But he, as was his wont, busied himself in prayers during all that time. The poor man came on the third day, and behold, there was found the money with twenty pennies besides upon a corn-rick. The blessed Benedict then commanded the half pound that he owed for his loan to be given to him, and gave him the twenty pennies for his own ude.

Poison had been given to a man, but it was unable to destroy him, yet turned his exterior to a wonderful eruption, so that in his body he became like a leprous man. He came to the holy Benedict, and as soon as he touched him he received his health, and all the eruption went away.

A subdeacon requested of the holy man a portion of oil for his use, because they eat oil in that country with their food as we do butter. But the holy man had distributed the provisions of the mynster to indigent persons in the year of famine so bountifully, that there was no oil left for the use of the brothers, except in one little glass vessel. He then bade his steward give that glass vessel to the requesting sub-deacon. The steward said in answer, that if he gave that little portion of oil to the applicant, he would have nothing to give to his brothers. The holy man was then troubled in mind, and bade another monk throw away the glass vessel with the oil both together, lest it should through disobedience remain therein. The brother then threw out the glass vessel at the window, upon the hard stone, but it would not break, nor spill the oil. Benedict then bade the oil-vessel be again taken up, and given to the subdeacon who had before asked for it, and strongly reproved the disobedient steward, and knelt afterwards in prayer with his mynster-monks. There stood there then an empty cask covered over, and it began to flow with oil, 80 that they drew off the cloth, and the oil flowed over'

N 2

ele jQeow ofer inn to ^aere flore. Benedictus %a aras of his gebedum^ and se ele geswac "SaBre fledinge.

Sume daBge eode se halga wer to eyrcan and gemette]>one deofol, and befran hwider he wolde. Se deofol cwse^J, J^aet be wolde beran drincan his gebro"8rum. Se halga wer ^a bine ardlice gebaed^ and gecyrde ongean, and eftie "Sa se awyrigeda gast gemette aenne ealdne munuc wseter hladende, and ge-trearp "Sone munuc to eorSan, and bine mid wSdnysse }^arle drehte. Se eadiga Benedictus);a sl5h "Sone munuc under ^st wencge mid anre banda, and se fula deofol J^aerribte him fram gewat; and nsefre srSSan him genealsecan ne dorste.

Sum gedwolman, Thesalla batte, ebte cristenra manna on ^$am timan mid ormaetre re"8nysse, swa }?aet gif aenig preost-hades mann, o^SSe

munucbades him genealaehte, ne mibte his bandum cucu aetwiudan. He "Sa aet sumon saele gelaehte aenne cristenne mannan, and bine mid mislicum tintregum cwylmde, and "Surb gytsunge ontendnysse mid "Sam tintregum wolde his aebta aet him ofg^n. Se cristena man "Sa cwaeiS,]^t he baefde bis "Sing and bine sylfne betaebt]fam h«ilgan were Benedicte. Se waelbreowa ebtere Thesalla J>a geswac "Saera tintregena^ and gebl^nd bine mid strangum bendum,nind draf bine aetforan him ridendum,]>aet be him geswutelode hwaet se Benedictus waere, 9e bis "Sing underfangen baefde. Hi & becomon to ^aes mynstres geate]>aes balgan weres, and bine gemetton aet his raedinge sittan. pa cwaeiS se waelbreowa Thesalla mid micelre reSnysse to "Sam balgan were, " Aria, aris^ and agif iSises ceorles yddysce/' Da beseah se halga wer \vVS his clypunge, and bebeold 9one gebundeuan mann, and bis bendas sona wurdon alysede mid tinasecgendlicere hraednysse. Hwaet ^a Thesalla iSurb iSas micclan mibte wearS afyrht, and his waelbreowan bneccan to ^aes balgan weres fotswa^um gebigde, biddende his miltsunge and iSing-Tsedene. Benedictus swa-iSeah natesbwSn fram bis raedinge ne aras, ac bet bis gebroiSru bine to eyrcan laedan, and blet-sunge syllan. Se eadiga Benedictus "Sa aefter ^aere bletsunge

on to the floor. Benedict then arose from his prayers^ and the oil ceased from flowing.

One day the holy man was going to church and met the devil, and inquired whither he was going. The devil said that he would bear drink to his brothers. The holy man then quickly prayed and turned back, and just then the accursed spirit met an old monk drawing water, and threw the monk on the earth, and grievously afflicted him with madness. But the blessed Benedict struck the monk under the cheek-bone with one hand, and the foul devil straightways departed from him, and never afterwards durst approach him.

A heretic named Zalla persecuted christian men at that time with excessive fierceness, so that if any man of priest's degree or of monk's degree approached him, he might not escape alive from his hands. He at one time seized a christian man, and tortured him with divers torments, and through the burning of covetousness would by those torments extort from him his

possessions. The christian man then said, that he had committed his property and himself to the holy man Benedict. The bloodthirsty persecutor Zalla then abandoned the torments, and bound him with strong bonds, and riding drove him before him, that he might show him who Benedict was, who had received his property. They came to the gate of the holy man's mynster, and found him sitting at his reading. Then said the bloodthirsty Zalla with great fierceness to the holy man, '^ Arise, arise, and give up this churl's property." The holy man looked up on his calling, and beheld the bound man, and his bonds were instantly loosed with unspeakable quickness. Zalla was then affrighted through the great miracle, and bowed his bloodthirsty neck to the footsteps of the holy man, imploring his mercy and intercession. Benedict, however, arose not flrom his reading, but desired his brothers to lead him to the church, and give him blessing. The blessed Benedict then.

mlLnode)H)ne reiSan ehtere psRt he %8ere w5dlican re%nysse geswice, and he "Sa]>earle ablicged aw€g tengde, and set %am cristenan menn nan "Sing habban ne dorste^ "Sone "Se se eadiga Benedictus na handhinge ac on-beseonde fram his bendum alysde.

An geleafful yrSling baer his deadan suna Mc to Benedictes mynstre, and mid dreorigum w6pe hrymde to "Sam halgan were^ '* Agif me minne sunu, agif me minne sunu." Se halga wer andwyrde^ "Hwaet la, fietbraed ie "Se)^inne sunu?*' Se yrSling aiidwyrde, ** La leof, he is dead: gang to and arter hine." Se eadiga wer cwicS to his gebro'Srum^ " Ga"? aweg; nis "Sis na ure deed, ac is %flBra halgena apostola/' pa iSurh-wunode se ceorl on his bene, swerigende ^set he aweg ne cyrde, buton se halga his sunu arsrde. Hwaet ^a, Benedictus eode to 9aes cnapan lice, and iSser on-uppon gelseg, and aras, and his handbredu astrehte vnS heofenas weard, J'us cwe^Sende, " Min Drihten, ne beheald J^u mine synna, ac ge-leafan iSises mannes, se "Se bitt arsiran his sunu: and agif nu, Drihten, iSa sawle ^e "Su name into %isum lichaman." Sona iSa sefter "Sisum gebede ge-edcucode se deada cnapa, and se halga wer hine betaehte ansundne his fseder.

Se halga wer hsefde ane eawfaeste swustor, Scolastica ge-haten, seo wss fram cildhade Gode gehalgod, on msegShade him ^eowigende, on gehendnysse his mynstres wunigende;]7a geneosode se halga wer symle

aene ymbc geares ymbrene. pa, gecom he sume dsege to hyre cytan lefter gewunan mid sumum his gebroiSrum, and M ealne iSone dseg on Grodes he-rungum and halgum sprsBCum adrugon. Efne "Sa on aefnunge, Sa'Sa hi aet gereorde saeton, cwaeiS]fmi halige maeden to hire arwurSfullan breiSer, ** Ic bidde "Se, bro'Ser min, ne forlaet "Su me on)?issere nihte, J^aet wit magon smeagan ymbe gefean)?aes heofenlican lifes 0*8 merigen." Da andwyrde se arwnrSa bro"8or, ** Hwaet cwe"8st J^u, sweoster? Ne mseg ic nateshwSn buton mynstre nihtes wunian." And waes 9a swa stiUe weder, J^aet nan wolcn naes on ^Saere lyfte gesewen. Hwaet

after the blessing, exhorted the fierce persecutor to cease from his frantic fiercenes<s, and he then exceedingly appalled hastened away, and durst not have anything from the christian man, whom the blessed Benedict, not by power of hands but by looking on him, had released from his bonds.

A believing husbandman bare the corpse of his dead son to Benedict's mynster, and with sad weeping cried to the holy man, *' Give me back my son, give me back my son/' The holy man answered, "What, have I taken away thy son ?" The husbandman answered, " O sir, he is dead: go and raise him/' The blessed man said to his brothers, "60 away; this is not our act, but is of the holy apostles." But the churl persisted in his prayer, swearing that he would not go away, unless the saint raised up his son. Whereupon Benedict went to the boy's body, and lay thereon, and arose, and stretched out his palms towards heaven, thus saying, " My Lord, behold thou not my sins, but the belief of this man, who prays that his son may be raised up : and restore now, 0 Lord, the soul which thou hast taken into this body." Immediately after this prayer the dead boy requickened, and the holy man delivered him sound to his father.

The holy man had a pious sister, named Scholastica, who bad from childhood been hallowed to God, serving him ill virginity, dwelling in the neighbourhood of his mynster, whom the holy man constantly visited once in the course of the year. He came one day to her cottage, according to his wont, with some of his brothers, and they passed the whole day in God's praises and in holy speeches. Lo, in the evening, when they were sitting at their refection, the holy maiden said to her venerable brother, " I pray thee, my brother, leave me not this night, that we may discourse concerning the

joy of the heavenly life until morn." Then answered the reverend brother, '* What sayest thou, sister ? I may not continue out of the mynster at night." And it was then such still weather, that there was no cloud seen in the air. Whereupon the

-8a^ seo mynecynu, 'Sa'Sa heo his andsaec gehyrde^ beclypte hire neb mid handum^ and ahylde hire heafod to *Ssere mysan, biddende]7one iElmihtigan Drihten. pa mid "Sam "Se heo hire heafod of ^sre mysan ahefde, "Sa abaerst swa micel 'Sunor and liget, and swilc storm ySigende feoU, swa)^»t se halga wer and his gebro^ra ne mihton^ for "Sam orm^tan gyte, heora fSt of "Saere cytan astyrian* Da cwae'S se halga wer to his sweoster, '^ Arie "Se se iElmihtiga God^ sweoster: hwiet hsBfst yn ged6n ?" Heo andwyrde, '^ Efne ic bsed pe, and)m me noldest ti^ian; %a baed ic minne Drihten, and he me ge-hyrde. GSng nu to mynstre, gif ^u mage^ and me Sua for-laet." He 9a ne mihte buton "Sam hr6fe acuman, ac '8sr wmiode)^a niht unwilles, seSe sylfwilles nolde. And hi ealle iSa niht mid halgum spraecum ^brs gastlican Iifes "Surhwacole aspendon. Eft siiSSan ymbe 9ry dagas st6d se halga wer oo his gebedum, and beseah tit, and geseah "Saere ylcan myne-cene his sweoster sawle IsBdan to heofenan, on anre culfran hiwe. He iSa hire wuldres blissigende^ iSam iElmihtigan Oode J^ancode^ and hire forSsiiS his gebroiSrum cySde^ and sende hi {Saerrihte,]?aet hi hire lie to mynstre feredon^ and on his ^nre byrgene, J^aer he sylf licgan wolde^ mid arwurS-nysse bebyrigdon; J^aet heora lichaman on £nre byrgene hi gereston, swa swa heora mod on Snnysse symie Gk>de "Seow-ode.

Eft on oiSrum timan, stSd se halga wer on his gebedum up-pon anre upflora, ^ter his bedd inne wees :]>a gest6d he set anuni eh-'Syrle 0*8 forS nihtes,)H)ne iElmihtigan God biddende ;)^a faerlice asprang micel leoht beorhtre "Sonne aenig d«g; swa]?aBt se halga wer oferseah ealne middaneard, and ofseah betwux "Sam micclum leoman laedan mid engla werode anes biscopes sawle to heofenum; his nama waes Germanus. Da wolde se halga habban him gewitan J^aere wunderlican gesihfSe, and ofclypode his diacon him hraedlice to, and he geseah sumne dael)?aes leohtes. pa sende se halga wer swyft-ne aerendracan to]?aes biscopes ceastre, J^aet he sceolde ge-

lynchen, when she heard his refusal, covered her face with er hands, and inclined her head to the table, praying to the Llmighty Lord. Then when she raised her head from the able there burst forth so much thunder and lightning, and uch a storm fell in torrents, that the holy man and his brothers could not, on account of the excessively great in-mdation, move their feet from the cottage. Then said the loly man to his sister, " May the Almighty God have mercy >n thee, sister : what hast thou done ?" She answered, " Lo, [prayed thee, and thou wouldst not comply; I then prayed cny Lord, and he has heard me. Go now to the mynster, if thou canst, and leave me alone." He could not then go from under the roof, but unwillingly remained there the night, who of his own will would not remain. And all the night they spent thoroughly awake in holy discourses of the ghostly life* Three days after, the holy man was standing at his prayers, and looked out, and saw the soul of the same myn-chen, his sister, led to heaven in form of a dove. He then rejoicing in her glory, thanked the Almighty God, and an-Qounced her departure to his brothers, and straightways sent them to bear her corpse to the mynster, and to bury it honourably in his own sepulchre, where he desired to lie himself; that their bodies might rest in one grave, as their minds had in unison ever served God.

Again, another time, the holy man was standing at his prayers on an upper story, wherein his bed was: there stood be at a window till far in the night, praying to Almighty Qod; when suddenly there sprang up a great light brighter than any day, so that the holy man saw over all the world, md perceived among the great beams of light the soul of a t>ishop led by a host of angels to heaven; his name was Ger-nanus. Then would the saint have witnesses of that won-lerful sight, and called his deacon quickly to him, and he taw a part of the light. The holy man then sent a swift nessenger to the bishop's city, that he might learn whether

axian hwae'Ser he lifes wiere. Se srcndraca 9a hine gemeite deadne^ and smealice ymbe his forSsi^ befriin, and geaxode $a, l^aet he on ^sre tide gew^t "Se se halga Benedictus his sawle to heofenan ferian geseah.

Wunderlic gesih^^ psst an deadlic man mihte ealne mid-daneard oferseon; J'eah gif se man gesihIS Godes leoht, }H)nne LI'S);iet geseeaft swvSe nearu geiSuht, and iSffis mannes sawl bilS on Code mid)?am leohte

tospried, swa J^set beo oferstihS middaneard^ and eac hi sylfe. Hwilc wundor waes^ "Seah se halga wer ealne middaneard aetforan him gesawe, {$aSa he wses ahSfen on his m5des leohte ofer middahearde ? Witod-lice J^set leoht]7e he wi^Sutan geseah waes on his mode sci-nende, and his mSd to $am upplican abrfied, and him seteow-ode hu nearowe ealle iSa ni^erlican gesceafta him wseron ge^uhte,)7urh ormsetnysse J'ses godcundlicau leohtes.

pes eadiga wer Benedictus awrf[t muneca regol mid mic-clum gesceade, mid beorhtre sprsece, on "Sam maeg gehwi tocnawan ealle dsda his lareowdomes; forSan "Se se halga swa leofode swa he taehte. Se eadiga wses bli^e on andwlitan, mid hwitum hsrum, faegere gehiwod, and mid micelre lufe on mSde afylled, swa]ftet he on heofonlicum e'Sle eardigende waes, pedh 9e he on eorSan "Sa-gyt wunode. paes geares "Se hg gew^t he cySde his forSsilS on aer sumum his leoruing-cnihtum mid him drohtnigendnm and sumum oSnim on fyr-lenum stowum wunigendum. Seofon nihtum £r hS gewite, he het his byi^ene geopenian, and hg ^aerrihte mid swiiSli-cum fefore geond ISa seofon niht |?earle gedreht wearS. - On "Sam sixtan daege his legeres he het hine beran into cyrcan, and]7aer hine gehtislian. He iSa a8t6d betwux his gebroiSra handum, astrehtum handum wii heofonas weard, and betwux his gebedum his gast tit-ableow. On "Sam ylcan daege wearS aeteowod his twam leorning-cnibtum an weg fram *Sam huse)?e he on gewat^ on "Sam east-daele^ astreht olS heofonan. Se weg waes mid paellum gebricgod^ and mid ungerimum leoht-fatum scinende. Daer on uppon stSd sum arwurSe wer mid

he were alive. The messenger found him dead, and accurately inquired concerning his decease, and learned that he departed at the time that the holy Benedict saw his soul borne to heaven.

A wonderful sight, that a mortal man could see over all the world; though if a man see God's light, then will the creation appear very narrow, and the man's soul will be in God expanded with that light, so that it will rise above the world and itself also. What wonder was it, though the holy man saw all the world before him, when he was exalted in his mind's light above the world ? For the light wnich he saw without was shining in his mind, and drew up his mind to heaven, and showed him how narrow all sublunary creatures would appear to him through the immensity of the divine light.

This blessed man Benedict wrote the rule of monks with great judgement, in brilliant language, in which every one may know all the acts of his teachership; for the saint so lived as he taught. The blessed man was cheerful in aspect, with white hair, beautifully formed, and in mind filled with great love, so that he was dwelling in the heavenly country, although he still continued on earth. The year that he departed he announced his decease beforehand to some of his disciples living with him, and to some others dwelling in distant places. Seven days before he departed he ordered his grave to be opened, and he straightways was greatly af3icted with a violent fever throughout those seven days. On the sixth day of his illness he commanded them to bear him into the church, and there to housel him. He then stood between the hands of his brothers, with hands outstretched towards heaven, and between his prayers breathed out his spirit. On the same day appeared to two of his disciples a way from the house in which he departed, on the east part, extended to heaven. The way was laid with palls, and shining with numberless lamps. Thereupon stood a venerable man with

beorhtum gyrlutn, axigende bw^es se weg waere pe hi beheold-1 on ? Hi cwffidon]fset bi nyston. pa cwaeiS se engel him to,' ^^ Dis is se weg 9e Godes dyrling, Benedictus^ to beofenum on-astab."

His balga licbania wearS {$a bebyriged to bis sweoster lice Scolastican, swa swa be sylf behead^ binnon lohannes cyrean J^aes balgan Fullubteres, on "Sam munte Casino; ac be wffis si^iSan aefter manegum geanim geferod to Francena rice, to]mm mynstre "Se we hataiS Florege^ on ^aere stowe bis Un resta{$ on mieclum wurSmynte and on wundnim scinende, and bis saw! symle gesslig rixa'S mid Gode on beofenum for gSdum geeamunguiu. paet scraef "Se he serest on droht-nigende waes, gyt o'S Sis on wundrum scinende *SurbwuDa$. Witodlice sum gemyndleas wif ferde w6rigende geond wudas and feldaS; and "Saer geli^]?8er bi seo teorung gelette. Da l)eeode beo sume daege)7urb nytennysse into *Sam scriefe]«8 eadigan Benedictes, and J^sBf bi gereste, and ai€8 'Saes on merigen swa gewittig swilce beo naefre on nEnre wSdnysse naere, and swa siiSiSan symle "Surbwunode. HwE ma^ on worulde ealle {$a wundra gereccan "Se se iElmibtiga Scyp-pend, "Surh iSisne aefSelan wer, middanearde geswutelode? Sy him wuldor and 16f a on ecnysse, mid eallum his balgum, seSe ana is unasecgendlic God. Amen.

DOMINICA IN MEDIA QUADRAGESIME.

MEN "Sa leofostan, we raeda^ nu aet Godes {Senungum ymbe gesetnysse J^aere ealdan £: nu wylle we eow sume geswute-lunge be iSaere GecySnysse sceortlice secgan, J^aet ge eallunge)7aB8 andgites orblyte ne syn; forSan 9e ure maeS nys J^aet we eow be fullum andgite bi geopenian magon, ne ge eac natesbwSn hire deopan digelnysse fulfremedlice understandan ne magon.

bright garments, asking what way it was that they beheld ? They said that they knew not. Then said the angel to them, "This is the way on which God's darling, Benedict, ascended to heaven."

His holy body was then buried by the corpse of his sister Scholastica, as he had himself commanded, within the church of John the holy Baptist, on the mount Cassino; but he was many years after conveyed to the realm of the Franks, to the mynster which we call Fleury, in which place his bones rest in great veneration, and shining with miracles, and his soul ever blessed reigns with God in heaven for its good deserts. The cave in which he first lived continues until now shining with miracles. For a witless woman went rambling through the woods and fields, and lay there where exhaustion had

stopt her. She then in ignorance went one day into the cave of the blessed Benedict, and there rested, and arose the morning after as sensible as if she had never been in a state of madness, and so continued ever afterwards. Who can in the world relate all the wonders that the Almighty Creator hath manifested to the earth through this noble man ? Be to him glory and praise ever to eternity with all his saints, who alone is unspeakable God. Amen.

MIDLENT SUNDAY.

MOST beloved men, we now read at God's services concerning the institute of the old law: we will now give shortly some illustration of the Testament, that ye may not be wholly ignorant of its sense; for it is not within our capacity to explain it to you in its full signification, nor also can ye by any means perfectly understand its deep obscurity.

I

pry dman siod oo {ryssere wonilde: Ante l^em. Sab lege, Sab gratia; fxt is, «> «, under i, under Godes gife. 8e tuna is '^sr £,** gecweden,)« wss fram Adam baton £ (A Mojsen, & gesette God s ^urb Moysen; and ae Uma wci gecweden '^ under «," oS Criates to-cyme on menniscnysse, Sa awende Crist & eaUan « to gastlicere gelScnonge. Na b se tima fram Cristas Srowunge gebaten "under Godes gife," forSan iSe his gifu gewissaS ia, geoorenan symle to soSEaratnysse and to Efes bebodum, ^t hi ia, "Sing gastlioe gehealdon ISe seo ealde « lichamlice bebead.

Abraham hatte se heab&Dder^ ie «rest lefter "Sam micdum flode to Gode cjr^^ haefde : he waes Godes gespreca, and his bebodum J^earle gehyrsamode: ya foigeaf se iElmihtiga God him and his ofspringe }H>ne eard to bogienne pe is gebateo ludealand, on Sam is seo burh Hierusalem, "Se Crist oa 'Srow-ode, ISeah ISe heo nu oo oSre wisan getymbrod sy. pa cw9$ se iElmihtiga God to Abrahame, *^ Wite 9u psBi Via cynn sceal aelSeodig wuoian on olSrum earde feower bund gean, and hi hi on iSeowte gebringaiS, and micclam swencafS. SoS-lice ic deme "Sam folce, and {Sin nuegS siSSan mid micdum ashtum of "Sam lande fsrS^ and on "Sam feorSan cneowe hi gecyrraS hider ongean/' Abraham siSSan gestrynde sonu Isaac, and se Isaac gestrjmde twegen, lacob and flsau. Se lacob xvads Godes gecoren^ and gestrynde twelf suua, "Sa sind gehfLtene twelf heahCaederas.

pa becom se m^sta hunger ofer eallum middanearde seofon gear tosomne, buton on f^ypta-iande^ on {Sam Enum wses corn, swa hit gecweden is, ** Swa fela swa hH sand-ccosol on sle/' Da ferde se lacob mid his twelf sunum and his suna sunum, ealles hund-seofontig manna, to Elgypta-lande,)7sr "Ssr hi bigleofan fundon; and);«r eardodon feower hand geara, swa swa se iElmihtiga God Abrahame s^e. pa et nextan arf[s Pharao, se Egyptisca cyning, and]^t Israhela folc eall on {Seowte gebrohte, het hi wyrcan his burhweallas,

There are three times in this world: Ante legem, Sub lege, Sub gratia; that is, Before the law, Under the law, Under God's grace. The time is called " before the law," which was from Adam without law till Moses, when Ood established the law through Moses; and the time was called "under the law '* till the advent of Christ in humanity, when Christ changed the old law to a ghostly (fignification. Now the time from Christ's passion is called ^^ under God's grace," because his grace always directs the chosen to truth and to the commandments of life, that they may spiritually hold those things which the old law enjoined bodily.

Abraham the patriarch was named, who first after the great flood had personal knowledge of God : he spake with God, and fervently obeyed his commandments : then the Almighty God gave to him and his offspring the land to inhabit which is called Judea land, in which is the city of Jerusalem, in which Christ suffered, though it is now built in another manner. Then said the Almighty God to Abraham, ^^ Know thou that thy kin shall be a stranger in another country four hundred years, and they shall bring them into thraldom and greatly afflict them. But I will judge that people, and thy race shall afterwards go with great possessions from the land^ and in the fourth generation they shall return hither again." Abraham afterwards begat a son, Isaac, and Isaac begat two, Jacob and Esau. Jacob was God's chosen, and begat twelve sons, who are called twelve patriarchs.

Then came the greatest of famines over all the earth, for seven years together, except in the land of Egypt, in which alone there was corn, as it is said, *' As much as is the sand in the sea," Jacob, therefore, went with his twelve sons and his sons' sons, altogether seventy men, to the land of Egypt, where they found sustenance; and there dwelt four hundred years, as the Almighty God had said to Abraham. Then at last Pharaoh, the Egyptian king, arose, and brought all the people of Israel into thraldom, commanded them to make his

' and hi bysniorlice geswencte, and het acwellan aelc hys did of 'Sam c]mne. Betwux 'Sisum aspraug Moyses and his bro'Ser Aaron of "Saere ylcan maeg^e. To 'Sam Moyse spraec se iElmihtiga God J'isum wordum, " Ic geseah mines folces geswinc on Egypta-lande^ and heora hream ic gehyrde, and ic ni-Ser-astah)?ffit ic hi ahredde of Egyptiscra manna

handum^ and ic hi geliede of ^am earde to godan laude and bi€dum,)78et iSe fleow^ mid meolce and mid hunige/' God cwae'S ^ to Moysen, " Far to iSam cyninge Pharao, and beod him J^aet lie min folc forlste of his leode faran/' Moyses &i and his bro^r Aaron ferdon to Pharao mid aerende)^ss JBl-mihtigan Godes, and cwaedon, ^^ pus cwyS Drihten Israhela God, Forlffit min folc J'aet hit me lac offrige on westene, swa ic him gewissige." Pharao him andwyrde, '^ Hwst is se Drihten J^aet ic his stemne gehyran sceole, and Israhel for-Isetan? Nat ic Sone Drihten, and ic Israhel ne forlaete." Da sende se iElmihtiga tyn cynna wita ofer {Sam "Swyran cyninge and ofer his leode, srSan 9e he)?flBt folc forlietan wolde. Moyses, "Smrh Godes mihte, awende eal heora waeter to read-um blode, and he afylde eal heora land mid froggon, and si^^an mid gnsettum, eft mid hundes lusum, "Sa flugon into heora mu$e and heora naes'Syrlum; and se iElmihtiga Sone mSdigan cyning mid)?am ea'Selicum gesceaftum swa ge-swencte, seSe mihte hine mid wildum berum and leonum gewyldan, gif he swa wolde: and nan ^yssera geswenced-nyssa ne becom on "Sam ende]? flBS eardes iSe pset Godes folc on eardode.

pffit fifte wite wffis cwealm on heora orfe, swa J^aet on -Sam lande fomean nSn orf ne belaf, buton Israheles pe ansund gestod. paet sixte wite waes,)? i£t mislice geswel and blffidrao asprungon on heora lichaman on eallum his folce. * paet seo-fo{$e wite wees, J^set swa micel Sunor and hagol becom on "Sam leodscipe, J^aet aelc "Sing waes adyd J^aet Cite wearS gemet, and aelc treow on 9am earde tobaerst paet eahto'Se wite waes,)?aet gaerstapan ofereodon call)?aet land swilce swa naefre

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burgh walls^ aiid contumeliouBly afflicted them, and com* manded every male child of that race to be slain. At this time Moses and his brother Aaron sprung up of the same tribe. To Moses the Almighty God spake in these words^ '^ I have seen the affliction of my people in the land of Egjrpt^ and I have heard their cry, and I have descended, that I might deliver them from the Egyptian men's hands, and I will lead them from the country to a land good and broad, which floweth with milk and honey." God then spake to Moses, *^ Go to the king Pharaoh, and command him to let my folk depart from his people." Moses and his brother Aaron then went to Pharaoh with

the message of the Almighty God, and said, ^^Thus saith the Lord God of Israel, Let my folk depart, that they may offer me an offering in the wilderness, as I shall direct them." Pharaoh answered him, "Who is the Lord, that I should hear his voice and let Israel depart ? I know not the Lord, and I will not let Israel depart." Then the Almighty sent ten kinds of plague on the perverse king and on his people, before he would let the folk depart. Moses, through the power of God, turned all their water to red blood, and he filled all their land with frogs, and then with gnats, afterwards with dog-lice, which flew into their mouths and their nostrils; and the Almighty thus afflicted the proud king with the small creatures, who might have quelled him with wild bears and lions, if he had so desired: and none of these afflictions came into the end of the country in which the people of God dwelt.

The fifth plague was murrain among their cattle, so that in the land scarcely any cattle remained, save that of the Israelites, which stood sound. The sixth plague was, that divers boils and blisters sprung up on their bodies among all his people. The seventh plague was, that so much thunder and hail came on the nation, that everything that was found without was destroyed, and every tree in the country was shivered. The eighth plague was, that locusts passed over

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lerSan meron, ne eft n«fre ne gewurSaS; and hi forgnogon awa hwet Bwa se hagol bek^de, cySiSe on treowum o^ie on o8ram wsestmum. pst nigo^ wite wss,)>8et becomon Sicce iSeostru and egeslice ofer eallum Egypta-lande, swa Jrast heora nin binnon iSriin dagum o'Serne ne geseah^ ne hi of ^re stowe atyrian ne mihton, and on Israhela ISeode waeron gewunelice dagas. p«t teoiSe wite wes,)>8et on £elcam huse eaire &ere ISeode^ on Snre nihte, beg an dead mann, and J^aet w«s se fnim-cenneda and se leofoata {'am hlaforde.

pa act nextan forlet Pharao Israhela folc of his earde simian mid micclum ffihtum^ and God gesette "Sone foressSdan Moysen his folce to heretogan, and his bro^r Aaron to sacerde; and hi Isddon ^tet folc to iSsre Readan &£

mid micelre fyrdinge, }F4et waeron six hund)>u8enda wigendra manna, buton wifum and cildum. Da ofSuhte Pharao)>«t he ^mt folc swa freolice forlet, and tengde sfter mid eallum his here, and offerde hi set ISsre Readan sse. pa cwse'S se iElmihtiga to Moysen, '^Astrece "Sine hand ofer ISa ss, and tod^l hV And Moyses ^a sloh l^sere s£ ofer mid his gyrde, and seo sffi toeode on twS, and eal }>set Israhela folc code ofer ISa sse be dnum grunde, and)>«t wster stSd him on twE I^ealfa swilce oiSer il£n-weall. Pharao ISa him filigde set Sam hSn niid his ge-beotlicum crsetum and gilplicum riddum. pa cweeS se iElmihtiga Grod to Moysen, ^^ Astrece "Sine hand ofer ISa sse,)>set l^set wieter gecyrre to iSam Egiptiscum, ofer heora crsetum and riddum/' Moyses "Sa astrehte his hand ongean 'Ssere sff, and heo oferam Pharao, and ealle his craetu and riddan mid ySnm oferwreafa, swa)>8et iter uses furSon in to lafe ealles iSses heres ^e him filigde. Israhela folc soSlice code be %un drfum grunde, and hi sungon Oodes 13f mid geleafan^ Godes mihta msersigende.

.lifter Sisum him com bigleofa of heofenum, swa hwo^r •swa hi wicodon gepnd \fmt westen, and gehwilc mann |^«8 JieofbnUcan metes swa micel gegadrode swa he to -Sam daege

all the land, so as had never been before, nor ever again will be; and they gnawed up whatsoever the hail had left, either of trees or of other productions. The ninth plague was, that thick and awful darkness came over all the land of Egypt, so that for tliree days no one saw another, nor could they stir from the place, and among the people of Israel were ordinary days. The t«nth plague was, that in every house of all that people, in one night, lay a dead man, and that was the first-bom, and dearest to the master.

Then at last Pharaoh let the people of Israel journey from his country with great riches, and Qod set the aforesaid Moses as leader of his people, and his brother Aaron as priest; and they led the people to the Bed sea with a great host, they were six hundred thousand fighting men, besides women and children. Then Pharaoh repented that he had so freely let the people depart, and hastened after them with all his army, and overtook them at the Red sea. Then said the Almighty to Moses, ^' Stretch thine hand over the sea, and divide it." And Moses then struck the sea over with his rod, and the sea separated in two, and all the people of Israel went over the sea on dry

ground, and the water stood on the two sides of them as another stone wall. Pharaoh then followed them at their heels with his threatening chariots and proud horsemen. Then said the Almighty God to Moses, " Stretch thine hand over the sea, that the water may return to the Egyptians, over their chariots and horsemen." Moses then stretched his hand towards the sea, and it overwhelmed Pharaoh^ and all his chariots and horsemen covered with its waves^ so that there was not even one left of all the army that had followed him. But the people of Israel went on dry ground, and they sung the praise of God with belief, magnifying Grod's miracles.

After this^ food came to them from heaven, wheresoever they encamped throughout the wilderness, and every man gathered so much of the heavenly meat as he could eat in

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geSii^an mihte; and him dsghwomlice edniwe of heofenum com,)>a feowertig geara "Se hi on ISam westene ferdon. On "Sam westene nss nILn 'Ssera waetera ^e him to ISearfe mihte for ^aere biternysse; ae God het Moyses ^lean mid his gyrde yone heardan 8tl[n-clud, and of %am sti^e arn ormsete stream wseteres eallum %am folce and heora orfe to genihtsumnysse. Dam folce eode stforan symie Oodes wolcn swilce ormste swer, se wees fyren geSuht on nihtlicere tide, and on gewune-lices wolcnes hiwe on dsege; and hi ^m wolcne symie filig< don: swa hwier swa hit ststSd,)>«r hi wicodon, and eft, swa hra'Se swa }^set wolcn styrode, swa siSode samtinges eal seo fyrd aefter iSam wolcne. Binnon feowertig geara faece nm nSn man gelegerod on eallum iSam folce, ne heora reaf nss tosigen, ue him se heofenlica mete ne ateorode, oVpa&i hi to iSam earde becomon)>e him se iElmihtiga Ood)mrh hine sylfne behet

Grod cwse^ to Moysen f^aet he wolde cuman, and hine aetforan ISam folce gesprecan, ^adt hi "Sy leaiFulran wseroa; and het hi beon gearowe on -Sam ^riddan diege. Da on iSaoi fifteogoiSan dsege ^aes ie hi fram Egypta-lande ferdon, wearS Godes wuldor gesewen on "Sam westene uppon anum munte se is gehlLten Synay, to iSam astah se iElmihtiga Scyppend, •and efne %a)>8er b^ann to brastligenne micel iSunor, and liget sceotan on iSaes folces gesih'Se, and byman bleowan mid swi$-licum dreame, and micel wolcn oferwreah ealne "Sone munt Betwux yisum dreame cljrpode se iElmihtiga

Drihten Moysen him to, and cwaelS, ** Astih eft adune, and bebeod ISam folce ytBt heora nEn "Sam munte ne genealiece: swa hwaet swa hine hrepa^, oSSe mann dppe njrten, he ne leofa^ sona. Astih nu eft up to me, and Aaron samod/' Moyses "Sa Godes hsese gefylde, and eft up to him astah. pa awrfU; se iElmihtiga God him twIL staenene wex-bredu mid bis Sgenum fingre, on "Sam waeron awritene tyn word, past sind tyn £lice beboda. paera worda waeron ISreo on Enre tabelan awritene, and seofon

that day; and daily there came new to him from heaven^ the forty years that they journeyed in the wilderness. In the wilderness were none of those waters that might serve for their use, on account of the bitterness; but God commanded Moses to strike the hard stone rock with his rod, and from the stone there ran an immense stream of water for the repletion of all the people and their cattle. Ever before the people went God's cloud like an immense pillar, which seemed of fire in the night time, and in the form of a common cloud by day ; and they constantly followed that cloud: wheresoever it stood, there they encamped, and again, as soon as the cloud stirred, so journeyed at the same time all the host after the cloud. Within a space of forty years no man was afflicted with sickness among all the people, nor were their garments decayed, nor did the heavenly meat fail them, until they came to the country which the Almighty God through himself had promised them.

God said to Moses that he would come and speak to him before the people, that they might be the more believing; and commanded them to be prepared on the third day. Then on the fiftieth after their departure from the land of Egypt, God's glory was seen in the wilderness on a mount which is called Sinai, on which the Almighty Creator descended, and lo, great thunder began there to rattle, and lightning to dart in sight of the people, and trumpets to blow with a loud sound, and a great cloud covered all the mount. Out of this sound the Almighty Lord called Moses to him, and said^ "Go down again, and command the people that none of them approach the mount: whatsoever toucheth it, whether man or beast, shall forthwith not live. Come now again up to me together with Aaron." Moses then fulfilled God's behest^ and again went up to him. Then the Almighty God wrote for him two stone tables with his own finger, on which werq written ten ordinances, which are the ten lawful commandments. Of these ordinances, three were written on one table^

on "Sflere o'Sre. piet forme bebod is, ^^ Dribtea 'Sin God is an Grod." past o'Ser word is, ^^ Ne underfoh iSu iSines Drihtocs naman on ydebiysse." psei Sridde word is^ ^^ Beo iSa ge-mjmdig l^set Su Sone resten-dsg freolsige." Das "Sreo word Btodon on Snre tabnlan. On iSflere o'Sre tabdan

wes)wt forme bebod^ '^ ArwurSa iSinne feeder and]rine moder." }>Kt o«er bebod, <'Ne b«m «u mirihtlice."]>»t «ridde, <<Ne ofslih Sti mannau/' pset feorSe, ^^ Ne stala "Su." p»t fifte, «< Ne beo Su leas gewita/' pst sixte, '^ Ne gewilna ISa oSres mannes wifes/' paet seofo'Se; '^ Ne gewilna Su oSres mannefl lehta." Das tyn beboda synd eallum mannum gesette to ge-healdenne. Moyses "Sa waes wanigende ap on "Ssere dooe feowertig daga and feowertig nihta tosomne, and he on eallum "Sam fyrste nSnes eorSlices bigleofan ne onbyrigde; and he awi€t be Godes dihte ysL fif ^can bSc; &est be frum-sceafte, ^ nan eorSlic man Sa nyste, and siSISan be Adames ofspringe, and Noes flode, and)>8era enta getimbrunge, aod swa forS oiS)>£et hScom to Sam d6m-bocum ^ se Heofenlica Wealdend his folce gesette to some, and to sehtnysae, and to rihtlsecunge ealra forgsegednyssa; and swi'Sost be Godes big-gengam, bti men bine lenne iElmihtigne wurSian sceolon. And hg sylf bet Moysen him gewyrcan an geteld, mid wun-derlicum dihte gefadod, on menigfealdre geticnunge. On Sam getelde hi sceoldon }^a godcundan ISc symle geoffrian, forSan iSe hi ne mihton on ISaere fare cyrcan ar«ran. On Sam getelde he het him offrian cacu orf, and siSiSau eet Sam weofode acwellan, swa swa nan man nn Uchamlice d6n ne mot.

Ac we willaiS eow secgan ^i gastlice andgyt J^ssera ealdra gesetnyssa^ forSan "Se seo ealde £ is mid gastlicum andgyte afylled, and Crist geopenode us Sa deopan digelnyssa, and h! Surh bine sylfne gastlice gefylde, swa swa h€ to his leom-h)g-cnihtum cwseS, ** Ne wene ge na }^eet ic come to Si)?»t ic wolde towurpan)>a ealdan se oSSe witegena gesetnyssa: ic ne com to Si)^8et ic hi towurpe, ac \nBi ic hi gefylde. SoS ic

and seyen on the other. The first commandment is, ^' The Lord thy God is one Ood/' The second ordinance is, ^' Take not thy Lord's name in vain/' The third ordinance is, '^ Be thou mindful that thou keep holy the day of rest." These three ordinances stood on one table. On the other table the first commandment was, ^^ Honour thy father and thy mother." The second commandment, '* Commit not adultery." The third, " Slay no man." The fourth, " Steal not." The fifth, ^ Be not a false witness." The sixth, ^' Desire not another man's wife." The seventh, " Desire not another man's possessions." These ten commandments are appointed for all men to hold. Moses then continued on the mount forty days and forty nights together,

and in all that time he tasted no earthly food; and he wrote by God's direction the five law books; first of the creation, of which ho earthly man then knew, and afterwards of Adam's offspring, and Noah's flood, and of the building of the giants, and so forth, until he came to the doom-books which the Heavenly Ruler appointed to his people, for concord, and for reconciliation, and for the correction of all transgressions; and above all, with regard to the worship of God^ how men should honour him the one Almighty. And he himself commanded Moses to make him a tabernacle disposed with wondrous contrivance, with manifold betokening. In that tabernacle they were constantly to offer the divine offerings, because they could not on their journeying raise a charch. In that tabernacle he commanded living cattle to be offered to him, and afterwards to be slain at the altar, so as no man may now do bodily.

But we will say to you the ghostly sense of these old institutes, for the old law is filled with ghostly sense, and Christ has opened to us the deep mysteries, and through himself spiritually fulfilled them, as he said to his disciples, " Ween not that I come to overthrow the old law, or the institutes of the prophets: I come not to overthrow them, but to fulfil them. Verily I say unto you. One stroke or one

eow secge. An strica o^^e an stef Saere ealdan £ ne biS for-gsged oi^adt hi ealle gefyllede beon." pus trum is sec ealde BRf ac heo sceal been gefylled %arh Godes -Seowad sfter gast-licum andgite, and na lichamlice. Hit bilS swilSe langsum, gif we ealle ^Sas getScnunga eow nu ffitsomne gereccaS^ ac we willa^ nu sume eow geopenian, and sume eft on gelimplicere tide.

pffit Egypta-land hsefde getScnunge]^Bsere worulde, and Pharao getgcnode)^ne 'Swjrran deofol,)>e symie Godes ge-corenum ehtnysse on besett on andwerdum life. Swa swa se iElmihtiga God %a his folc ahredde wiiS)?oue cyning Pharao^ and hi l«dde to iSam earde ^e he Abrahame and bis ofspringe behet^ swa eac h€ arett daeghwomlice his gecorenan wi'S]H)ne ealdan deofol^ and hi alyst fram his "Seowte, and fram ISyssere geswincfullan worulde, and gel& hi to 'Sam ecan eSele "Se we to gesceapenewseron. Seo Reade sffi haefde getScnunge ures fulluhtes^ on ISsBre adrSne Pharao and bis here samod; swa eac on urum gastUcum fulluhte biS se dec-fol forsmorod fram 6s^ and ealle ure synna beoS

adylegode^ and we "Sonne sigefsste^ mid geleafan Godes ISf singaiS^ an-Udigende mid geSylde)>8es ecan efSeles. Witodlice]^8st westen and 'pedt feowertig geara f»c is ure anbidung on mislicum costnungum sefter urum fulluhte, o'S)^9et we becumon iSurh gehealdsumnysse Godes beboda to "Sam upplican eSele, on "Sam ^ we ecelice eardian sceolon. past wolcn waes S3rmle ims folces latteow on ealre "Ssre fare, ge ^erSan "Se hi]ni Readan s£ ofereodon, and eac si^San on "Sam westene. p»t wolcn getScnode Crist, seSe is ure lILtteow on gastlicum iSing-um; and hS ws&s li'Se on his menniscnysse swilce on wolcnes hiwe, and hg hiS HwiSe ^^fuU on fyres gelicnysse on -Sam micclum d6me,]K)nne hS bcIxxS "Sam rihtwisum and bym'S %am unrihtwisum. So'Slice gehwilces rihtwises mannes lif is dffige wiSmeten, and)>8es synfuUan nihtlicum 'Seostrum; and Drihten bi-S li'Se "Sam rihtwisum, and egefuU Sam unrihtwisum.

tier of the old law shall not be transgressed, until they are 1 fulfilled." Thus firm is the old law, but it shall be ful-Ued by God's servants according to a ghostly sense, and ot bodily. It will be very longsome, if we now recount to on all these signs together, but we will disclose some to you low, and some afterwards at a more convenient time.

The Egyptian land was a type of this world, and Pharaoh betokened the perverse devil, who is constantly inflicting persecution on Ood's chosen, in this present life. As the Almighty Ood then delivered his people from the king Pharaoh, and led them to the country which he had promised to Abraham and his offspring, so also he delivers daily his chosen from the old devil, and releases them from his thraldom and from this world of toil, and leads them to the eternal country for which we were created. The Red sea betokened our baptism, in which Pharaoh and his host were drowned together; so also in our ghostly baptism the devil is suffocated by us, and all our sins are obliterated, and we then trium* phant, with faith sing the praise of God, awaiting with patience the eternal country. Moreover, the wilderness and the space of forty years are our stay in divers temptations after our baptism, until we come, through observance of Ood's commandments, to the realm on high, in which we shall eternally dwell. The cloud was constantly the people's guide in all their journeying, both before they had crossed the Red sea^ and also afterwards in the wilderness. The cloud betokened Christ, who is our guide in ghostly things; and he was

gentle in his humanity, as in semblance of a cloud, and he will be very awful, in likeness of fire, at the great doom, when he will shine to the righteous and burn to the unrighteous. Verily the life of every righteous man is compared with day, and of the sinful with the nightly darkness; and the Lord will be gentle to the righteous, and awful to the unrighteous.

Se apostol Paulus cwaelS be "Sam Israhela folce,)wt hi ealle wieron on ISeere %£ gefullode, and hi ealle teton "Sone gastlkan mete, and "Sone gastlican drenc druncon. SolSlice se mete it him of heofenum com hsfde Cristes getScnunge^ seiSe be Mm sylfiim cwseS, ^^ Ic eom »e liflica hlSf, ^ of heofenum astali; and Bwa hwS swa of "Sam hlife gegtt, he leofalS on ecnysse; and se hlif -Se ic sylle for middaueardes life is min lichama." On "Sam halgan husle we %icga% Cristes lichaman: se htiS is so'Slice his lichama gat^tlice, Seah "Se se ungelsreda ^sts ge-lyfan ne cunne. Be ^am st^ne "Se)>8et waeter on "Sam west-eiie ^t-afleow, cwae-B se ylca apostol, " Hi druncon of "Sam gastlican stUue, and se stiui wees Crist." Naes *Seah se stan lichamlice Crist, ac hS haefde Cristes getiicnunge. His side wees on "Sflere r5de gewundod, and }^sr fleow 6t blSd and wseter samod; ^mt blSd to ure alysednysse, and }^£et wster to urum fulluhte. On "Sam flfteogo'San dsege ptes folces fsr-eldes wffis seo ealde £ gesett, and on "Sam flfteogo'San dmg^ sefter Cristes sriste com se Halga Gast of heofenum ofer his apostolum in fyres hiwe, and him ISurh his gife ealie Ving tffihte, and ealle middaneardlice gereord him forgeaf. On l$am munte Synay, pe se iElmibtiga on becom, wearS micel iSunor gehyred, and stemn, and Bget gesewen, swa swa sci-nende leoht-fatu, and ^r wees bymena dream blade swegen-de, and eal se munt smocigende stSd. On "Sara stemnum and on Sam jmnore we understandaS]78era bydela hream, pe God sende geond ealne middaneard to bodigenne geleafan pmre Halgan Srynnysse. On "Sam leoht-fatum)>8es ligettes wees getlurnod seo beorhtnys)?8era wundra ISe "Sa halgan by* delas on Godes naman gefremedon. pssra bymena cyrm is seo strf[nge bodang,)^ eefter "Sees Halgan Gastes to-cyme ferde geond ealne middaneard. On "Sam fyre and on "Sam smyce wees getlU;nod, pmt gehwilce arfeeste men and geleaf-fuUe beoS sjrmle onlihte Surh Gk)des gesetnyssum, and "Seera arleasra manna eagan beoS puvh gedwyldes smyce symle aSystrode.

The apoatle Paul said of the people of Israel, that they re all baptized in the sea, and they all ate the ghostly sat, and drank the ghostly drink. Now the meat that came them from heaven was a type of Christ, who said of him-fy *^ I am the living bread, which came down from heaven, d whosoever eateth of that bread, shall live for ever; and e bread which I ^ve for the life of the world is my body/' I the holy housel we eat Christ's body: the bread is truly 18 body spiritaally, though the unlearned cannot believe this. tf the stone, out of which tlie water flowed in the wilderness, he same apostle said, ^^ They drank from the ghostly stone, ind the stone was Christ." Tet was the stone not Christ bodily, but it was a type of Christ. His side was wounded on the rood, and there flowed out blood and water together; the blood for our redemption, and the water for our b^tism. On the fiftieth day of the people's joumejring the old law was established, and on the fiftieth day after Christ's ascension the Holy Ghost came from heaven over his apostles in likeness of fire, and through his grace taught them all things, and gave them all earthly tongues. On mount Sinai, on which the Almighty came, great thunder was heard, and a voice, and lightning was seen, like shining lamps, and there was the noise of trumpets loudly sounding, and all the mount stood smoking. In the voices and in the thunder we perceive the cry of those messengers whom God sends through all the world to preach belief of the Holy Trinity. In the lamps of the lightning was betokened the brightness of the miracles which the holy messengers performed in the name of God. The noise of the trumpets is the strong preaching, which after the coming of the Holy Ghost pervaded all the world. By the fire and by the smoke was betokened, that all pious and believing men shall ever be enlightened by God's ordinances, and the eyes of impious men shall by the smoke of error be ever darkened.

Ood awrat %a ealdan a mid his fingre on ISam et^enum weax-bredum. Oodes finger is se Halga Oast, swa swa Criit on bis godspelle cwasi, ^^ Gif ic, on Oodes fingre, deofla adraefe;" and se olSer godspellere awi€t, *^ Gif ic, on Godes Gaste, deofl adrsefe." Nis na to understandenne be "Sss limes micelnysse, ac be S«ra flngra fremminge. Nis 6s nan lim swa gewylde to aelcum weorce swa lis sind ure fingras, and se Halga Gast is gecweden Oodes finger, forSan "Se he awrit ISurh his gife on manna heortan %a gastUcad bebodu, and todaellS his gife mannum be %am %e he wile, forSan "Se he is iElmihtig Wyrbta, mid Feeder and mid Suna, hi "Sry in

Ood, aefre unbegunnen and ungeendod* Da st&ienan weax-bredu geticnodon |^eera ludeiscra manna heardheort-nysse, be "Sam cweeS se witega Ezechiel, *^ Ic letbrede him "Sa st&ienan heortan, and ic forgife him flaescene heortan;" padt is andgitfuUe heortan.

Tyn beboda awrit se iElmihtiga on iSam twam tabeimn; -Sreo word on inre tabelan, ISa belimpa^ to Oodes lufe, and seofon on ISeere oiSre,]?a gebyrialS to manna lufe and to gefer-rsedene ure nextan. pa twi tabelan geticnodon "Sa twa be-bodu)^ ic nu namode, Oodes lufu and manna, and eac iSa twi OecySnyssa,)>a Ealdan and "Sa Niwan.

past forme word is, '^ Drihten Sin Ood is in Ood." An Ood is eaira "Singa Scyppend, on Srim hidum "Surh wunigende, 'psdt is. Feeder, and his Sunu, and heora begra Oast, ealle gelice mihtige, and eefre on inre Oodcundnysse wunigende. Hi ne magon beon togaedere genemnede, ac hi ne bee's naefre todaelede. pisne eenne Ood we sceolon mid soSum geleafan and soSre lufe symle wurSian, forSau Se he is ina Qod ure Scyppend, and nis nin oSer Ood buton him inum*

peet oSer bebod is, ^' Ne underfoh Su Sines Drihtnes naman on ydelnysse." paet is, Ne gelyf Su j^aet Crist J?in Drihten sy gesceaft, ac gelyf l^aet he is gelic his Feeder, aefre of him acenned,)7urh Sone sind ealle Sing geworhte. Witodlice leic

God wrote the old law with his finger on the stone tables.

The finger of God is the Holy Ohost, as Christ in his gospel

said, *^ If I, by the finger of God, drive out devils." And

the other evangelist wrote, " If I, in the Spirit of God, drive

out the devil." Not to be considered is the magnitude of

that limb^ but the efficacy of the fingers. We have no limb

so trained to every work as are our fingers^ and the Holy

Ghost is called the finger of God, because he writes through

his grace in the hearts of men the ghostly commandments,

and distributes his grace to men, according to his will, for he

is the Almighty Worker, with Father and with Son, they

three one God, ever unbegun and unended. The stone tables

betokened the hardheartedness of the Jewish men, of which

the prophet Ezekiel said, *^ I will take from them the hearts

of stone, and I will give them hearts of flesh;" that is, hearts

filled with understanding.

Ten commandments the Almighty wrote on the two tables; three ordinances on one table^ which have reference to God*s love, and seven on the other, which relate to love of men and to fellowship with our neighbour. The two tables betokened the two commandments which I have named^ the love of God and of men^ and also the two Testaments, the Old and the New.

The first ordinance is, " The Lord thy God is one God." One God is the Creator of all things, existing in three persons, that is, the Father, and his Son, and the Spirit of them both, all equally mighty, and ever existing in one Godhead. They may not be named together, but they are never separated. This one God we should with true belief and true love ever worship, for he alone is God our Creator, and there is no other God but him alone.

The second commandment is, '^ Take not thy Lord's name in vain." That is. Believe not that Christ thy Lord is a creature, but believe that he is equal to his Father, ever of him born, through whom all things are made. But every

gesceaft is ydelnysse underSeod, {laet 18^ aweodedlicneise, forSan -Se hi beoiS awende fram brosnunge to unbrosnuDge.

pset -Sridde bebod is^ *^ Beo "Su gemyndig]^«t)m 'Sooe resten-dffig gehalgige. On six dagum geworhte Grod eaOe gesceafta, and geendode hi

on Sam seofotSan." pset is se S«terne8-d«g, "}^ gereste he bine, and Sone dsdg gebalgode." Ne gereste he hine forSi)>8et he werig wsere, seSe ealle flog deS baton geswince, ac he gesw^ "Sa his weorces : he ge8W& ISses dihtes ealra his weorca, ac h€ ne geswic na to gemenig-fyldenne J^aera gesceafta eftergengnyssa. Ood geswSc %a his weorces swa)>ffit he na m^ gecynda silSSan ne gesceop, ac swa-iSeah he gemenigfylt deeghwomlice]^ ylcan gecynd, swa swa Crist ewe's on his godspelle, '^ P^ter mens usque modo operator^ et ^o operor: *' }^aet is on Englisc, ** Min i Faeder wyrcS dieghwomlice oi |>is, and ic wyrce." 8e ^ iElmihtiga Feeder gedihte ealle gesceafta)>urh his Wisdom, ! and se Wisdom is his Sunu; and he hf ealle geliffiasste)mrh | ISone Halgan Gast, and on Sam deopan dihte stodon ealle ^ Sing Se Sa-gyt naeron. Witodlice we weron on)mm dibte, ^ and eac Sa Se sefter lis cumaS^ oS)>yssere wonilde geendunge. Ood gesceop Sa set fruman twegen men, wer and wif, and be -geswac Sa }^ra gesceapennyssa^ swa J^set hS na ma cynna od mannum ne gesette, ac he gemenigfylt Sa twa cynn daeg-hwomlice, 8wa]>8et h€ gescypS selces mannes lichaman on his moder innoSe, and him sawle siSSan on besett. Ne beoS fa sawla nahwar airSan wunigende, ac se JSlmihtiga Wyrhta hi gescypS selce dseg, swa swa hi deS)^ lichaman. God gesceop Sa nytenu, and fixas, and fugelas, and ealle eorSlice Wffistmas; ac hS gescypS eelce geare oSre edniwe Sses ylcan gecyndes; forSan Se Sa ^ran ateoriaS. Se Ssetemes-dfleg wses Sa gehltten resten-dseg oS Cristes Srowunge: on Sam daege Iseg Cristes lie on byrigene^ and hg ar& of deaSe on Sam Sunnan-dsege^ and se d«eg is cristenra manna resten-ds^, i and halig Surh Cristes &i8t: yone dseg we sceolon symk I freolsian mid gastlicere arwurSnysse. Se S«temes-daBg waBS

'eature is subject to vanity, that is, to mutability, for they ill be changed from corruption to incorruption. The third commandment is, ^^ Be mindful that thou hallow le day of rest. In six days Ood wrought all creatures, and nished them on the seventh." That is the Saturday," when e rested, and hallowed that day." He rested not because he as weary, who does all things without fatigue, but he ceased len from his work: he ceased from the disposition of all is works, but he ceased not to multiply the successions of reated beings. Ood, therefore, ceased from his work so that e creajted no more kinds afterwards, but, nevertheless, he laily multiplies the same kinds, as Christ said in his gospel, ^ Pater mens usque modo operatur, et ego operor:" that is

n English, '^ My Father works daily until now, and I work." rhe Almighty Father disposed all creatures through his (Visdom, and his Wisdom is his Son; and he quickened them ill through the Holy Ghost, and in that profound disposition stood all those things which yet were not. But we were in that disposition, and also those who come after us, until the ending of this world. God created at the beginning two persons, man and woman, and he ceased then from those creations, so that he placed no more kinds among men, but be multiplies those two kinds daily, so that he creates the body of every man in his mother's womb, and afterwards places in him a soul, Souls are nowhere existing previously, bat the Almighty Worker creates them every day, as he does the bodies. God created the beasts, and fishes, and birds, and all earthly fruits; but he creates every year other new ones of the same kind; because the former ones decay. The Saturday was called the day of rest until Christ's passion: m that day Christ's body lay in the sepulchre, and he arose from death on the Sunday, and that day is the christians' lay of rest, and holy through Christ's resurrection : that day i^e should ever solemnize with ghostly veneration. Saturday

gebalgod mid micelre gehealdsumnysse on ISsBre ealdan i, for "Saere getlurniinge Cristes Srowunge, and his reste on 'Sere byrgene; ac se Sunnan-dseg is nu gehalgod)?urh solSfaBstnysse his eeristes of dea'Se. QSer resten-daeg is us eac toweard,]>set is,)?aBt ece Gf, on ISam bi'S Im dsg buton aelcere nihte, on]?am we tis gerestaiS ecelice, gif we nu "Seowtlicera weorca, pset sind synna, geswica'S.

past feorSe bebod is, ^'ArwurSa J^inne feeder and Sine moder. Se "Se wyrigS fieder o'S^ moder, oppe hi tyrigS, se is dea'Ses scyldig." lA hwaene wile se man arwurSian, gif be ISone]^ hine gestrynde, and "Sa moder "Se hine geb»r and afedde nele arwurSian ? iEfter gastlicum andgite Grod is Sin fseder, and his gelaiSung is Sin moder: arwurSa hi on eallum "Singum.

paet fifte bebod is, '^Ne CLnriht-yem «u." iElc &era manna pe hem's buton rihtre aewe, he hseiniS unrihtlice; and se "Se ofer his sewe hem's, he is forlir 'Surh his aewbrice.

pset sixte bebod is, ^' Ne ofslih %u mann." Manshiga biS se "Se man ofslihIS; and se 'Se o'Seme to dealSe forsegS, and se "Se o'Sres sawle forpserS, se 'Se hungrigum oiS-Se nacodum gehelpan maeg and nele, ac

Iset hine acwelan on 'Ssere hafen-leaste, f^onne bi'S se eac 'Surh his waelhreownysse maiislaga geteald.

pflBt seofo'Se bebod is, " Ne stala 'Su." Dis bebod wi*-cwe'S aelcum reaflace, and is gehwilcum menu full cu'S.

pffit eahteolSe bebod is, ^' Ne beo 'Su leas gewita." pis bebod wiiScweS leasunge.

pset nigo^ bebod is," Ne gewilna'Su o'Sres mannes wifes.'* Ml[nfullic dffid biiS psdt hw^ o'Sres wif gebysmirige; forSy is geboden j^aet 'Su 'Saes ne gewilnige. Witodlice gif 'Su 'Sses ne gewilnast, ne becymst %u nsefre to 'Sam pleolicum leahtre.

paet teo^ bebod is, '^ Ne gewilua 'Su o^res maones ashta."

was hallowed with great observance by the old law, in betokening of Christ's passion, and his rest in the sepulchre; but Sunday is now hallowed by the truth of his resurrection from death. Another day of rest for us is also to come, that is, the everlasting life, in which will be one day without any night, in which we shall rest eternally, if we now cease from servile works, that is, from sins.

The fourth commandment is, " Honour thy father and thy mother. He who curseB father or mother, or provokes them, is guilty of death." O whom wiU a man honour, if he will not honour him who begat him, and the mother who bare and brought him forth ? In a ghostly sense God is thy father, and his church is thy mother: honour them in all things.

The fifth commandment is, '^ Commit not adultery." Every man who lies except with his lawful wife, commits adultery; and he who lies with another besides his lawful wife, is an adulterer through breach of his marriage vow.

The sixth commandment is, '^ Slay no man." A man-slayer is he who kills any one; and he who traduces another to death, and he who destroys another's soul, he who can and will not help the hungry or naked, but lets him die in want, then will he also for his cruelty be accounted a man-slayer.

The seventh commandment is, '^ Steal not." This commandment forbids all robbery, and is fully known to every man.

The eighth commandment is, " Be not a false witness." This commandment forbids leasing.

The ninth commandment is, *^ Desire not another man's wife." It is a wicked deed that any one defile another's wife; therefore is it forbidden to desire her. For if thou desirest her not, thou wilt never come to that perilous crime.

The tenth commandment is, " Desire not another man's

Db bebod wiiScwelS unribtmt»re gewilntmge and womldlioere gitsunge.

Is eac to undentandenne^)?aet ymt Egyptiace folc wearS mid tfn nvttum geslagen; and tyn beboda waeron awritene on 1^ "Sam twam tabelum, Godes folce to rihtinge, jfasX ISa deofelii-can leahtras "Surh ISa bebf>du adydde been, past miccle getdd ptet God mid menigfealdum craefte gedihte, hsefde getScnunge)raere halgan gela'Sunge iSe Crist "Surh bis to-cjrme astealde, and l^urh bis apostolas and ll^reowas ^timbrode. On 'Sisom getelde waeron menigfealde fShnyssa, and fomean unasec-gendlice frsetwunga: swa beo'S eac on Godes gela'Sunge menigfealde fiegemyssa "Surh g6dra manna drohtnunge, ^ &es ecan lifes eallunge gewilnia'S. Da menigfealdan offninga ^ se iElmibtiga h€t on "Sam getelde symle offrian^ getEcuodon Cristes "Srowunge; and he "Sa ealdan ons^gednyssa eaUe ge-stilde, JmiSa bS sylf soiSlice wearS geoffirod]mm iElmihtigao Feeder for urum synnum.

pa, ealdan sacerdas offrodon cealf^ and set ISam weofode snidon. Crist sylf wses on "Sam cealfe getacnod^ for ISsre mibte his -Srowunge. Hi offrodon ISmb binnon ISam getelde, and he wees eac on "Sam getltcnod, for his unscse'SSigDysse; he Wffis on rammes siege get&nod^ for his ealdordome; he wees on buccan siege get&:nod, for gelicnysse synfulles flsesces^ l^aet hS mid urum fliesclicum gecynde ure synna afr legode. Eac gehwilce oiSre

offirunga haefdon getacnunge his toweardan deaiSes, and bigencges Godes "Seowdomes.

We solSlice aefter ISeawlicum andgite cealf offrialS Grode to ISce^ gif we ures lichaman m6dignysse for his ege oferswiiSa& LSmb we offnalS on Godes lice, gif we unscaelSSignysse on urum "Seawum symle healda'S, and ya. unsceadwislican sty-runga on stae'S'Signysse awenda'S. Buccan we offrialS, oVSe ticcen, gif we ures lichaman galnysse oferswi^lS. Culfran we offria'S, gif we soSe bilewitnysse on urum m5de healda'S. Turtlan we offria'S, gif we on daennysse wuniaS.)>eorfe bll^fas we bringa'S Gode to I^e, "Sonne we buton yfelnjrsse

OBsessions/' TbiD commaudment forbids unrighteous desire ad worldly covetousness.

It is also to be understood^ that the Egyptian folk were aricken with ten plagues; and ten commandments were ritten on the two tables, for a direction to God's people, lat devilish sins might be destroyed by those commandments. be great tabernacle that God with manifold craft directed^ lis a type of the holy church which Christ by his advent >unded, and by his apostles and teachers constructed. In [lis tabernacle were manifold colours, and almost unspeak-ble ornaments: so also in God's church there are manifold eauties through the converse of good men, who fervently .esire the everlasting life. The manifold offerings, which be Almighty commanded to be constantly offered in the tem-de, betokened the passion of Christ; and he abolished the old acrifices, when he himself truly was offered to the Almighty F'ather for our sins.

The old priests offered a calf, and slew it at the altar. Christ was himself betokened in that calf, in virtue of his >assion. They offered a lamb within the tabernacle, and le was also betokened in that, for his innocence; he was be-okened in the slaying of a ram, for his authority; he was letokened in the slaying of a buck, for likeness of the sinful lesh^ that with our fleshly nature he might extinguish our ins* Every other offering also was a type of his future leath, and of the observance of God's service.

But we in a figurative sense offer a calf as a gift to God^ r, for awe of him, we overcome the pride of our body. A mib we offer as a gift to God, if we

ever preserve innocence 1 our morals, and turn irrational perturbations into steadi-ess. A buck we offer, or a kid, if we overcome the lust of ur body. A dove we offer, if we preserve true meekness 1 our mind. A turtle-dove we offer, if, we continue in hastity. Unleavened loaves we bring as a gift to God, when

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beorman on "Seorfuysse syfernysse and soSfaestnysse faraS. Hunig waes forbSden on eallum Oodes lacura^ forSan ie him ne licsX on his gecorenumnitnelustfulluugao'S'Se werodnyssa l^ssere worulde. On selcum lEcum sceolde beon sealt ge-menged^ gewisslice pset we ealle Godes "Senunge mid seahe wislices gesceades symle gemengan. Ele sceolde eac mid Oodes lacum beon geoflfrod, for iJaere getgcnunge]>aBt we sceolon don mid glsednysse swa hwset swa we Gode gedo^, forSan "Se he lufaiS)^one glsedan syllend.

SBCUNDA SENTENTIA DE HOC IPSO.

MOTSES and AEron^ and i$a yidestan ealdras Israhela i$eode geendodon heora Iif on "Ssere langsuman fare^ swa-iSeah buton legere; and God gesette losue iSam folce to heretogan^]^t he M to iSam beh^tenan eiSele Isedan sceolde: and he hiin behSt l^set he wolde on eallum iSingum his gefylsta beon, swa swa h€ waes Moyses; and h€ gesette A^rones sunu^ Eleazar, to sacerde iSam folce. paet folc tymde micelne team on tiam westene^ and wurdon gewexene to wTge ful strange^ binnon "Sam fyrste feowertig geara. Hi ferdon %a mid fultume f^ses folces menigu, and mid gescyldnysse so^es Drihtnes^ to 'Sam leodum %e hi gelaiSode waeron. Da lordanis seo ea on embfi toeode, and for ISaes folces fare flowan ne mihte^ and aetstod se stream swa steap swa mtint, and Israhel code eall be -Scim grunde dryge to lande^ and seo Sa eft to-arn. Hi becomon "Sa to anre byrig lericho^ seo waes sellice getimbrod, mid seofon weallum beworht^ and wel wi^innan geset. pa eode Israhela folc on ymbhwyrfte pmre byrig seofon dagas on ^r ealle suwigende, aelce daege aene, swa swa se iElmihtigahet; and on "Sam seofoiSan daege swi'Slice bleowan seofon sacerdas mid sylfrenum bymum^ and Israhela folc eall samod hrymde. Da burston "Sa seofon weallas ealle tosomne^ and hi inn-eodon swa hwaer swa ht stodon^

and ofslogon "Sa swilSe "Sa hae'Senan, ptet "Saer nSn ne belSf "Saera ungelyfedra cucu. Hwaet "Sa losue

irithout the barm of evilneBs, we walk in the unleaven of soberness and truth. Honey was forbidden in all God's offer-ngs, for no luxuries, no sweetnesses of this world are ^leasing to him among his chosen. With all offerings salt hould be mingled^ undoubtedly that we should always mingle ill service to God with the salt of wise discretion. Oil also ihould be offered with offerings to God^ as a betokening hat we should do with gladness whatsoever we do for God, oecause he loves the glad giver.

SECOND DISCOURSE ON THB SAME.

MOSES and Aaron, and the chief elders of the people of Israel ended their lives on the longsome journey, though without sickness; and God set Joshua as leader of the people, that he might conduct them to the promised land: and he promised that he would in all things be his supporter, as he bad been of Moses; and he set Eleazar, the son of Aaron, as priest of the people. The people begat a great progeny in the wilderness, and were grown full strong for war, within the space of forty years. They went then with the support of the multitude of people and with the protection of the true Lord, to the nations to which they had been called. Then the river Jordan separated into two parts, and for the people's passage might not flow, and the stream stopt as steep as a mount, and all Israel went along the ground dry to land, and the river again ran together. They came to a city called Jericho, which was excellently built, encircled with seven vails, and well ordered within. Then went the people of Israel round about the city for seven days together, all hold-Dg silence, each day once, as the Almighty bad commanded ; ind on the seventh day seven priests blew loudly with silver rumpets, and the people of Israel all cried together. Then he seven walls all burst at once, and they went in where-loever they stood, and vigorously slew the heathen, so that lot one of the unbelieving remained alive. Joshua after*

si98an ferde mid Israhda ^Seode to eallum leodum ^ses eSe-Ian eardes, and hf ealle ofsloh: ya, Ve him olSflugon^ %un feollon stSnas on-uppan micele of beofonum^ and hi mid eaUe fordydon. losne se heretoga mid sige weari^ gebyld, and cwsIS to 'Ssre sunnan mid swi'Slicum worde^ f^set heo of Saere stowe styrian ne sceolde^ £rSan "Se hits fynd feallende swulton. ptL

stSd seo sunne svnSe healic ongean Oabao^ be Codes h£&ey anes dasges fsec, £rSan ISe beo yman dorste, oiSpmt iti sigefsestan beora fynd aledon. Seofon "Seoda hi ofslogon mid swurdes ecge, on "Sam w«ron getealde twa and ^rytii^ cyninga: "Sa wurdon ealle endemes adylegode. HwstSa^siS-iSan se sigefssta cempa]H>ne eard ealne emlice daelde betwuz twelf ma^^um ^s leVelan mancynnes, AbrabSmesofspringes, "Se bit eal gewann^ and hi on "Sam lande leofodon siS^ui, o^l^ast se iElmibtiga Cjrning of "Sam cynne asprang^ Drihten Haslend; ure sawle to hiele. We babba'S nu ISas race infeald-lice gerebt; we willa'S eac pmt andgit eow g^openian^ and fa dygelnysse eow ne bedyrnan.

losue bffifde pses Hslendes get&munge on naman and on dffidum^ Seab bit eow digele sy. He waes gehEten mid hal-wendum naman losue and lesus^ ludeiscra latteow. lesm wies geblLten ure Haelend Crist fram "Sam engle &%an fe be mennisclice acenned were. lesus is Ebreisc nama, ^ is on Leden ' Saluator^' and on Englisc ^ Haelend^' forSan "Se hS gebiel'S bis folc fram beora synnum^ and gel^ to "Sam ecan eiirde beofenan rices, swa swa se heretoga lesus gelsdde]H>ne ealdan Israbel to "Sam earde |^ him beblten wses.

Seo burb lericbo mid hire seofon weallum get&mode 'Sas ateorigendlican woruld,]?e tymS on seofon dagum, and hi symle ge-edlseca^, o%)?aet seo geendung eallum mannum be-cume. lericbo is gerebt ^ M6na/ and se m6na basfS J^issere worulde gelicnysse, forSan "Se bS is bwTltidum weaxende hwHtidum wanigende, swa swa "Seos woruld. losue se heretoga mid Israbela folce, beeode "Sa burb seofon siiSum, and 9a, Codes Veowas bseron 'padt balige serin mid "Sam beofen-

urds went with the people of Israel to all the nations of that loble country, and slew them all: on those who escaped from lim great stones fell from heaven, and totally destroyed them. Foshua the leader was emboldened by victory, and said to he sun with mighty words, that it should not stir from that place, before his foes falling died. Then stood the sun very liigh against Gibeon, by God's command, for the space of a day, before it durst run, until the conquerors had laid low their foes. Seven nations they slew with edge of sword, among which were counted thirty-two kings: these were all finally extirpated. Thereupon the victorious champion equally divided all the

country among the twelve tribes of the noble race, Abraham's offspring, who had won it all, and they afterwards lived in the land, until the Almighty King sprang from that race, the Lord Jesus, for our souls' salvation. We have now simply narrated this narrative; we will also open the sense to you, and not hide the mysteries from you.

Joshua was a type of Jesus in name and in deeds, though to you it be obscure. He was called by the salutary name of Joshua and Jesus, the guide of the Jews. Our Saviour Christ was by the angel called Jesus before he was humanly bom. Jesus is a Hebrew name, which is in Latin Salvator, and in English Healing, because he heals his people of their sins, and leads them to the eternal country of the kingdom of heaven, as the leader Jesus led the old Israel to the country which had been promised to them.

The city of Jericho with its seven walls betokened this perishable world, which turns in seven days, and always repeats them, until the ending comes to all men. Jericho is interpreted Moon, and the moon has a likeness to this world, because it is sometimes waxing sometimes waning, like this world. Joshua the leader with the people of Israel went about the city seven times, and the servants of God bare the holy ark with the heavenly covenant, and the city was not

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licum haligdome^ and seo burh naes mid n^num wige gewun-uen^ ac mid)^am ymgange; and ISurh "Saera sacerda blawunge tobunton "Sa weallas. Swa eac ^urh Cristes to-cyme to "Syssere worulde^ and 'Surh his apostola bodunge, tofeolkn •8a wi^erweardan weallas J^yssere worulde ungeleaffulnysse^ o'SJ^set on ende ure tida bi^ se feoudlica dea'S fserlice towor-pen» and se dea'S fiiiSiSan Us derian ne maeg. losue ISa si^^San and Israhel ofslogon seofon "Seoda mid "Sam foressdam cyne-gum^ and hS "Sone eard ealne todselde betwux "Sam twelf maegSum ^ bim mid fuhton.

Hit waes alyfed on ISasre ealdan &, ytet gehwa moste his feond ofslean, swa swa Crist sylf to his leorning-cnibtum cwas'S^ '^6e gehjrrdon hwset gecweden wss ISam ealdam mannum on Moyses £: Lufa iSinne nextan^ and hata f inne feond. Ic soSIice eow secge^ Lufia'S eowere fynd^ doS j^am tela "Se eow hIttiaS, and gebiddaiS for eowerum ehterum and eow tynendum,)?8et ge beon eoweres Feeder beam seSe on heofouum is^ se'Se deS his sunnan s(^nan ofer "Sa yfelan and ofer ISa g6dan^ and syl'S r€n-scuras "Sam rihtwisum and ^Sam unrihtwisum. Gif ge ^a ILne lufiaS]^ eow lufia'S, hwilce mede haebbe ge yonne aet Gode?")his tsehte Crist on fsre Niwan GecySnysse eallum cristenum manniim to donne. Gif hwfun seo lar oflicige^ ne yrsige he nateshw6n wiS 6s, "Seah "Se we Godes bebodu mannum geopenian; forSan "Se bl cwsB'S, ^' SoS ic eow secge^ Baton eower rihtwisnyss m^ sy l^onne "Saera ludeiscra bScera and smider-halgena, ne becume ge into heofenan rice/'

Crist gesette "Sa ealdan ae^ and seo st6d "Sa hwile "Se hi wolde; and he hi eft awende to gastlicum "Singum on hb andwerdnysse; forSan "Se he is iGlmihtig Grod^ and we sceolon his gesetnyssum gehyrsumian^ iSeab Se he gyt wolde)?as Niwan GecySnysse eft awendan: ac we witon)^8st h€ nele. peah "Se se hlaford cweSe to his men. Do)ns, and he eft cweSe, Ne do J^u ^is, "Sam aeftran worde he sceal gehyr-sumian, na iSam fierran. Cristene men sceolon gastlice feohtan

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'Won by any war^ but by that going about j and through

the blowing of the priests the walla burst asunder. So like-

^se through Christ's advent to this worlds and through the

preaching of the apostles^ the adverse walls of this world's

unbelief fell, until at the end of our times hostile death

will suddenly be cast down^ and death can afterwards not

injure us. Joshua then and Israel slew seven nations with

the aforesaid kings^ and he divided all the country among the

twelve tribes which had fought with him.

It was allowed in the old law^ that every one might slay his foe, as Christ himself said to his disciples, '^ Te have heard what was siud to the men of old in the law of Moses: Love thy neighbour, and hate thy foe. But I say unto you. Love your foes, do good unto them who hate you, and pray for your persecutors and injurers, that ye be children of your Father who is in heaven, who maketh his sun to shine over • the evil and over the good, and giveth rain-showers to the righteous and to the unrighteous. If ye love only those who love you, what reward have ye then from God ? *' Thus taught Christ in the New Testament all christian men to do. If any one mislike the doctrine, let him not be at all angry with us, though we disclose God's commandments to men; for he said, " Verily I say unto you. Unless your righteousness be greater than that of the Jewish scribes and pharisees, ye will not come into the kingdom of heaven."

Christ established the old law, and that stood as long as he would; and he afterwards changed it to a ghostly sense by his presence; for he is Almighty God, and we should obey his ordinances, even though he would change the New Testament: but we know that he will not. Though the lord say to his man. Do this, and he afterwards say, Do this not, he shall obey the latter command, not the former. Christian men should fight spiritually against sins, as Paul,

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ongean leahtrum, swa swa Paulas^ iSeoda Kreow^ Gs tshte ISisum wordum^ '^ Tmbscryda'S eow mid Grodes wsepnunge,)?flet ge magon standan oDgean deofles syrwungum; forSan "Se tis nis nitn gecamp ongean flsesc and bl6d^ ac tc^eanes deofellicum ealdruni and gastlicuni yfelnyssum. StandalS eornostlice mid begyrdum lendenum on so^SfsestnysBe, and ymbscrydde mid rihtwisnysse byrnan; and nymaS {^aes ge-leafan scyld^ and 'Sses hihtes helm, and j^ses Halgan Gastes swurd, l^aet is, Codes word." Mid)nsum gastlicum wsepnmn we sceolon ongean "Sam awyrigedum gastum, J^urh Codes mihte, stranglice feobtan, gif we willaiS sigefseste to &m L behlktenan earde heofenan rices becuman.

Witodlice losue and Israhela folc oferwunnon seofou Seoda: eahto'Se w«s Pharao, "Se ler mid bis leode adranc; and hi si'S'San sigefaeste f^one behlttenan eard him betwynan dffildon. Swa sceolon eac cristene men "Sa eahta heafod-leahtras mid heora werodum ealle oferwinnan, gif hi sfire sceolon to "Sam elSele becuman, "Se him on frymlSe se Heofen-lica Feeder gemynte, gif hi his bebodum bli'Selice gehyrsu-miaS. Se forma heafod-leahter is gyfemyss, se o'Ser is gal-nyss, "Srydda gytsung, feorSa weamet, fifta unr6tnys, sizta asolcennyss oiSiSe asmelnys; seofo'Sa ydelgyip, eahteoiSa m6-dignyss. pas eahta heafod-leahtras ford6^ and geniiSeriaiS YdL unwseran into helle-wite. Hit is gecweden J^ast se ealda Israhel oferwluin seofon "Seoda, eahteo'Se waes Pharao, ac hi oferwunnon micele mIL)N>nne ISfler genamode wieron; swa eac aslc "Syssera heafod-leahtra hasfS micelne team, ac gif we %a modru acwella'S,]H)nne beolS heora beam ealle adydde.

Oifemys hVS psdi se man £r timan hine gereordige, oOe set his msle to micel iSicge, mid oferflowendnysse setes oSie waetes. Of "Sisum leahtre beo'S acennede oferfyll, and drun-cennyss, and unclaennys lichaman, and m6des unstae'SSignys, and ydel gaffetung, and fela o'Sre uniSeawas, "Se woruld-men to n&num laiSe ne taliaiS, oiSl^aet hi on ende hi eft gemeisX.

the teacher of the gentiles, taught us in these words, '^ Arm yourselves with Ood's armour, that ye may stand against the 'Wiles of the devil; for to us it is no contest against flesh and blood, but against devilish princes and

ghostly vices. Stand firmly with loins girded with truth, and armed with the breast-plate of righteousness: and take the shield of belief, and the helm of hope, and the sword of the Holy Ghost, that is, the word of God/* With these ghostly weapons we must through God's might fight strenuously against the accursed spirits, if we will come triumphant to the promised country of heaven's kingdom.

Now Joshua and the people of Israel overcame seven nations: the eighth was Pharaoh, who had been previously drowned with his people; and they afterwards victorious divided the promised land among them. So also should christian men overcome aU the eight chief sins with their I hosts, if they shall ever come to the country which the Heavenly Father designed for them at the beginning, if they cheerfully obey his commandments. The first chief sin is greediness, the second is libidinousness, the third covetous-ness, the fourth passion, the fifth discontent, the sixth sloth-falness or aversion, the seventh vain-glory, the eighth pride. These eight chief sins fordo and condemn the unwary to hell-torment. It is said that the old Israel overcame seven nations, the eighth was Pharaoh; but they overcame many more than were there named; so also each of these chief sins has a great progeny, but if we kill the mothers, then will all their children be destroyed.

It is greediness when a man takes food before his time, or at his meal eats too much, with a superfluity of food or fluid. Of this sin are bom gluttony, and drunkenness, and un-cleanness of body, and unsteadiness of mind, and idle obscenity, and many other vices, which worldly men account as no sin, until they at the end meet them again. Verily through

Witodlice Surh gifernysse w«8 AdlLm se friunsceapena man bepaeht; 'Sa'Sa bS onbirigde J^aes forbodenan sepples. Se o&r heafod-leahter is gecweden forliger o^^ gilnyss, J^aet is]«t se man ungehealdsum sy on hfiemede^ and hnesce on m6de to flaesclicuQi lustum. Of %am leahtre cuma'S mddes maegen-least; and ungemetegod lufu^ hatung Codes beboda, and hige-leas plega, fracodlic spraec, and eagena unstae'SiSignys. Se "Sridda leahtor is gitsung, se ontent symle ISaes mannes mod to maran aehte, and swa he m^e haefS swa he gnedigra biS. Of "Sisum leahtre beo'S acennede leasunga and andao^ facn and reaflac; stala and forsworennys^ leas gewitnyss and un-maeiSlic neadung. Se feorSa leahtor is weamet^ ^tet

se man nage his m6des geweald^ ac buton aelcere foresceawunge hU yrsunge gefrema'B. Of "Bam leahtre cym*5 hream^ and aebi-lignys; dyslic dyrstignys^ and mansliht. Se fifta leahtor is unrotuys "Sissere worulde,)>aet se man geunrStsige ongean God for ungelimpum {Sises andwerdan lifes. Of &m hVS acenned yfelnys and wlicmodnys, heortan biternys and his sylfes orwennys. Tw^ unrStnyssa sind: ILu is "Seos derigend-lice, oiSer is halwendlic^ J^aet gehwE for his synnum unr5tsige mid soiSre d^bote. Se sixta heafod-leahtor is asoleeoDys oHe aemelnys. Se leahtor deiS f^aet "Sam men ne lyst nan "Sing to gode ged6n, ac gaSS him asolcen fram aelcere dugeSe. Nis se leahtor pleolic ge^uht, ac hS gebrincS swa-iSeah iSone manii to micclum yfele. He aceniS idehiysse and slapolnysse, gemagnysse and wordlm^ige^ wSrunge and fyrwitnysse. Se seofo'Sa heafod-leahter is gehiiten idel-wuldor^ yset is gylp oiSiSe get6t; J^onne se man gewilna'S]>set he hiisful sy, and cyrten, and nele foresceawian j^aet ure lichaman beoiS awende to duste, and ure sawla sceolon agyldan gescead ealra "Siera ydelnyssa Be hi unnytwurSlice nu begaB. Of ydelum gylpe biB acenned pryte and aebilignys, ungeSwaernys and hywung, and lustfullung leasre herunge. Se eahteoBa leahter is mo-dignys. Se leahter is ord and ende aelces yfeles: se geworhte englas to deoflum, and aelcre synne anginn is m6digny8.

reediness was Adam, the first-created man^ deceived^ when le tasted the forbidden apple. The second chief sin is called ornication or libidinousness^ that is^ when a man is incon-ioent in sexual connexion and voluptuous in mind for fleshly usts. Of this vice come imbecility of mind, and immoderate iove^ hate of God's commandments, and senseless play, obscene speech, and unsteadiness of eyes. The third sin is covet-ousness, which ever inflames a man's mind to greater possession, and as he has more so is he the greedier. Of this sin are born leasings and envy, fraud and rapine, stealing and forswearing, false witness and immoderate violence. The fourth sin is irascibility, when a man has not command of his mind, but without any foresight gives effect to his anger. Of this sin come uproar, and irritation, fool-hardiness, and murder. The fifth sin is discontent of this world, so that a man is discontented with God for the mishaps of this present life. Of this are born evilness and pusillanimity, bitterness of heart and despair of one's self. There are two discontents : one is this pernicious one, the other is salutar}^ when every one is discontented, on account of his sins, with true

penitence. The sixth chief sin is slothfulness or disgust. This sin causes a man to have no desire to do anything good, but to go disgusted from every virtue. This sin is not regarded as perilous, but it, nevertheless, brings a man into great evil. It gives birth to idleness and sleepiness, petulance and babble, rambling and idle curiosity. The seventh chief sin is called vain-glory, that is pride or pomp, when a man desires to be famous and specious, and will not foresee that our bodies will be turned to dust, and that our souls shall render an account of all the vanities which they now uselessly commit. Of vain-glory are bom pride and irritation, discord and hypocrisy, and lust of false praise. The eighth sin is pride. This sin is the beginning and end of every evil: it made angels into derils, and of every sin the beginning is pride. When a man

S22 DOMINICA IN MEDIA QUADRAGESIME.

Donne se man ISurh mSdignysse forsihIS hb Scyppendes beboda,)^onne sona sceal he befeallan on sumum sealSe sweartra synna. MSdignys is endenext gesett on getele «iBra heafod-leahtra^ forSan «e se dnwfiera on ende oft mo-dega'S on g6dum weorcum^ and nele Code ISancian, % bine mid halgum msegnum healice geglengde. pes leabtor acenS forsewennysse and ungehyrsmnnysse^ Sndan and yfel-sacunge, ceorunge and gelomlice tala.

pisum heafod-leahtrum we aceolon symle on urum 'Seawum wi-ScweSan, and "Surh Godes fultum mid gastlicum waepnum ealle oferwinnan, gif we "Sone heofenlican eard habban wiUaS. To Sam earde we wseron gesceapene^ ac we hit forwyrhton. Nu nffibbe we hit nsefre, buton we hit eft gewinnon mid gastlicum gecampe "Surh Godes fultumi swa swa Israhel ioae eard gewann "Se AbrahlLme £r behiLten wses. We sceolon oferwinnan surest gifernysse mid gemetegunge astes and w«tes; forliger oSiSe g^lnysse mid clsnnysse^ swa ^Bst se USweda his ^e healde, and se gehSdoda Godes ISeow symle on ckennysse wunige, swa swa se canon him cuSlice s^. We sceolon oferwinnan woruldlice gytsmige mid cystignysse ures clsenan mSdes^ and weamette mid wislicum geSylde, and woruldlice unr6tnysse mid gastlicere blisse, asolcennysse mid soiSre fmrsednysse^ ydelne gylp mid incundre lufe^ m5dig-nysse mid micelre eadmddnysse;]K)nne syVS lis to leane se sigefaesta lesus "Sone ecan elSel mid eallum his halgum, on

Sam we a sySSan gestelige rixiaS, aslces yfeles orsorge, gif we hit nu geeamia'S.

paet Israhela folc geSafode)^t sume Sa hsBSenan on heora Seowte leofodon^ to wudunge and to waeterunge on Sam wid-gillan lande; swa eac we ne magon mid ealle adwescan slcne unSeaw of urum lichaman; ac Sa msstan we sceolon mibtig-lice oferwinnan, and symle on Sam laessan eadmSdnysse leomian, na on geSafunge swa-Seah Swyrlicera dseda.

Seo sunne stod stille on heofonum oS|>8&t Israhel ealle ofer-wann Sa Swyran hseSenan mid stiSum gefeohte; swa geiice

ough pride despises the commandments of his Creator^ *n shall he forthwith foil into a pit of swart sins. Pride is tlast in the number of the chief sins, because the heedless is last often proud of good works, and will not thank God, bo had highly adorned him with holy virtues. This sin ings forth contempt and disobedience, envy and evil strife, lormuring and frequent calumnies.

These chief sins we should in our conduct ever oppose, nd with God's support overcome them all with ghostly reapons, if we are desirous to have the heavenly country. For hat country we were created, but we forfeited it. Now we hall never have it, unless we again win it with ghostly con-lict, through the aid of God, as Israel won the country which lad before been promised to Abraham. We must first overcome greediness by moderation in eating and drinking; fornication or libidinousness by chastity, so that the layman hold to his wife, and the ordained minister of God ever continue in chastity, as the canon plainly tells him. We must overcome worldly covetousness by the bounty of our pure mind, and irascibility by wise patience, and worldly discontent with ghostly joy, slothfulness by true steadfastness, vainglory by inward love, pride with great humility; then will the triumphant Jesus give us for reward the eternal country with all his saints, in which we shall ever after reign happily, careless of every evU, if we now will merit it.

The people of Israel allowed some of the heathen to live in their service, to supply wood and water in the wide-extended huid; in like manner also we cannot wholly eradicate every vice from our bodies; but the greatest we

should strenuously overcome, and in the smaller ever learn humility, yet not in approval of perverse deeds.

The sun stood still in heaven until Israel had overcome the perverse heathens in obstinate battle; so also does our

eac deS ure Drihten Crist, sefSe is geciged rihtwisnysse Sunne: he fiht mid Ss ongean "Sain fulum leahtnim, seSe cer his up-stige fis eallum behet J^sethedseghwomlicemid lis beon wolde o'S geendunge iSissere worulde. pa Godes "Seowas & on Israhela iSeode nEne land-are hleotan ne moston, forSan it Ood behead isr iSurh Moysen, ^iet hi be his lacum lybban sceoldoii: cwae'S ^set he sylf wsere heora yrfweardnyss; swi sceolon eac nu 'Sa se'Selan Godes 'Seowas lybban be Grodes dffile, gif hi rihdice doiS, and his rihtwisnysse symle aiwan, and 'Sa gastlican teolunga Gode gestreonan, and beon his folces fore'Singeras, ^ wissian hi eac, and mid weorcam ge-bysnian, and habban him Jiset edlean on "Sam ecan life.

HwlL mffig sefre on life ealle gereccan Godes msrlican mihta, 'Se he mannum cydde fram AdEmes anginne oi)^boe andweardan daeg? Sy him wuldor and lof E to worolde. i Amen.

DOMINICA V. QUADRAGESIME.

DEOS tid framiSisum andwerdan dsege o'S^a halgan Eastertide is gecweden Cristbs i$R0WUNG-TfD, and ealle Godes 'Seowas on iSffire halgan gelaiSunge, mid heora circlicum ^• nungmn wurSia'S and on gemynde healdaiS his "Srowunge,];urh "Sa we ealle alysede wurdon. SecgaiS eac ure bee)?£t we sceolon iSas feowertyne niht mid micelre geornfulnysse healdan, for genealfficunge)7»re halgan iSrowunge, and j^ses arwurSfuUan seristes ures Hselendes. On iSisum dagum we forlfietaiS on urum repsum 'Gloria Patri,' for geomerunge ymre halgan "Srowunge, buton sum healic freols-daeg him on besceote.

Dis daegBerlice godspel spredS ymbcSiera ludeiscra iJwyr-nysse, hfi hi wiiSerodon ongean Cristes U[re ^urh ungeleafful-

ChriBt^ who is called the Sun of Righteousness: he with us against foul sins, who before his ascension Lsed to us all that he would be with us daily

until the g of this world. To the servants of God then among the e of Israel might not be allotted any land-possession, ise God had before commanded through Moses, that should live by his offerings: he said that he himself was inheritance; so also now should the noble servants of live by Ood's portion, if they would do rightly, and ever his righteousness, and gain ghostly produce to God, and e intercessors of his people, also constantly direct them, ^ve example by works, and have their reward in ever-ig life.

Iio may ever in life recount the great powers of God, 1 he hath manifested from Adam's beginning until this at day ? Be to him glory and praise to all eternity.

THE FIFTH SUNDAY IN LENT.

3 tide from this present day until the holy Easter-tide led Christ's Passion Tide, and all God's ministers in loly church with their church-services honour, and in mbrance hold his passion, through which we were all imed. Our books also say, that we should hold these ;een days with great earnestness, on account of the ap* ch of the holy passion and honourable resurrection of Saviour. On these days we omit in our responses * Gloria \y on account of our lament for the holy passion, unless I high festival-day occur during them.

bis daily gospel speaks of the perversity of the Jews, how opposed Christ's doctrine by unbelief, with envious mind.

nygse, mid ni'Sfullum m6de. Drihten ewe's to 'Ssra ludeiscn menigu^ and to]^am ealdor-biscopum, *^ Quis ex uobis arguet me de peccato ? Si ueritatem dico, quare uos non creditu mihi ?" et reliqua: ^mt is, on urum geSeode^ '* Hwilc eower t 'Srea'S me be synne ? 6if ic soiS 8ecge» hwi nelle ge me gely-fan?" et reliqua.

We willaS trahtnian "Sis godspel sfter Augudtines and Gregories dihte. We sceolon smeagan mid arfflestre heortan nres Drihtnes mSn'Swffimysse. He com to "Si J^aet he wolcle synna forgifan, and he ewe's, *^ Hwilc eower "SrealS me for syane ?" Ne "Suhte him to huxlic, ^tet be mid gesceade hioe betealde unsynninne, seSe];urh Godcundnysse mihte Sa syn-fullan gerihtwisian. He cwse'S, '* Gif ic BO'S secge, hwi nelle ge me gelyfan ? Se "Se fram Gode is, he gehyrS Godes word: forSi ge nellaiS gehyran, forSan 'Se ge ne sind fram Gode." pa ludeiscan wseron fram Gode, and hi nseron fram Gode. i Hi wseron fram Gode gesceapene, ac hi wseron geleahtrode J^urh deofol, and 'Surh nilLndiedum hi waeron deofles beam; ttwa swa Crist on Sisum godspelle her-bufan him to cwset, *^ Ge sind deofles beam, and ge willalS eoweres fieder willan wyrcan: he wss manslaga fram frymSe, and lie ne wunode on so'SfsBstnysse, forSan "Se nan so'Sfsestnys nis on him." Da ludeiscan noldon gehyran Cristes soSfsestnysse, forSan Se hi w«ron afyllede mid heora feeder yfelnysse and leasunge: ac swa swa heora feeder ^mh tindan ofsloh 'Sa frunisceapenan men, swa eac Sa ludeiscan smeadon niSfullice ymbe Cristes cwale, geeuenlsecende heora feeder, ^mt is, deofol, Se fram frymSe wses manslaga, na 'Surh wsepnum, ac "Surh yfelre tihtinge.

Wite gehwa se'Se oiSerne to leahtrum forspeniS,)^st be is manslaga,]? onne hS Sees o^res sawle forpserS J'urli his yfelum tihtingum. iEle gesceaft is g5d on gecynde, ac hit biS geleahtrod Jiurh yfelnysse. pa ludeiscan wseron gode on | gecynde and on gebyrde, forSan "Se hi wseron Abrahames ofspring; ac hi weeron yfele and deofles beam "Surh euen-

The Lord said to the multitude of Jews and to the chief bishops, '^Quis ex vobis arguet me de peccato? Si veritatem dico, quare vos non creditis mihi?" et reliqua: that is, in our tongue, "Which of you convicteth me of sin? If I say the trutii, why will ye not believe me?" etc.

We will expound this gospel according to the authority of Augustine and Gregory* We should contemplate with pious heart our Liord's meekness. He came to the end that he might forgive sins, and he said, "Which of you convicteth lue of sin ?" It seemed not to him too humiliating with reason to prove himself unsinning, who through his divine nature might justify the sinful. He said, " If I say the truth, why will ye not believe me ? He who is

from Ood heareth Ood's word: ye will not hear, because ye are not from God." The Jews were from God, and they were not from God. They were created from God, but they were corrupted by the devil, and through deeds of wickedness they were children of the devil; as Christ in this gospel here above said to them, '^Ye are children of the devil, and ye will work your father's will: he was a manslayer from the beginning, and he existed not in truths because there was no truth in him." The Jews would not hear Christ's truth, because they were filled with the evilness and leasing of their father: but as their fiither through envy slew the first created persons, so likewise the Jews enviously deliberated for the slaying of Christ, imitating their father, that is, the devil, who was a manslayer from the beginning, not by weapons, but through evil instigation.

Let every one know who entices another to sins, that he is a manslayer, when he perverts the other's soul by evil instigations. Every creature is good in its nature, but it is Gomipted by evil. The Jews were good by nature and by birth, for they were Abraham's offspring; but they were evil aod children of the devil through imitation, not by nature.

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laecunge, na 'Surh gecynde. Hit b gewunelic on halgom gewrituni, l^aet gehwam hV& fsder genamod be his geefen-laecunge: gif he gceuenlfiecrS Gode on gSdum weorcum, be biiS]^onne Oodes beam geciged; gif he geuenlsecS deofle on mEnlicuni daedum^ be bi'S "Sonne deofles beam^]7urb his yfelao geeuenkecunga, na gecyndelice.

Drihten cwbsS on 'Syssere ylcan r»dinge her-witSufiui to %am ludeiscum^ ^^ SoiS soiS ic eow secge, i£lc 'Saera ie syime wjnpc8, he brS)H)nne "Baere synne 'Seow/' Witodlice se sjm-fdUa ^eowa'S]^am wyrstan ISeowte:]?eah "Se he bnice brades rices^ he is earm "Seowtling, na anes hUifordes; ac swa mane-gam leahtrom swa he gehyrsuma'S^ swa manega deofla him beoiS to hlafordum gesette.

GehwE msBg hine sylfne tocnawan on "Sam wordum \e Drihten cwselS^ ^'Se "Se is fram Oode he gehyrS Godes word." God iElmihtig bebytt mannam J'set hi sceolon heofonan rices e'Sel symle gewilnian^ and]?yssere

worulde ydelnysse forseon; o'Sres mannes sehta ne gewilnian, his %en cystelice dslan; so'Sfsestnysse and rihtwisnysse mid ^rsedum mSde symle healdan. Smeaga nu gehwi on his m5de, gif "Sas beboda and o'Sre]?illice habbalS senigne stede on his heortan, Sonne to-cnsewS he hwseSer he is fram Gode. Witodlice se is fram Gode ye Godes beboda mid gehyrsumum eare gehyrS, and gecneordlice hi mid weorcum gefyl%. Se)^ ne mseg lustlioe Godes word gehyran, ne nele hi on weorcum awendan^ he bi% 'Ssera arleasra Indeiscra efenhlytta, be "Sam ^e Crist cw»^5, "ForBi ge nella^ gehyran^ forSan *e ge ne sind fram Gode."

pa ladeiscan cwsedon be Criste]^8ethew8ere Samaritanisc, and hffifde deofol on him. Samaria hatte En burh^ "Sa burh forsawon {^ ludeiscan to "San swiSe, J^set swa hwilcne swa hi to hospe habban woldon, iSonne cwaedon hi be "Sam]wt he wsre Samaritanisc. TwE bysmolice word hi cwaedon to Criste : Hn is^ J'set he wsere Samaritanisc^ oiSer ^mt he deofol on him hsefde^]^eet we cweSaiS on Englisc be wodum mem,

[t is usual ill the holy writings^ that to every one a father be oatued according to his imitation: if he imitate God in good irorks, he will then be called a child of God; if he imitate the devil in wicked deeds, he will then be a child of the devil, through his evil imitations, not naturally.

The Lord said in this same text here above to the Jews, ** Verily, verily I say unto you, Each of those who work sin shall then be the servant of sin/' But a sinful man is a servant in the worsH servitude: though he enjoy a broad realm, he is a miserable thrall, not of one master j but so many vices as he obeys, so many devils are set over him as masters.

Every one may know himself by the words which the Lord said, "He who is from God heareth God's word." God Almighty commands men constantly to desire the country of heaven's kingdom, and to despise this world's vanity; not to desire another man's possessions, to distribute his own bountifully; ever to observe truth and righteousness with steadfast mind. Let every one now consider in his mind, whether those commandments and others like unto them have any place in his heart, then will he know whether he is from God. Verily he is from God who with obedient ear hears God's commandments, and by works diligently fulfils them. He who cannot joyfully hear God's words, and will not turn them to works, is a participator

with the impious Jews, according to what Christ said, "Therefore ye will not hear, because ye are not from God.*'

The Jews said of Christ that he was a Samaritan, and had a devil in him. Samaria was the name of a city, which city the Jews so greatly despised, that whatever man they would hold in scorn, they said of him that he was a Samaritan. Two reproachful sayings they said to Christ: one is, that he was a Samaritan, the other, that he had a devil in him, what vesay in English of a mad man, ' thou art mad.' Christ then

^)m eart w6d/ pa wi'SsSc Crist swVSe rihtlice ^asi he deo-fol on him nsefde; ac he ne wi'SsSc]7ffit he iiaere Saaiaritaniic, forSan iSe Samaritanisc is gecweden ^ Hjrde,' and he is le soiSa Hyrde^ swa swa se witega cwse'S, '^ Buton Drihten & burh gehealde, on ydel wacia'S }^ hyrdas 'Sc hi healdaS." Eft cwaeiJ se ylca witega^ '*Ne sleep's ne ne hnappaiS se & hylt Israhel/'

An 'Ssera hosp-worda he forbser suwigende,]7st ^xt he be him sylfum oncneow; yast o'Ser he solSIice wi^soc, ^i be deofol on him nsfde; ac hi wseron witodlice mid deofle afyl-lede, "SaiSa hi swa wSdlice to "Sam welwillendan Helende sprsecon. He ndde secgan yadt soiS vrses, ^adt hi wode waeron, Yy-lgss "Se hit wsere geiSuht]>fiet he hi for his teonan wode bete, na sefter soSum iSincge. Mid "Sam geSylde he sealde cristenum mannum so'Se bysne }^t hi sceolon forsuwian heora geferena uniSeawas, ^nne hi fram him getyrigde beoS, "Sy-l^ "Se hi iSurh heora soiSsegene migeiSyldige beon^ gif tu heora hosp mid so'Se ssemtinges wrecaS.

Drihten cwae^^ '^ Ic arwurSige minne Fseder, and ge finar-wurSiaiS me." Swilce h€ cwsede, * Nelle ic me sylfne arwur-%ian on eowere gesih'Se, Jiy-l^ "Se ic beo gylpende geSubt' '^ Ic arwurSige minne Feeder, and ge woldon me arwarSian, gif ge me rihtlice oncneowon. Ne sece ic min wuldor: se is 'Se secS and toscait/' Drihten nis na o^rum mannum to wi^ metenne, "Seah 'Se he mann sy geworden; ac his Heofonlica Feeder bine warSode toforan eallum his d»lnymendum on "Sflere menniscnysse, |^ he for manna alysednysse under-feng.

We menu beo'S mid synnum acennede: ne we ne beof be ggenum dihte acennede, ne we ne lybbaiS swa lange swaus lyst, ne we swa ne swelta'S

swa we sylfe geceosa^. SoSIice Crist, &^an "Se he acenned wsere, geceas him meeden to meder, and wees buton selcere synne acenned, and mid wun-drum geswutelode]^fiet hS God is, and swa lange leofode on iSisum deadlicum life swa he sylf wolde, and be his ggenum

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denied very rightly that he had a devil in him; but he did not deny that he was a Samaritan^ because Samaritan is interpreted Keeper^ and he is the true Keeper^ as the prophet said^ *^ Unless the Lord guard the burgh^ in vain will the keepers watch who guard it." Again, the same prophet said, "He neither sleepeth nor slumbereth who guardeth Israel."

One of their reproaches he bore silently, that which he knew of himself; but the other he denied, that he had a devil in him ; but they were undoubtedly filled with a devil, when they so madly spake to the benevolent Jesus. He would not say, what was true, that they were mad, lest it should appear that he in recrimination called them mad, not according to the truth. By that patience he gave christian men a true example that they should pass in silence the vices of their companions, when they are provoked by them, lest they through their truth-telling be impatient, if they always with truth avenge their contumely.

The Lord said, '^ I honour my Father, and ye dishonour me." As if he had said, ' I will not honour myself in your sight, lest I appear boastful.' '^ I honour my Father, and ye would honour me, if ye rightly knew me. I seek not my glory: there is one who seeketh and distinguisheth." The Lord is not to be compared with other men, although he became man; for his Heavenly Father honoured him before all his participators in the humanity which he assumed for the redemption of men.

We men are bom with sins: we are not born at our own pleasure, nor live we so long as we list, nor die we so as we ourselves choose. But Christ, before

he was born chose him a maiden for mother, and was born without any sin, and by miracles manifested that he is God, and lived as long in this mortal life as he himself would, and by his own

dihte deaiS geceas, and gewSt iSa'Sa he wolde. On ittt gene be 1^ swa lange swa he wolde; he ai^ of iSsri gene "SaiSa hS wolde, swilce of anum bedde* Eal "Sis be to "Siere menniscnyBse > seo godcanduys is tuiasmeaf and unasecgendlic. Micel is betwax Cristes waldre 'Sflere inennisenysse, and betwux oiSra manna waldn his mmniscum wuldre he cwse^, '^ Ic ne sece min wul swa-'Seah seSe secS and tosc&." Se Heofenlica Fsed draiS his Bearn, and tosc^ his wuldor fram o^ra wuldre "Searle unwiiSmetenlice.

Be "Sam godcundum wuldre cwseS Crist to Sam Iud< *' SoiJ soiS ic eow seege, Swa hwS swa min word hylt, sihiS he deaiS on ecnysse/' Her sealde Crist bysne ISreowum, ^aet ht ne sceolon, for yfeira manna 9wy heora bodunge alecgan, ac swi'Sor ge^cnian, swa Hselend dyde, 'Sa'Sa he %£era ludeiscra hosp-word g< pa ludeiscan cw»don, ^' Nu we oncn^waiS ^set 'Su ea AbrahSm forSferde and witegan, and iSu segst, Swa h min word hylt, ne onbyrigS h€ deaiSes on ecnysse." m&ide ^ne ecan dea'S, to }^m ne becuma'S)^ iSe his healdaiS; and 'Sa ludeiscan m^don]7isne andweardai %am ne setwint nSn eorSlic mann. Hwset is g5dra deaiS buton awendednys and fserr fram deaSe to "Sai life ? Se lichama awent to eorSan, and anbidaiS eerist on "Sam fyrste nan Sing ne gefret. Seo clsene sawul a eac J'ses ecan seristes, ac heo wunaS on wuldre on Ser mid halgum. pses m&fullan mannes deaS is, |^st hii fserS fram Sissere seortan blisse toSam ecum witum, < heo sceal ecelice cwylmian, and swa-iSeah naefre ne a Disum deaSegenealsehton Sa ludeiscan, and Sa giCi hi deade, {^aSa hi to Criste hosplice word wedende sp Se hvS dead ecum deaSe, seiSe is forestiht to Sam ecum He leofaS on licfaaman, and is swa-Seah soSlice dead. hSm forSferde and witegan gemsBnelicum deaSe, ac hi on ecnysse mid Code.

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\rill chose death, and departed when he would. In the sepulchre he lay as long as he would; he arose from the sepulchre ifvhen he would^ as from a bed. All this belongs to his humanity; his divinity is inscrutable and unspeakable. Greatly differs the glory of Christ according to humanity from the glory of other men. Of his human glory he said^ ^^I seek not my glory; there is, nevertheless, one who seeketh and distinguisheth." The Heavenly Father glorifies his Son, and distinguishes his glory from other men's glory most incom-parably.

Of this divine glory Christ spake to the Jews, "Verily, verily I say unto you. Whosoever observeth my words shall not see death to eternity." Here Christ gave an example to all teachers, that they should not, for the perversity of evil men, abate their preaching, but rather augment it, as Jesus did when he heard the reproaches of the Jews. The Jews said, '^ Now we know that thou art mad. Abraham departed, and the prophets, and thou sayest. Whosoever observeth my words, shall not taste of death to eternity." Christ meant the eternal death, to which those shall not come who hold his commandments; and the Jews meant this present death, from which no earthly man escapes. What is the death of good men but a change and passage from death to ever* bsting life ? The body turns to earth and awaits the resurrection, and in that space feels nothing. The pure soul also awaits the eternal resurrection, but it continues in glory in that interval with saints. The wicked man^s death is, that his soul passes from this short joy to eternal torments, in which it shall suffer eternally, and yet never perish. To this death the Jews approached, and they were already long dead, when they raging spake reproachful words to Christ. He is dead in eternal death, who is predestined to eternal death. He lives in body, and, nevertheless, is truly dead. Abraham departed, and the propiiets, by common death, but they live to eternity with God.

Hi befninon Crista ^'Hwilcne wyrcst %a %e sylfbcr" Drihten andwyrde, ^^ Gif ic me sylfne wuldrige^]H>nne bH niiu wuldor naht. Min Faeder is "Se me wuldra%, be ^un^ secgaS ^tet he eower Ood sy, and ge bine ne oncneowon." His wuldor hg tealde to his Fseder^ of "Sam ie he is eall ^ he is. He wuldra'S his Feeder, and se Fseder wuldraiS hioe; forSan "Se him is in wuldor gem&ie, and ^n GrodcuDdnyss, mid "Sam Halgum Gaste. He cwse'S be his Fs&der, ^^ Ge sec* gaiS]^8et he eower God sy, and ge hine

ne oncneowon." Gif hi so'SliceJ'one Halgan Fsder oncneowon, "Sonne underfengoD hi mid geleafan his Encennedan Sunu,]?e hS asende to mid-danearde. He cwse'S, '^Ic hine cann, and gif ic secge }«t ic hine ne cunne,]>onne beo ic leas eow gelTc/' pas word mihton beon geSuhte flsesclicum mannum swylce hi mid gylpe gv* clypode wseron. Witodlice gylp is to forbugenne, ac swa-iSeah na swa]^aet soiS sy forleeten. Drihten cwseS, ^'Abraham, eower faeder, blissode]>aet h€ minne daeg gesawe, and he ge-seah, and]^s faegnode.'^ Abraham se heahfaeder underfeng 'pry englas on his gest-huse, on hiwe %aere Halgan Drynnysse, to "Sam he spraec swa swa to Snum; forSan "Se seo Halige Drynnyss gecyndelice wunaiS on inre Grodcundnysse, aefre an God untodaeledlic. pa geseah Abraham Drihtues daeg,)?a^ he "Sas gerynu tocneow. Eft is oiSer "Sing pe Abral^m mid micelre getlUmunge gedyde. DaiSa he ealdode, and his suno wTfian sceolde,]^ clypode hS his yldestan cniht him to, and bet hine settan his hand under his "Seoh, and swerian "Surh iSone Heofonlican God,]^aet hS naefre geSafode J^aet his suou IsSac on haeiSenre maegSe wifian sceolde, ac of tSam geleaf-fullum folce pe Abrahlim on afedd waes. Hwaet betatnp Abrahames ISeoh to iSam Heofenlican Gode ? CHSSe hw»t m&ide se H swa gesworcn, buton pmt mid iSaere daede waes getl[cnod se Heofenlica God toweard on lichaman of Abra-hlLmes cynne ? Witodlice J^aet iSeoh getacnode his cynn, and Abraham iSurh witegunge stafode]?one ES, paXa, he geseah Drihtncs daeg toweard of his saede. His saed he get&:node

THE FIFTH SUNDAY IN LENT. M5

They aaked Christ, "Whom makest thou thyself?" The Lord answered, " If I glorify myself, then will my glory be naught. It is my Father who glorifieth me, of whom ye say that he is your God, and ye know him not." His glory he ascribed to his Father, through whom he is all that he is. He glorifies his Father, and the Father glorifies him; for there is one glory and one Godhead common to them with the Holy Ghost. He said of his Father, "Ye say that he is your God, and ye know him not." For if they had known the Holy Father, then would they with belief have received his only-begotten Son, whom he sent to the worid. He said, " I know him, and if I say that I know him not, then shall I be false like unto you." These words might appear to fleshly men as if they had been uttered in pride. Pride is undoubtedly to be eschewed, but yet not so that truth be abandoned. The Lord said, "Abraham,

your father, rejoiced to see my day, and he saw it, and rejoiced thereat." Abraham the patriarch received three angels in his hostel, in the form of the Holy Trinity, to whom he spake so as to one; for the Holy Trinity exists by nature in one Godhead, ever one God indivisible. Abraham then saw the day of the Lord, when he understood these mysteries. There is again another thing which Abraham did with a great betokening. When he waxed old, and his son should take a wife, he called his eldest lad to him, and bade him set his hand under his thigh, and swear by the Heavenly God, that he would never consent that his son Isaac should take a wife in a heathen tribe, but from the believing folk among which Abraham was born. What had Abraham's thigh to do with the Heavenly God ? Or what meant the oath so sworn, except that by that deed was betokened that the Heavenly God was to come in body of Abraham's kin ? For the thigh betokened his kin, and Abraham through prophecy dictated the oath, when he saw that the day of the Lord was to come of his seed. His seed

mid J^am worde iSe h€ ewe's, ^^ Sete 'Sine hand under minaBi It •Seo/' His Drihten he getacuode J^ajwi he cwie*, "Swcn |« "Surh "Sone Heofenlican God."

Hwst "Sa ludeiscan yrsigende cwsedon to Criste, ^^ Hwaet la, git Su ne eart fiftig geara, and gesawe 'Su Abrahto?*' Drihten him andwyrde, ^' So^S BO'S ic eow seege^ serSao it Abraham gewurde ic eom." Abraham wearS gesceapen, swa swa gesceaft: Crist hine gesceop, swa swa Sc)rppend, seSe toweard wees on flsesce of AbrahlLmes ofspringe. Ne cvsli se Hselend,' ^rSaii "Se Abrahl^m wsere ic wtes,* ac he cweS, ^^ JSrSan]>e Abraham gewurde ic eom/' pset word belimpS synderlice to Oode ^um, ^' Ic eom " ; forSan "Se he is ^ buton anginne and ende, swa swa he sylf cwaeS to Moysen, '^ Ic eom se'Se eom, and sege Israhela bearnum, Se "Se is sende me to eow/' (Jesceafta sind]^mt l^aet hi sind, ac "Sis word oe mffig so'SIice beon be him gecweden, "Sonne hi nabbaS nine wununge J'urh hi sylfe, ac "Surh God, seSe ILna is |^arh hine sylfne wunigende, and ealle gesceafta healdende buton ge-swince. He mseg so'Slice cweSan, '* Ic eom^" ^ast is ou Lffiden, *' Ego sum." ^' Ht "Sa namon st^nas,)^t hi hine torfodon." Hi hsefdon st^ene heardnysse on heora heortan, and forSi to "Sam st&um urnon, 'Sam 'Se hi gelice Wfieron. Se Hffilend soSlice hine behydde, and code of -Sam temple. He forbeah heora stiinas swa swa mann,

swa swa eadm6d, seSe mihte ('urh his Godcundnysse ged6n)>8et seo eorSe hi forswulge, o*S)?ffit hi fsrlice feallende swulton; ac his geSy\i wses to "San micel, J'set h€ nolde nsenne d6m 'Sa gesettan, 9a& h€ to Srowigenne com. Eac is sum "Sing digele on)?iere dsede: he behydde hine lichamlice wiS (^sera ludeiscra stsn-inge, and he behydde hine gastlice fram heora stsenenum heortum.

Lucas se Godspellere awrl[t on o'Sre stowe, J^set "Sa ludei Imddon Crist set sumum ssele to anum ciife, and woldon hine niSer ascufan; ac he code betweonan heora handum aweg, swa }78et heora nSn nyste hwcer he becom. He nolde "Sone

le betokened by the words which he spake, '^Set thine hand inder roy thigh." His Lord he betokened when he said, * Swear by the Heavenly God."

The Jews then in anger said to Christ," What, thou art

lot yet fifty years old, and hast thou seen Abraham ?" Tlie

Liord answered them, *'Verily, verily I say unto you, before

j^braham was, I am." Abraham was created as a creature:

Christ created him as Creator, who was to come in flesh of

Abraham's offspring. Jesus said not, ^ Before Abraham was,

I was,' but he said, '^'Before Abraham was, I am." That

expression, '^ I am," belongs exclusively to God alone; for

he is alone without beginning and end, as he himself said to

Moses, *' I am that I am, and say to the children of Israel, He

who is hath sent me to you." Creatures are that which they

are, but this expression cannot truly be said of them, as they

have no existence through themselves, but through God, who alone is existing through himself, and preserving all creatures without toil. He may truly say, '^ I am," that is in Latin, ^^Ego sum." '^They then took stones, that they might stone him." They had stony hardness in their hearts, and, therefore, ran to the stones, to which they were like. But Jesus hid himself, and went from the temple. He avoided their stones as man, as a humble one, who might through his Gk)dhead have caused the earth to swallow them, until suddenly falling they died; but his patience was so great, that he would not then fix any doom, when he came to suffer. There is also something mysterious in the deed: he hid himself bodily from the stoning of the Jews, and he hid himself spiritually from their stony hearts.

Luke the Evangelist wrote in another place, that the Jews at one time led Christ to a cliff, and would shove him down; but he went away from between their hands, so that no one knew what became of him. He would not suffer the death

dea{S)>rowiau "Se hi gecuron^ ac "Sone iSe &r gewHegod wti, V^ ^ and "Sone ISe he sylf gecwseS. lohannes se Grodspellere awiit, v^ yset Drihten cwsede to Nichodeme^ in iSsra ludeiscra eaUn, p^ "SaSa he mid geleafan his ISre sohte^ " Swa swa Moyses ahS "Sa nsddran on ISam westene^ swa gedafenalS Y&t ic beo ahifen;)>st selc ISsera |^ on me gelyfS ne losige^ ac)«the hsbbe ya&t ece lif." On "Sisum wordum is micel getacnuDg, ac eow

eallum nis culS nalSor ne seo getEcnung ne ha hit gedon wees, pset Israhela folc^ ISalSa hit ferde fram Egyj^ lande^ wearlS on ISam westene wilSerraede ongean Grod. pa sende he betwux him fyrene nseddran, pa, totseron "Saes folco fela manna^ and to deaiSe gesttnidon.)7a clypode)? 8et folc to Moysen ISisum wordum^ ^^ We syngodon ongean God and ongean ISe: bide for Us, yeet se iElmihtiga God {'as naeddnm fram & afyrsige." Hwset "Sa Moyses for "Sam folce gebed, and God {^serrihte behead Moyse {'set he geworhte ane &ene nieddran, and sette up to tacne, and pset h^ mimode)?8etfolG, piBt swa hwa swa fram iSam nseddrum abiten wsere, besawe up to "Sfiere serenan nseddran, and he wurde gehieled. Hit wearS swa gedon. Da nseddran hi totseron, and hi besawon to Ssere lerenan nseddran, and hi wurdon gehselede fram iSam deadbaerum attre J^aera fyrenra naeddryna. Hwaet getacnodoD]?a terendan naeddran buton synna on urum deadlicum flssce ? Hwaet wfes seo up-ahafene nseddre buton Cristes dea% on rode ? Seo serene nseddre hsefde naeddran gelicnysse, ac heo waes buton aelcum attre; swa eac Crist haefde ure gelicnysse, ac he naefde nine synne on his leomum, ac iSurh his up* ahafennysse on "Saere rode he gehaelde ure synna. purb naeddran us becom deaiS, and forSi waes]>urh "Saere naeddran gelicnysse Cristes dealS getacnod. Daera naeddrena geslit waes deadlic; Cristes deaiS waes liflic. Nu behealde we & naeddran, paet seo naeddre us ne derige. Hwaet gem^nlS ymi ? We behealdalS Cristes deaiS, l^aet us se de&S ne derige,)?e of "Saere naeddran asprang seo'Se Adam forspeon. Hwaes deat behealde we ? Lifes deaiS. Hwa is lif buton Crist ? se^

"^^Viich they cbose^ but that which had before been prophesied^ ^^^^d which he had himself said. John the Evangelist wrote^ ^^at the Lord said to Nicodemus, one of the Jewish elders^ ^^^len he with belief sought his instruction^ ^* So as Moses lifted up the serpent in the waste^ so is it fitting that I be lifted up; that every one of those who believe in me may not t^erishy but that he may have everlasting life." In these ^^ords there is great signification, but it is not known to you nXl^ neither the signification nor how it was done. The people of Israel, when they went from the land of Egypt, yf^ere in the wilderness rebellious against God. He then sent among them fiery serpents, which tore of the people many nien^ and poisoned them to death. Then the people cried to Moses in these words, " We have sinned against God and against thee: pray for us, that the Almighty God

may remove from us these serpents." Thereupon Moses prayed for the people, and God straightways commanded Moses to make a brazen serpent, and set it up as a token, and to counsel the people that whosoever had been bitten by the serpents should look up to the brazen serpent, and he would be healed. It was so done. The serpents tore them, and they looked to the brazen serpent, and they were healed of the deadly poison of the fiery serpents. What betokened the tearing serpents but sins in our mortal flesh ? What was the vp-lifted serpent but the death of Christ on the rood ? The brazen serpent had a serpent's likeness, but it was without any poison; in like manner Christ had our likeness, but he had no sin in his members, but by his being raised up on the rood he healed our sins. Through a serpent came death to us, and, therefore, through the likeness of a serpent was Christ's death betokened. The bite of those serpents was mortal, the death of Christ was vital. We now behold the serpent, that the serpent may not hurt us. What does that mean ? We behold the death of Christ, that death may not hurt us, which sprang from the serpent which seduced Adam. Whose death do we behold ? The death of life. What is

UO DOMINICA PALMARUM. DE PASSIONE DOMINI.

cwieS, " Ic eom Stht and lif: se -Se gelyfS on me, peah fe he dead beo he leofaiS; and selc 'Saera pe leofaiSy and on me gelyfS, ne swelte hS on ecnysse/' Crist is Hi, and swa-ISeak be wies on rode ahingen. He is soS lif^ and swa-'Seah he wees dead on "Ssere menniscnysse, na on godcondnysse. Oo Cristes dealSe wses se deaS adydd, forSan pe ptdt deade M acwealde "Sone deaiS, and he wsss fomumen on Cristes licha-man.

Mine gebroSru, uton behealdan)H>ne ahaugenan Crist, }ivt we beon fram ISam settrigum synnum gehaelede. Witodlioe swa swa ptet Israhela folc besawon to Ssere serenan nsddrao, and wurdon geh«elede fram 'S«era nseddrena geslite, swa buA nu gehflslede fram heora synnum]?a "Se mid geleafan beheaUaS Cristes deaS and his serist. Hi wseron gehslede fram deaSe to hwilwendlicum life, and her is gecwedeu pa^t we aceokm habban past ece lif; swa micel is betwux paste gehiwodao anlicnysse and ISam solSan ISinge: seo gehiwode anlicnys getilSode paxn toslitenum mannum hwilwendlic Kf; pait 9oit ISing, pe ISurh ISa ^erenan u»ddran getacnod waes, past is Cristes dea'5, getiSalS & J^set ece lif. parh treow us com

deals, paivL Adam geset)>one fdrbodenan aeppel, and 'Sarh treow us com eft lif and alysednyss, ISalSa Crist hlogode on rSde for ure alysednysse. Daere halgan rode tacn ia uie bletsung, and to iSsere r6de we Gs gebidda'S, na swa-ISeah to "Sam treowe, ac to iSam iElmihtigum Drihtne, "Se on isat halgau r6de for lis hitngode. Sy him ISf and wuldor his orm^tan eadmodnysse on ealra worulda woruld. Amen.

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DRIHTNES DROWUNGE we willaSgedafenUceeowsecgan on Engliscum gereorde, and iSa gerynu samod; na swa-iSeab to laugsunilice, gif we hit swa gelSgian magon.

PALM SUNDAY. ON THE LORD'S PASSION. S41

Se but Christ ? who said, ^^ I am the resurrection and the k: he who beliereth hi me, though he be dead he shall re; and every one of those who live and believe in me shall >t die to eternity/' Christ is life, and, nevertheless, he was mged on a rood. He is true life, and, nevertheless, he was iad in his human nature, not in his divine nature. By hrist's death was death destroyed, for that mortal life killed iath, and he was annihilated in the body of Christ. My brothers, let us behold the crucified Christ, that we ay be healed of venomous sins. Verily as the people of ^rael looked on the brazen serpent, and were healed of the rpents' bite, so will now be healed of their sins they who ith belief behold the de^th of Christ and his resurrection. hey were healed from death to transitory life, and here it is lid that we shall have life everlasting; so great is the differ-nce between the apparent likeness and the true thing: the pparent likeness imparted to the torn men transitory life; lie true thing, which was betokened by the brazen serpent, hat is, the death of Christ, imparts to us life everlasting, rhrough a tree death came to us, when Adam ate the for-Mdden apple, and through a tree life came agaui to us and re-kmption, when Christ hung on the rood for our redemption. Fhe sign ot the holy rood is our blessing, and to the rood wt pray, though not to the tree, but to the Almighty Lord, who for us hung on the holy rood. To him be praise and ^y, for his boundless humility, to all eternity. Amen.

PALM SUNDAY. ON THE LORD'S PASSION.

IVE wUl relate to you THE LORD'S PASSION suitably n the English tongue, together with the mysteries; not, lowever, at too great a length, if we may so order it.

Crist foresffide gefym^ mid feawum wordum, his %eDe "SrowuDge^ ^erSan ^ hit gewurde^ forSan ealle Ung he eallunge wiste &^an ISe 'Seos woruld wurde gesceapeiL Moyses and Eiias eac swilce s^on his "Srowunge on sr uppon anre dUne ^ se Hielend astah mid iSrim leorniog-cnibtum^ and his ansyn setforan him eal sc^oi swa swa sunne, and his gew^Sda scinon on snawes hwitnysse. pa wolde Petnu sl^n sona Sreo geteld, for Ssere gesih^, ac Saer sw^de ISa stemn 'S»s Heofonlican Fseder healice of wolcne, '^Des is min leofa Sunu^ on {$am me wel licaiS: gehyra^ hine/' And J^aet wolcn "Sa togllui. pa genealaehte se dsBg his deorwnrSan ISrowunge^ and ISa ludeiscan ealdras geomlice smeadonhti i hi Hselend Crist acwellan mihton; ondredon him swa-^Seah pms folces foresteall. Hwset iSa se deofol into ludan best^, Im %8era twelfa Drihtnes "Segena^ and he sona eode to issn - ludeiscra r^e^ and opeulice befrfin, hwaet hi him feoft geuSon^ gif he ik)ne Hselend him beUewan mihte. Hi lb)?8es fffignodon, and ^mt feoh gesetton on "Srittig scillingum, . gif he iSone unscse'S'Sigan bel^wde.

pa com se Haelend on assan sittende into Hierusalem, er "Sam symbel-dsege^ and geheold "Sa Easter-tid aefter %re ealdan se. On lefnunge hi seton eaUe setsomne, on ISam fiftan dsege 9e ge Dunres hataiS, pa ariis Drihten of "Sam gereorde, and awearp his reaf swiSe ricene: wearS ya, bewsefed mid anre waeter-scytan^ and his gingrena fet eadmodlice a9w6h, and eft his reaf ardlice genam, and hi sittende iSisum wordum gesprsec: *' Ic gesette eow nu soiSe gebysnunge,)«Bt eower selc sceole oiSres fet a'Sw^n, swa swa ic Kreow eow li'Sebig a^wSb.'* Se Hselend hi a'SwSh mid J'weale wiiSutan fram fenlicere falnysse mid his faegermn handum, and wi'Sinnan eac heora andgit aiSwdh fram eallum horwum healicraleahtra; and het gehwilcne o^Seme alSwean fram fiilum synnum mid foreiSingunge, and eac wit^utan eadm6dnysse cySan mid ge-swffisre "Senunge symle gebroiSrum.

He eode eft sittan siSiSan mid his Segnum^ and on his

Christ had already in few words foretold his own passion, before it took place, for he knew all things perfectly before this world was created. Moses and Ellas also previouisly announced his passion on a mountain which Jesus had ascended with three disciples, and all his countenance shone before them as the sun, and his garments shone with the w^hiteness of snow. Then would Peter forthwith pitch three tents OD account of that vision, but there sounded then the ▼oice of the Holy Father above from a cloud, '^ This is my beloved Son, in whom I am well pleased: obey him." And the cloud then glided away. Then approached the day of his precious passion, and the Jewish elders earnestly delibe* rated how they might slay Jesus Christ; but they dreaded a rescue by the people. Whereupon the devil entered into Judas, one of the twelve servants of the Lord, and he forthwith went to the council of the Jews, and openly asked, what money they would give him, if he would betray Jesus to them. At this they rejoiced, and fixed the money at thirty shillings, if he betrayed the innocent.

Then came Jesus sitting on an ass into Jerusalem, before the feast-day, and held the Easter-tide according to the old law. In the evening they all ate altogether, on the fifth day which ye call Thursday. Then the Lord arose from the refection, and cast aside his garment very suddenly: and was then girt with a napkin, and humbly washed the feet of his disciples, and afterwards quickly resumed his garment, and addressed them sitting in these words: *^ I have now set you a true example, that each of you should wash another's feet, so as I your teacher have meekly washed you." Jesus washed them with an ablution without from muddy foulness with his fair hands, and also washed their understanding within from all the dirt of deadly sins; and commanded each to wash other from foul sins by intercession, and also without ever to manifest humility with kind service to brothers. He went afterwards to sit again with his disciples, and at

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gereorde he geunrStsode, cwmV]^flet beora Sn hine belswan wolde. Hi iSa ealle mid angsumum mSde snlipige cwiedon, '^ Eom ic hit, Drihten ? '*]>a

andwyrde se Hselend him sona "Sub, ^^ Se ^ bedypIS on disce mid me his hlSf on k^ieldie, he is min Uewa. Wa %am men)^ me bekSwIS! betere him wsere ptet he geboren nsere." pa befrfm ludas gif he hit wsere ? Da cwse'S se Hslend, ^' Du hit Baedest." Drihteo s^e mid solSum worde, '^ Mihte ic hsebbe mine sawle to syllenne, and ic ealSelice mseg hi eft geniman/' He gemm iSa hl^ and hine liflice gehalgode, todffilde his 'Segnum, and hi {$icgan het; cwse^S J^set hit wsere his agen lichama to husle gehalgod him to alysednysse. Eft swa gelice gebehte aenne calic, senode mid swiiSran, and sealde his gingrum, of to supenne sefter gereorde; s^e psdt hit wiere soiSlice his blod %8ere Niwan GecySnysse,)>st he for mannum ageat, on synoa forgyfennysse, 'Sser ISsr se geleafa bilS.

Drihten ewe's solSlice be {$am swicelan ludan,)raet him seire wsere J^set he geboren nsere* Nis ^mt na to understandenne senigam gesceadwisum swilee he awar waere £r^an ie he geboren wiere, ac hit is ^ifealdlice gecweden, yttt him betere waere ^tet he nsefre nsere, "Sonne he yfele waere. Forwel feb manna onscmiiaS ludan belsewinge, and swa-Seah nella^ forwCndian]?iet hi ne syllon sot^faestoysse wiiS sceattum. Se Haelend sylf is eal soSfaestnys, and se {Se soSfaestnysse be-ceapaS wi'S feo, he bilS ludan gefera on fyrenum witum^ aeSe Crist belaewde for lySrum sceatte.

iEfter gereorde Crist bletsode husel, forlSan "Se he wolde iSa ealdan £ £r gefyllan, and siSSan Sa niwan gecySnysse halwendlice onginnan. Hi aetoh)yaet lamb aefler Sam ealdan gewunan, and he sySSan sona senode husel, selSe hine syl&ie for urum S3mnum geoffrode liflice onsaegednysse his leofan Feeder. Eft se Haeiend s^e soSlice his gingrum, '^ Ealle ge me aeswicia'S on Sissere Enre nihte. Hit is sotSIice awriten, Ic ofslea %one hyrde, and Sa scSp siSSan sona beoiS tostencte. iEfter ISan Se ic arise of deatSe gesund, ic eow eft gemete on

his refection he was sad^ saying that one of them would betray him. They then all with anxious mind singly said, ** Am I he. Lord ?" Jesus then forthwith answered them thus, " He who dippeth with me his bread in the dish is my betrayer. Wo to the man who betrayeth me! better were it for him that he had not been bom." Then asked Judas if it were he ? Then said Jesus, '^ Thou hast said it." The Lord said with true words, ** I have power to give my soul, and I can easily take it again." He then took bread and vitally

hallowed it, distributing it to his disciples, and bade them eat; saying that it was his own body hallowed as housel for their redemption. Afterwards in like manner he took a cup, signed it with his right hand, and gave it to his disciples to sip after the refection; saying that it was truly his blood of the New Testament, which he shed for men for forgiveness of sins, wheresoever there is belief.

The Lord said truly of the treacherous Judas, that better were it for him had he not been born. That is not to be understood by any sensible person as if he were anywhere before he was bom, but it is simply said, that it were better for him that he had never been, than that he should evilly be. Very many men shun the treachery of Judas, and yet fear not to betray tmth for money. Jesus himself is all truth, and he who sells tmth for money will be the companion of Judas in fiery torments, who betrayed Christ for vile pelf.

After the refection Christ blessed the housel, because he would first fulfil the old law, and afterwards salutarily begin the new covenant. They ate the lamb after the old custom, and he immediately afterwards signed the housel, who olBTered himself for our sins a living sacrifice to his beloved Father. \gain, Jesus truly said to his disciples» " Te shall all be offended with me on this one night. Verily it is written, I will slay the shepherd, and the sheep shall afterwards be brthwith scattered. After that I shall have arisen sound

Galileiscum earde/' ph andwyrde Petrus i^na mid gebeote, '* Ic "Se naefre ne fleswicige, "JSeah ^5e ealle oSre d6n." Drihten eft andwyrde gnrsedlice Petre, " pu me wrBs^PCst "Sriwa on iSissere nihte, £rSan ^ se hana hafitigende crawe." s Petrus cwae'S past hS nolde bine nsefre wi'Ssacan, 'Seah te he Bceolde samod mid him sweltan; and ealle iSa oiSre eakwa cwsedon. ludas se swicola swi^e hralSe eode to iSam Erleasnm ehterum, ^ he £r gespraec, and geni^m him fultum «t fam phariseum, and hi ISa eodon ealle gewaepnode and mid leobt-fatum to "Sam Lifigendum Drihtne. pa cwseiS se Iswa to ISam laiSam flocce, ^^ Swa hwilcne swa ic cysse, cepaf hi^ Bona." And he ISa mid cosse Crist belsewde. Hwset "Sa se Hselend him togeanes 8t6p, and unforht axode, hwiene bi sohton. Hi "Sa cwsedon J^aet hi Crist sohton. Ba s^ede be him^ ** Ic hit solSlice eom." Hi iSa mid J^am worde wendoo underbfiec, feallende to eorSan, mid fyrhte fomumene. Eft

%a siiSSan axode se Haelend hwaene hi sohton swa swi^ gew^pnode. Hi eft andwyrdon mid |mm eerran worde, cwffidon psRt hf "Soue Hselend habban woldon. pa andwyrde he mid J^am ylcan worde, '^ Ic eow s&le & ymt ic se eonL Oif ge me secaS, Iseta'S mine gyngran aweg/' Da abrsd Petrus bealdlice his swtird, and gesloh heora anum)wt swiiSre eare of: ac Crist him styrde mid sti^um wordum, and bet bine hydan J^set hearde isen ; ewe's)>»t hS mihte ISa ma ^nne twelf eoroda heofenlicra engia st bis Feeder abid-dan, gif hit weorlSan ne sceolde swa swa witegan cwaedbn. And se Hselend ISserrihte]>ffit eare gebselde.

Wise men tealdon ^n eorod to six ISusendum, and twelf eorod sind twa and hund-seofontig ISusend. Swa fela ISusend engla mihton eaiSe bewerian Crist wH "Sam unmannum, mid heofenlicum wsepnum, gif he "Srowian nolde sylfwilles for &• Ne h^ nolde "Sa-gyt his gingrena dee's, ac beold hf to lEreowom eallum leodscipum; and bet 'Sa ehteras bf ealle forlsetan. He geswutelode his mihte on 'Sam mEnfuUum, 'Sa'Sa be mid Snum worde bi ealle astrehte, forbte to eorSan feallende un-

From death, I will again meet you in the Galilean country." Then Peter alone answered with a promise, " I will never be offended with thee, though all others should." The Lord Again answered Peter impressively, "Thou wilt deny me thrice in this night, ere that the cock, clapping its wings, shall have crowed." Peter said that he would never deny him, though he should die together with him; and all the others said the like. Judas the traitor very speedily went to the impious persecutors, to whom he had before spoken, and took him aid from the pharisees, and they then went all armed and with torches to the Living Lord. Then said the traitor to the hostile party, " Whomsoever I kiss, take him forthwith." And he then betrayed Christ with a kiss. Thereupon Jesus went towards them, and fearless asked them, whom they sought. They said that they sought Christ. Then said he to them, '^ I truly am he." At these words they went backwards, falling to the earth, seized with fear. Again Jesus asked whom they sought, so strongly armed. They again answered with the former words, saying that they would have Jesus. Then answered he in the same words, ^* I said to you before that I am he. If ye seek me, let my disciples go away." Peter then boldly drew his sword, and struck off the right ear of one of them: but Christ reproved him with stem words, and bade him hide the hard iron; saying that he could

obtain from his Father more than twelve legions of angels, if it were not to be as the prophets bad said. And Jesus straightways healed the ear.

Wise mep have reckoned a legion at six thousand, and twelve legions are seventy-two thousand. So many angels might easily have defended Christ against those inhuman ones, with heavenly weapons, if he would not voluntarily have suffered for us. He desired not yet the death of his disciples, but preserved them as teachers to all nations; and bade the persecutors let them all go. He manifested his power over the wicked, when with a word he prostrated them

derbflec^ and J^aes Srleasan eare eaiSelice gehaelde^ to geswoie-lunge hia linscfle'SISignyisse^ and to seSunge so'8re godcmid-nysse. Nses Petnia gewunod to ninre w^nunge^ ac ISer waeron twa swtird si'SIice gebrohte to ISam wiiSerstealle, gif hit swa Crist wolde. Ac he forbead ^aet gewinn mid wordum iSearle,]>8et nio Godes Seow ne sceolde on him sylfum tni-wian, ne mid waepnum winnan wi{$ woruldlicum cempmn, gif hS Cristes fStswalSum filigan wile.

Se Hselend iSa geSafode yast hi hine namon^ and gelsddon on bendum to heora ealdor-biscope^ and his geferan -Sa mid fleame setburston; ac Petrus him filigde feorran ^rig. Bi heoldon iSa ludei pone Hselend ofer niht, and mid anum wiefelse his neb bewundon^ sleande mid handbredum hfixlice and gelome^ and heton hine reedan hwiL hine hreopode, and mid menigfealdum hospe hine gegremedon^ and mid leasum gewitum forleogan woldon.]>a axode hine se ealdor-biscop, and mid a^Se gehalsode, ^mt he openlice 8»de^ gif he Godes Sunu solSlice wsere. Se Haelend him cwselS to, ^^ Ic eom swa "Su s^dest; and ic sittende beo st mines Fasder Bwi^ran, and on wolcnum ic cume on ISissere worulde geendmige." Ba ewe's se ealdor-biscop mid orgel-worde^ ^^ Hwaet %incS eow nu be ISissere segene?" Hi ealle andwyrdon^ mid inre stemne, ^mt hg scyldig wsere witodlice to deaiSe: and hi hine bespaetton, blixlice sprecende.

Drihten solSlice us sealde he^u)nurh Sam ear-plsettom^ and ece alysednysse; and ISa spstlu a'Swogon ure sweartan gyltas. Petrus stod ofcalen on "Sam cauertune, aet micclum fyre mid manegum oSrum. Da

cwseS him an wyln to^)wet he waere mid Criste^ ac he sona wi{$86c ^sdi hit swa naere. pa eft ymbe hwile cwaeS sum o'Ser wyln, l^aet he mid Sam Haslende on hyrede wiere, and he eft wi'Scwas'S pmt he hine ne cu'Se. pa genealaehton ma hine meldigende, ac Petrus wi'Ss6c gyt Sriddan siStj and se hana sona hlud-sw^e sang. Da becyrde se Haelend and beseah to Petre, and he sona gemunde his micclan gebeotes, and mid biterum w6pe his wi'Sers»c be-hreowsode.

all, fearfdl falling backwards on the earth, and easily healed the ear of the impious one, in manifestation of his innocence, and in proof of his true divinity. Peter was not accustomed to any arming, but two swords had been temporarily brought for resistance, if Christ had so willed it. But he strongly forbade the contest by his words, that no servant of God should trust to himself, nor with weapons strive against worldly soldiers, if he will follow the footsteps of Christ.

Jesus then allowed them to take him, and lead him in bonds to their chief bishop, and his companions then escaped by flight; but Peter followed him afar sorrowing. The Jews then held Jesus over night, and wrapt his face with a cover* log, contumeliously and frequently striking him with the palms of their hands, and bade him guess who had touched him, and with manifold insult vexed him, and would lie with fidse witnesses. Then asked the chief bishop, and with an oath besought him openly to say, if he truly were the Son of God. Jesus said to him, '^ I am as thou hast said; and I shall be Bitting at my Father's right hand, and I shall come in clouds at the ending of this world." Then said the chief bishop with arrogant words, " What think ye now of this speech ? *' They all answered with one voice, that he was certainly guilty of death: and they spat on him, contumeliously speaking.

But the Lord gave us salvation through the ear-buffets, and eternal redemption ; and the spittle washed away our swart sins. Peter stood chilly in the hall, at a great fire with many others. Then said a maid-servant to him, that he was with Christ, but he immediately denied that it was so. Again after a while another maid-servant said, that he was in the party with Jesus, and he again denied that he knew him. Then more drew near identifying him, but Peter denied yet a third time, and the cock forthwith

sang with a loud sound. Then Jesus turned and looked on Peter, and he instantly remembered his great promise, and with bitter wail repented his denial.

S50 DOMINICA PALMARUM. DE PASSIONE DOMINI.

Hwf wolde sfre geSafian se iElmihtiga Wealdend ^t hk gecorena 'Segen, |^ hS ealluin gesette geleaffiilluin leodnm liu^ow and hyrde, ^ast he bine for yrcSe swa oft wiSsoce? Ac ae mildheorta Crist wolde him seteowian^ on his ageoum gylte, ha he oiSrum sceolde mannum gemiltsian on mislicom gyltiim, nu he eallunge haefS heofonan rices csege; ^ be naere to stii unstrangum mannum, ac gemiltsode oiSram, swa swa se iElmihtiga him. Eft %i on dsegerede Drihtnes ehteras comon ealle tosonme to heora sunder-spraece, and hioe ^ keddon to %8ere leode ealdre, mid micelre wrohte hine wre-gende. Ac se Hselend nolde hine betellan mid nSnre soS-segene, "Seah {Se hS unscyldig weere. ludas %a geseah ioat irelSan d6m, and gebrohte psdi feoh, ye he mid £acne genim, to ISam eaidor-biscopum, gebolgen swi^e, and hine syl&e aheng soua mid grine, and rihtlice gewra'B ISa forwjrhtan "Srotan, seo^ lytle £r beUewde Drihten. Da noldon iSa lodei y»t feoh gelecgan on heora faeteLsum, swilce hi fflscne nsron, ac gebohton senne ecer sel'Seodigum to byrgelsum, }wt f«s witegan word wurdon gefyllede, pe isr he ISam feo ealswi witegode. Tfele behreowsode se Erleasa Isewa his manfollan dfleda mid his igenam dealSe. On Criste he sjmgode, and swi'Sor on him sylfum, forSan ye Sgenslaga on ecnysse "SrowalS. Se gebohta &er belimp^ to us, we ISe on "Syssere worulde sel'Seodige wuniaiS; we lis geresta'S on iSam liflicum wurSe, and ludas ne moste "Sses landes brucan, ac tobaerst on emtwiy and his inno'S tofleow, nateshw6n gel6god on i^uire byrgeue.

Se Hselend "Sa st6d on Sam dSmeme geliedd. pa axode Pilatus hine orgollice, gif hS ludeiscre ISeode cyning on eomost waere. Da audwyrde se Hselend, '^ Du hit sedest'* pa gemunde se ealdormann yset Herodes wees on 'Sere sdre 'Sa, and asende Crist him to. Herodes soiSlice wses swi& geblissod mid %sere gesihiSe, for his swiSlicum tacuum, and wolde geseSn sum wundor fram him; ac Crist him nolde nan iSing to gecwe'San, ne on iSam timan nSne tScna wyrcan.

Why would the Almighty Ruler ever allow that his chosen servant^ whom he had set as a teacher and guardian over all believing people, should through fear so often deny him ? But the merciful Christ would show him, in his own sin, how be should be merciful to other men for divers sins, now that he fully possesses the key of heaven's kingdom; that he should not be too rigorous towards weak men, but should be merciful to others, as the Almighty was to him. Again, at dawn the Lord's persecutors all came together to their separate council, and then led him to the chief of the people, accusing him with a great accusation. But Jesus would not exculpate himself with any defence, though he was innocent. Judas then saw the cruel doom, and brought the money, which he had taken with guile, to the chief bishops, very wroth^ and forthwith hanged himself in a noose, and justly botmd the accursed throat, which a little before had betrayed the Lord. But the Jews would not lay the money in their hags, as if they had not been guileful, but bought a field for the burials of foreigners, that the words of the prophet might be fulfilled, who had before so prophesied. Sadly did the impious traitor repent of his wicked deeds with his own death. Against Christ he sinned, but more against himself^ because a suicide suffers eternally. The bought field has reference to us, who dwell in this world as strangers; we rest in the vital field, and Judas might not partake of the land, but burst asunder in two, and his entrails flowed out, not deposited in any grave.

Jesus was standing, having been led into the judgement-hall. Pilate then asked him haughtily, if he really were king of the Jewish people. Jesus then answered, ^^ Thou hast said it." Then the governor recollected that Herod was in the province, and sent Christ to him. Verily Herod was greatly rejoiced at the sight, on account of his potent miracles, and would see some wonder from him; but Christ would say nothing to him, nor at that time work any miracles.

S58 DOMINICA PALMARUM. DE PASSIONE DOMINI.

Da forseab Herodes bine swi-Se mid his hirede^ and be hii hwitum reafiim htixUce sprsec, and amende bine sona to fan foresffidan Pilate, and bi wurdon iSa gefrynd, for ^re diede, swa 8wa bi naeron naefre fier on life, pa clypode Piktos eft to Sam folce, ewe's be Sam Haelende, J^set he unscyldig

wsie, forSan "Se Herodes ne hS eac ne mibte naenne gjrlt on bim to ^ deaSe afindan: cwnS past be wolde bine beswingan, and to life abetan, gif bim swa gelicode. Da beoldon Sa ludei on bealicum gewunan,)?»t hi aelce geare snne acyldigne abnion set Sam ealdormenn to beora Easter-tide, and bsfdon Sa oo bendum aenne bealdne Seof, Barraban gec^edne, for ouuh slihte to siege, pa befr&i Pilatus l^aes folces menigu, hw»-Serne hi geenron, Hselend oSSe Barraban ? paet folc bim to cwseS, ytet hi gecuron Barraban. Da axode Pilatus eft aet Sam foloe, hwset be be Drihtne gedgn sceolde? pa cwaedoo hi ealle mid^nre stemne, '^ Sy he abangen on bealioere rode." Da geseah Pilatus Ssera ludeiscra geblyd, and aSwoh hii banda on beora gesibSe, cwseS ^sdt be finscyldig bis sieges wsere. pa cwaedon Sa ludei him to audsware, ^^ Beo hb blSdes gyte ofer urum beamum, and eal seo wracu oo ui wunigende." Da bet Pilatus Sone Hselend beswingan, and betflehte bine Sa to beora benum, swa yset be wselbreawlioe wurde abangen. Hwset Sa his cempan bine gekebton on Sam dSmeme mid dyrstigum anginne, and bine unscryddon his ggenum gyrelum, and mid wolcn-readum wsefelse bine be-wsefdon, and mid J^ymenum helme bis beafod befeugon, and for cyne-gyrde bim hreod forgeafon, bigende beora cneowu, and cweSende mid faospe, ^' Sy Su bEl, leof, ludeiscre leode cyning." Hi Sa breedlice eft bine unscryddon yam readan wffifelse, and his reaf him on dydon^ and woldon J^serribte bine to r6de gelsedan. pset ludeisce cyn is yfele bebunden, mid)>am Se hi cw^don be Cristes bl6de, J^aet seo wracu wsere on him wunigende, and on beora beamum; nu biS hit eac swa: &r hi sind gebundene & bi beon geborene. Hi gecuron manslagan^ na Metoda Dribten^ forSan hibabbaS

Herod then with his household greatly despised him, and spake scornfully of his white garments, and forthwith sent him to the aforesaid Pilate, and they then became friends, for that deed, as they never had been before in life. Pilate then called again to the people, saying of Jesus, that he was innocent, for that neither Herod nor he also could find any guilt in him deserving of death : he said that he would scourge him, and leave him alive, if it so pleased them. The Jews then held it as a solemn custom, that they every year obtained a criminal from the governor at their Easter-tide, and they had at that time a bold thief in bonds, named Barabbas, con* demned to death for murder. Pilate then asked the multitude of people, which they would choose, Jesus or Barabbas ? The people sidd to him, that they would

choose Barabbas. Pilate again asked the people, what he should do with Jesus ? They all said with one voice, " Let him be hanged on a high rood." Pilate then saw the uproar of the Jews, and washed his hands in their sight, saying that he was guiltless of his death. The Jews said to him in answer, ^' Be the shedding of his blood upon our children, and all the vengeance resting on us." Pilate then commanded Jesus to be scourged, and delivered him to their prayers, so that he should crueUy be hanged. Thereupon his soldiers seized him in the judgement-hall, with daring violence, and stript him of his own garments, and clothed him in a scarlet robe, and encircled his head with a thorny crown, and for a sceptre gave him a reed, bowing their knees, and saying with mockery, '^ Hail to thee, sir, king of the Jewish people." They then quickly stript him of the red robe, and put his raiment on him, and would straightways lead him to the rood. The Jewish race is grievously bound by what they said relative to the blood of Christ, that the vengeance should be resting on them and on their children ; it is even now so: they are bound before they are born. They chose a murderer, not the Creator

nu)?one hetolan deofol him to hlaforde, na 'Sone Lifigendao Crist.

psera cenipena bosp hiefde getacnunge on gastlicum 'Singmn]fet hi him to gamene gedydon. 8e wolcn-reada wsfieb wislice getiurnode ures Drihtnes dea'S mid 'Ssre deage hiwe. SoVlice %urh ^rnas synna bee's getiU^node, 8wa swa iEl-mihtig God to AdSme cwsb'S, *'£>ornas and bremelas ^e sceolon wexan, forSan iSe "Su wsere]?inum wife gehyrsum switor]H)nne me, Mihtigum Drihtue/' Nu wurdon ure synna eft adylegode "Surb "Sone 'Sjrmenan belm on "Sone Hseleiid be-slagen. Hi cwaedon mid hospe Jiaet he cyning wsere, seSe BoSlice is)>eoda Waldend. Hi bine unscryddon, and eft gescryddon, forSan iSe he wolde bis lichaman forketan, and siSSan undeadlicne eft arsran. Hwset %a cempan bine gelaeddon to 'Sere cweaim-stowe, pmv man cwealde sceaSan, and him budon drincan gebitrodne win-drenc, ac he bit asceaf sona fram bis mulSe; nolde his onbyrian for Siere bitemysse. pes gebiteroda drenc hiefde getScnunge his deafes bitemysse, "Se he "Sa onbyrigde; ac he bine brsedlice mid bis ^riste awearp* Daer wseron gels^de mid -Sam Lifigendan Dribtne twegen scyldige scea'San, for

beora synnufn to bSnne. pa bengon "Sa cempan Crist on aele middan, and ^ twegen scea'San him on twa healfa; and IHlatus awi^ pess wites intingan on anre tabelan mid]?rim gereordum, Ebreiscum, and Greciscum, and Ledenum samod: ^^ pes is se Hselend, ludeiscra Cyning;" and asette "Sis gewrit sona to Ssere r5de, bufon Cristes beafde, bealice to ^icne. And "Sser bSngode seHselend on rode, ludeiscra Cyning, waelhreaw-lice gefeestnod.

pa dffildon "Sa cwelleras Cristes reaf on feower, beora ffilcum his dffil, swa him d€mde seotli; and beoldon his tunecan ^ntoslitene, forSan "Se beo wies eal buton seame, and seo getfcnode %a so'San l^nnysse "Siere balgan gela'Sunge, seoSe aefre biS wVS gedwolmannum]?urh Dribtne gescyld. Drihten wffis gefiestnod mid feower nsegehim, to west-daele awend;

>rd, Uierefore have they now the hateful devil for lord, not I Living Christ.

The mockery of the soldiers was a token that in ghostly ncems they held him in scorn. The scarlet robe wisely tokened our Lord's death by its dyed colour. Verily by 3m8 sins are betokened, as the Almighty God said to Adam, rhoms and brambles shall wax for thee, because thou hast en obedient to thy wife rather than to me, the Mighty Lord.'* ow are our sins again obliterated by the thorny crown aced on Jesus. They said with mockery that he was a ng, who is truly the Ruler of nations. They stript him, id again clothed him, because he would forsake his body, id afterwards immortal rise again. The soldiers then led im to the place of execution, where thieves were executed, nd bade him drink an imbittered wine-drink, but be in-tantly thrust it from his mouth; he would not taste it for B bitterness. This imbittered drink betokened the bitterness f bis death which he then tasted; but he quickly cast it away y his resurrection. There were led with the Living Lord two ;uilty thieves, to be hanged for their sins. The soldiers then langed Christ in the middle, and the two thieves on each side f him; and Pilate wrote the occasion of the punishment in a tablet in three tongues, Hebrew, and Greek, and Latin (^ther: ^^ This is Jesus, the King of the Jews;" and im-aediately set this writing on the rood, above the head of]!hrist, on high for a token. And there hung Jesus on the ood, the King of the Jews, cruelly fastened.

Then the executioners parted Christ's garments into four, 0 each of them his part, as the lot had adjudged to them; nd they held his tunic untom, because

it was all without eam, and it betokened the true unity of the holy church, ^hich will be ever shielded by the Lord against heretics, rhe Lord was fastened with four nails, turned to the west

and his wynstra heold iSone scynendan suS-dael^ and hb swi'Sra norS-dsel, east-dffil his hnol; and he ealle alysde middaneardes hwemmas swa hang^eude. Da leSan Imki beheoldon feorran, and mid hospe clypodon to Hslendom Criste, " Gif "Su Godes Sunu sy^ gg of ^re rode, and m siiSiSan swa on -Se gelyfsX." Se mildheorta Drihten cwxi to his Ffleder, ^' Min Heofenlica Faeder, ic ISe no bidde, foigif Cas dflede]^isum gedwohnannum, forSan %e hi nyton hwstki nu d6«."

An iSflera scea'Sena eac swiloe dypode, ** Gif -Su Hslend Crist sy, geb^ "Se and us/' pa andwyrde se oiSer, bine 'Sreagende, ^' Hwset %u la, earming, neondraetst %u Se God? Wit synd gewitnode for waelhreawum dasdum, and)^es halga Hselend hanga'S hSr unscyldig/' Eft &i se yk:a dypode to Criste, ^^ Gemtin iSu min, Drihten,)H>nne in mihtig becymst to tSinum %enum rice, roderes Wealdend!" Se Hslend him cwse'S to mid sotSum behate, ^* Nu to-d«eg %u bist on neonena wange mid me/' pes scea'Sa gesselig silSode to hecrficDiiiiis and se o%er gewende wsBlhreaw to belle. On ISisum twam sceaiSum wseron getacnode seo ludeisce "Seod and ysRt bs&ne foIc« pffit ludeisce folc nolde on Crist gelyfan, ^ne & hi mid hospe on hengene fiestnodon; and)wet haerSene folc on bine gelyfde,)^reagende tSa o'Sre]^earle mid geleafan.

Se halige Maria, pads Hselendes moder, stSd wi% -Sa rode dearie dreorig, and lohannes samod, hire swuster beam. Da dypode Drihten to his dreorian meder, <' Efoe her hangaf nu tSin sunu, faemne i" swilce he cwaede, ^ pis is "Sin gecynd %us "Srowigendlic, "Se ic of "Se genim.' He cwaeiS to lobanne, ^' Her stsent %in modor." pa haefde lohannes hire siS&m gymene mid geswsesum "Senungum, S on -Sisum life. Eft "Sa cwse'S se Hslend,)«t him hearde Syrste. Da am to iam ecede sum arleas cempa, and bedypte ane spincgan, and baer to his muiSe. Hw«t "Sa, ymbe midne d»g wearS middaneaid aSeostrod, and seo suune behydde hire hatan leoman oiS ISa nigotSan tide, 'Se we nSn hataS. Da dypode Drihten, and

<

part; and his left held the shining south part, and his right the north part, the east part the crown of his head; and he redeemed all the regions of the world, thus hanging. The bloodthirsty Jews beheld from afiur, and with mockery cried to the Saviour Christ," If thou art the Son of God, go from the rood, and we will then believe in thee." The merciful Lord said to his Father, ^^ My Heavenly Father, I pray thee now, forgive these misled men for this deed, for they know not what they now do.*'

One of the thieves also cried in like manner, ^^ If thou art the Saviour Christ, save thyself and us." Then answered the other, reproving him, ^^ O thou miserable, dreadst thou not Grod ? We are punished for cruel deeds, and this holy Jesus hangeth here guiltless." Afterwards the same cried to Christ, ^' Remember me, Lord, when mighty thou comest to thine own kingdom. Ruler of the skies!" Jesus said to him with true promise, ^^ Now to-day thou shalt be with me in paradise." This thief passed happy to heaven, and the other went bloodthirsty to helL By these two thieves were betokened the Jewish nation and the heathen people. The Jewish people would not believe in Christ, whom with mockery they &stened on a gibbet; and the heathen people believed in him, strongly reproving the others by their belief.

The holy Mary, the mother of Jesus, stood over agidnst the rood very sad, and John, her sister's child, with her. The Lord then cried to his disconsolate mother, '* Woman, behold here hangeth now thy son:" as if he had said, ^ This b thy nature thus suffering, which I took from thee.' He said to John, " Here standeth thy mother." John then had care of her afterwards, with kind offices, ever in this life. Afterwards Jesus said, that he greatly thirsted. Then an impious soldier ran to the vinegar, and dipt a sponge in it, and bare it to his mouth. After that, about mid-^ay the earth was darkened, and the sun hid his hot beams until the nmtb hour, which we call noon. Then cried the Lord, and

cwsefi to his F»der, ^^ Ic betece^ Feeder,]^ nu minne gut" And be ahyldum beafde hine sona ageaf. Eftie *& tobsnt)>»d temples wah-ryft, fram %iere fyrste ufan o% "Sa flor neoSan, and eal eorSe bifode, and toburston stanas, byigeno openodon mid deadum l^um, and halgena lichaman leohtlice arison, comon to tS«ere byrig, cuClice seteowode manegnm mannum, swa swa Matbeus awrSt. Se bundredes ealdor soSlice clypode, sefter fiisum tlumum, ^* pes is solS Codes Bearn." And seo oSer menigii -Se -Seer mid stodon beoton heora breost, bugende to Code.

pset ludeisce folc wses on* ealdum dagum Code gecoren, swa swa g5d win; ac hf wurdon awende to i$am wyratum ecede, and forSi gebiidon eced Cam Drihtne, miwynsamne wffitan, swa swa hi sylfe wseron.

Seo swearcigende sunne, and %a gesceafta samod, ealne middaneard endemes aCeostrodon mid sweartre nihte, for heora Scyppendes -Srowunge. NelSorfte se HsRlend for ^am nsegelum gewitan "Sargyt swa hrsedlice, ac he ageaf his gast %urh godcundre mihte, swa swa Godes Sunu. Da bifode seo eorSe, and toburston st^nas,]^t eal middaneard eft wurde astyred)^urh Cristes Srowunge to soSum geleafan, and & heardheortan bsetSenra tSeoda to heora Scyppende srSSan geMgde. paes temples w€h-ryft eac wearS toborsten, "Se 1$a digelnysse eallunge bedymde]?8ere ealdan £, on "Sam serran timan, oSj^aet Drihten sylf ^a digelnysse cydde eallum geleaf-fuUum setter his -Srowunge. Eac swilce geopeuodon ealdra manna byrgenu, and hi ansunde arison mid heora Scyppende on ecum seriste, and orsorge deaSes; and heofenan rice mid Haelende astigon, swa swa wise lareowas gcleafiice secgaS.

Se Hselend for his ehterum eadmSdlice gebaed his ^Imiht-igan Faeder on Saere menniscnysse, seSe aefre mid him ealle Sing getiSaS on]?8ere godcundnysse godes willan mannum; and his b6n Sa gebigde, Se ydel beon ne mihte, Sone hundreds > ealdor and eahta Susend manna, Se aefter his Srowunge ealle gecyrdon, Surh Petres bodunge, mid soSre dcedbote,

Mdd to his Father, "Father, I now to thee commit my apLrit." And with head inclined he forthwith gave it up. Lo then the temple's veil burst asunder, from the summit above down to the floor beneath, and all the earth trembled, and stones burst in pieces, graves opened with dead bones, and the bodies of saints freely arose, came to the city, and publicly ^>peared to

many men, as Matthew has written. The cen turion truly cried, after these tokens, " This is a true Son of God.'* And the other multitude who stood there beat their breasts, inclining to God.

The Jewish folk was in old days chosen by God, as good wine; but they were changed to the worst vinegar, and therefore ordered vinegar for the Lord, a liquor unpleasant, as they themselves were.

The darkening sun, and the heavenly bodies together, at last obscured all the world with swart night, for their Creator's passion. Jesus needed not yet so quickly to withdraw from the nails, but he gave up his ghost through divine power, as the Son of God. Then the earth trembled, and stones burst in pieces, so that all the earth was through Christ's passion excited to true belief, and the hardhearted nations of heathens afterwards turned to their Creator. The veil of the temple was also rent, which wholly concealed the mystery of the old law, in the former time, until the Lord himself manifested that mystery to all the faithful after his passion. In like manner also were opened the graves of ancient men, and they arose uncomipted with their Creator in an eternal resurrection, and free from fear of death; and ascended to the kingdom of heaven with Jesus, as wise teachers credibly say.

Jesus in his humanity humbly prayed for his persecutors to his Almighty Father, who ever with him grants in his divine nature all things with good will to men; and his prayer, which might not be vain, inclined the centurion and eight thousand men, who after his passion were all converted, through the preaching of Peter, with true repentance, though

peah ^ Sa heafod-men bearde wi'Scwsedon, and mid for-sewennysse symle tSwyrodon.

Da Wffilbreowan ludei noldon geSafian, for ISam symbel-daege,]^set hi swa hangodon cuce on -Sam rSdum, ac woldoo hi acwellan, and beedon Pilate, past man heora sceancan to-brfiece £r padre Easter-tide, and of "Sam

r6dum awurpe.))a comon %a cempan mid cwylmbsenim tolum, and sona ^Sasn sceaiSena sceancan tobraecon, iSe iSa-gyt cwylmigende cooe hangodon. Hi gemetton $a Crist middanearde deadne, aod bis balgan sceancan scaenan ne dorston; ac Rn^ra cempeoa mid cwealmbeerum spere bis sidan geopenode, and of %ere ut-fleow bl6d and waeter samod mid sotSre geiynu.]7«t ot-flowende bl6d wabs ure alysednys on synna forg^fenysse, mid sotSum geleafan. pset wseter witodlice wsbb ure fuUuht, on Sam beoS aSwogene -Seoda menigu fram fymlicere synue&es frumsceapenan mannes.

Of geswefedum Adame wees Eua gesceapen, and Drihten on rSde mid deaSe wies geswefod, padt seo balige gelaSung eac gesceapen wurde Surh Sa gerynu Ssere readan wunde, seo'Se halwende wees soiSfeetttttm gebwilcum pe on Godes gela-Sunge mid geleafan drohtnia-S. Gk>d iElmihtig gesceop man on Sam sixtan dsBge, SaSa he gesceafta Scyppende gedihte, and on Sam seofoSan daege bine sylfne gereste, geendodam weorcum, swa swa be sylf wolde. Eft soSlice se Scyppend, on Sam sixtan deege, on r5de hangiende, bis band-geweore alysde, Adames ofspring, mid bis %enum deaSe, and on byrgene siSSan anbidiende lasg on Sam seofoSan d«ege» Se ge Saeternes bataS. pa, sum rice Segen "Searle wses gelyfed dearnunge on Drihten, for Sam dyrstigum folce, bis nama waes losepb; and he genealsehte Sa brsedlice on lefen to Sam ealdormen, baed pa^t he moste Dribtnes lie bebyrian. pk wundrode Pilatus padt be swa braSe gew€t, and geSafode Sam Segene l^eet be bine behwurfe* Da com eac Nichodemus mid gemengedre sealfe of myrran and alwan manegra punda gewyht; and hi bewundon his Itc mid linenre scj^tan, gedSced

the chief men obstinately refused, and with contempt always acted perversely.

The bloodthirsty Jews would not consent, on account of the feast-day, that they should hang so alive on the roods, but would kill them, and prayed to Pilate that their legs might be broken before the Easter-tide, and that they might be cast from the roods. The soldiers then came with the deadly tools, and forthwith brake the legs of the thieves, who yet hung alive in torment. They found Christ dead to the world, and durst not break his holy legs; but one of the soldiers opened his side with a deadly spear, and from it flowed

out blood and water together, with a true mystery. The out-flowing blood was our redemption in forgiveness of sins, with true belief. The water verily was our baptism, in which are washed the multitude of the gentiles from the original sin of the first-created man.

Of Adam made to sleep was Eve created, and the Lord on the rood was put to sleep by death, that the holy church also might be created through the mystery of the red wound, which was salutary to every just one who lives with belief in the church of God. God Almighty created man on the sixth day, when he, the Creator, had disposed the creatures, and on the seventh day rested, his work being ended, as he himself would. Verily afterwards the Creator, on the sixth day, on the rood hanging, his handiwork redeemed, Adam's offspring, with his own death, and in the grave then awaiting lay on the seventh day, which ye call Saturn's. Then was a rich thane fervently believing in the Lord, secretly, on account of the daring folk, his name was Joseph ; and he quickly at eve approached the governor, praying that he might bur}* the Lord's body. Then Pilate wondered that he so quickly had departed, and allowed the thane to attend to him. Then also came Nicodemus with a mixed ointment of myrrh and aloes of many pounds weight ; and they wound his body in a linen

mid wyrtum, 8wa 8wa heora gewuna wies. pA stSd on ifaere stowe sum st&ien iSrub, on 'Ssre naefre ne l^g i^ eorSlic mann. Da ledon iSa J^egenas "Sone Haelend -Sseron, and mkl hlide belocon ure ealra Alysend. Rihtlice w»8 seo by^en 8wa niwe gefimden, and naenne olSerne naefre ne onderfeng, swa swa Maria wies, moder Cristes, m«den and modor, and olSerne ne gebser. Hwst iSa lodei eodon to Pilate, bsdoD ^ast he bude "Sa bjrrgene besettan mid wacelum weardaniy ^ast he ne wurde forstolen, and iSam folce gessd,)iaet be sylf aryse. pa geiSafode Pilatos)?set hi bine beaseton mid ymtrym-mincge, and %a %ruh ge-innsegelodon; ac Crist aras swa-%eab of %am deaSe gesund, on "Sam Sriddan dsege lefter his 'Srowunge, oferswiVdum dea'Se. Sy bim ^ wuldor mid his Heofonlican Fasder and ISam Halgan Gaste, on Enre God-cundnysse on ecere worolde. Amen.

]

Ne mot nan man secgan spell on)^m i^rim awig-dagom.

SERMO DE SACRIFICIO IN DIE PASCAE.

MEN)?a leofostan, gelome eow is gesed ymbe ures Hselendes aeriste, bH hS on %isum andwerdan daege, asfter bis 'Srowonge mibtiglice of dea'Se aria. Nu wiUe we eow geopenian,)mrb Codes gife, be %am halgan huslr - Se ge nti to ^n sceolon, and gewissian eower andgit ymbe J^aere geiynu, Kg^r ge aefter iSaere Ealdan Gecy^nysse ge setter i^aere Niwan; Yy^hes % a&nig twyning eow derian mage be "Sam liflicum gereorde.

Se i£lmibtiga God bebead Moysen %am beretogan on Egypta-lande, J^ast be sceolde bebeodan Israbela folce]?8et hi namon aet aelcum heorSe ines geares lamb, on 'Saere nihte "Se hi ferdon of "Sam lande to Sam behEtenan earde, and sceoldon >8et ISmb Gode geoffrian^ and siSSan sniiSau, and wyrcan

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sheet, with spices covered, as their wont was. There stood in that place a tomb of stone, in which no earthly man had ever lain. Then the thanes laid Jesus therein, and with a lid closed up the Redeemer of us all. Rightly was a grave found so new and which had no other ever received, so as Mary was, mother of Christ, maiden and mother, and no other bare. Hereupon the Jews went to Pilate, praying that he would command the sepulchre to be beset with watchful guards, that he might not be stolen, and the people be told that he had himself arisen. Then Pilate permitted them to watch him with a guard, and to seal the sepulchre; but Christ, nevertheless, arose sound on the third day after his passion, having overcome death. Be to him ever glory with his Heavenly Father and the Holy Ghost, in one Godhead to eternity. Amen.

No sermon may be said on the three still days.

A SERMON ON THE SACRinCE ON EASTER-DAY.

MEN most beloved, it has frequently been related to you con«-ceming our Saviour's resurrection, how he on this present day, after his passion mightily arose from death. We will now disclose to you, through the grace of God, concerning the HOLY HousBL to which ye are now to go, and direct your

understanding with regard to that mystery, both according to the Old Testament and according to the New; lest any doubt may injure you concerning the vital refection.

The Almighty God commanded Moses the leader in the land of Egypt, that he should command the people of Israel to take for every hearth a yearling lamb, on the night in which they departed from that land to the promised country, and to offer that lamb to God, and afterwards to slaughter

%64 SERMO DE 8ACRIFICI0 IN DIE PASCAS*

rode-tScn on heora gedyrnm and ofenilegam mid ^Sfles lambef blSde^ etan siS^San %«8 lambes flaBSC gebned^ and ieatk hlafas mid feldlicere lactucan.

God cwasS to Moysen, '^ Ne ete ge of "Bam lambe nfo f ing hreaw, ne on wsetere ge96den, ac gebr»d to fyre. Eta;8 }«t heafod, and %a tSt, and]?8Bt innewearde, ne bis nin "Sing ne belife 08 merigen: gif tSeer bwffit to lafe sy, forbenma'S]«t DicgaS hit on %aa wison. Begyrda'S eowere lendenu, and beo% gesceode, babbatS eow stief on handa, and eta's ardlice: yew tfd is Oodes f«reld/' And wearS %a on J^sere nibte o&legen on alcum hu8e geond eal Pharaones rice ymt fram-cennede cild; and wss)?set Gk>des folo Israhel ahredd fram &m fffirlican deaSe }^rh 'Saes lltmbes offronge^ and bis blodes mearcunge.]>a cwasS God to Moysen, '^HealdaiS j^isne dsg on eowerum gemynde, and freolsiaS bine mlerlice on eowe^ um cynrenum mid ecum biggencge, and etaS J^eorAie \M symle seofon dagas set Sissere freolstide." iEfter Sissere dasde IsBdde Ood J^aet Israhela folc ofer iSa Readan ss mid drium fotum^ and aidrencte Ssron Pharao and ealne bis here samod, ^e beora ehton, and afedde siiSSan)^t Israhela fok feowertig geara mid beofenlicumj bigleofan^ and bim forgeaf wfeter of beardum stlLn-clude^ oVpest bf oomon to ^m be-bEtenan eSele. Sume %as race we babba'S getrabtnod on 0*81*6 stowe^ sume we willalS nu geopenian^)>fiet pe belimpf to "Sam halgan busle.

Cristene men ne moton bealdan nu "Sa ealdan is licbamlice, ac bim gedafena^ ^sst bi cunnon bwset beo gastlice get^umige. p8Bt unscflB^'Sige l^mb,]?e se ealda Israhel "Sa ofsngiS, bsefde getltcnunge, sefter gastlicum andgite, Cristes Srowunge, seSe unscfie9Sig for ure alysednysse his halige

bl6d ageat ; be "Sam singaV Godes iSeowas «t aslcere msessan, '^ Agnus Dd, qui tollis peccata mundi, miserere nobis: "]7iet is on urum ge-reorde, ^^ pn Godes liLmb, 8e stbretst middaneardes synna, gemiltsa us." pset Israhela folc wearS ahredd fram]^m ferlican deaiSe^ and fram Pharaones "Seowte)mrh pms UUnbes

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t, and to make the sign of the cross on their door-posts ud lintels with the lamb's blood, to eat afterwards the lamb's lesh roasted, and unleavened loaves with field lettuce.

God said to Moses, ^^Eat ye not of the lamb anything raw, lor sodden in water, but roasted at the fire. Eat the head md the feet, and the inward parts, nor let anything remain »f it till morning: if there be aught left, burn it. Eat it in bis wise. B^rd your loins, and be shod, have your staff n hand, and eat in haste: this tide is God's passover." And in that night there was slain in every house throughout the realm of Pharaoh the first-born child; and Isntel, the people of God, was delivered from that sudden death through the offering of the lamb, and the marking with its blood. Then said God to Moses, " Hold this day in your memory, and celebrate it solemnly in your generations with eternal obser-Tance, and eat unleavened bread constantly for seven days at this feast-tide.^' After this deed God led the people of Israel o?er the Red sea with dry feet, and drowned therein Pharaoh and all his host together, who had persecuted them, and afterwards fed the people of Israel for forty years with heavenly food^ and gave them water from the hard stony rock^ until they came to the promised country. Some of this narrative we have expounded in another place, some we will now ex-plab, namely that which relates to the holy housel.

Christian men may not now hold the old law bodily^ but it is fitting that they know what it betokens spiritually. The mnocent lamb, which the old Israel then slaughtered, was a token, according to the ghostly sense, of Christ's passion, who innocent shed his holy blood for our redemption; in reference to which Gk>d's ministers sing at every mass, ^Agnus Dei, qui toUis peccata mundi, miserere nobis:" that i8 in our tongue, ^^ Thou Lamb of God, who takest away the iins of the woorld, have mercy upon us." The Israelitish people were delivered from sudden death, and from Pharaoh's

offrunge^ "Se btefde getlU;nunge Ciistes Srowungey inA we sind alysede fram "Sam ecum deatSe and)^aes reSan deo anwealde, gif we ribtlice gelyfaS on iSone soiSan Alysendei middaneardes, Haelend Crist, pst lamb waea geoirod ffifnunge, and ure Hslend Srowade on J^sere sixtan ylde] sere worulde; seo yld is geteald to sfhunge Jnses ateorig< lican niiddaneardes. Ht mearcodon mid Sees lambes bl on beora gedyrum and ofersl^um, Tau, ^a^t h, rode-ti and wurdon swa gescylde from %am engle %e acwealde Egyptiscro frumcennedan cild. And we sceolon mea ure forewearde beafod and ume licbaman mid Cristes tScne^ ^BRt we beon abredde fram forwyrde,]H>nne we gemearcode segSer ge on foran beafde ge on beortan mid l^aere dribtenlican Srowunge.

Dffit Israbela folc £ett ^ads lambes flaBSC on beora E tide^ ^hpa, bi abredde wurdon^ and we 'Sicga'S nti gf Cristes licbaman, and bis bISd drinca'S,]H>nne we mid s geleafan pa&t balige busel Sicga'S. pone timan bi be bim to Easter-tide, seofon dagas mid micclum wurSn "Se bl abredde wurdon wi% Pbarao, and of "Sam esirde fe swa we eac cristene men bealdaiS Cristes ^'ist ^ to E tide \f3s seofon dagas, forSan iSe we sind, Jiurb bis Sroi and seriste, alysde, and we beoiS geclsnsode)nirb Sses I busel-ganges, swa swa Crbt sylf cwasS on bis godi ** BO'S so% ic eow secge, neebbe ge lif on eow, buton g min fleesc and drincon min blod. Se %e et min flsf niin blod drincS, be wuuaS on me, and ic on bim, a b«fS f(Bt ece Gf, and ic bine arsre on "Sam endenextan Ic eom se liflica blaf Se of beofonum astab. Na sw eowere forSfaederas aeton)?one beofenlican mete on we and siS'San swulton; se %e et iSisne bllLf, be leofi ecnydse.'*' He balgode bliif ik bis Srowunge, and to bis discipulum, J'us cweSende, ^^ Eta's yisne blif, bit i licbama; and doS J^is on minum gemynde." Eft be bb win on anum calice, and cwseS, ^' DrincaS ealle of S:

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Vkraldoin through the offering of the lamb, which was a be-

^iMcening of Christ^s passion, through which we are redeemed

^^^tMoi eternal death and the power of the cruel devil, if we

f^ghtly believe in the true Redeemer of all the world, Jesus

Whilst The lamb was offered in the evening, and our Saviour

^^uSgred in the sixth age of this world; that age is considered

** the evening of this perishable world. They marked with

^*^^ blood of the Iamb, on their door-posts and lintels, the

*^t%er Tau, that is, the sign of the rood, and so were shielded

^>to the angel who slew the first-bom children of the Egyp-

^^s. And we should mark our foreheads and our bodies

^^th the sign of Christ's rood, that we may be saved from

^^struction, when we are marked both on the forehead and

^^ heart with the blood of the divine passion.

The people of Israel ate the flesh of the lamb at their faster-tide, when they were delivered, and we now partake Spiritually of Christ's body, and drink his blood, when with '^Tue belief we partake of the holy housel. The time they lield as their Easter-tide, for seven days, with great venera-Von, in which they were delivered from Pharaoh, and departed firom the country; so likewise we christian men hold Christ's resurrection as our Easter-tide, during these seven days, because, through his passion and resurrection, we are redeemed, and we shall be purified by partaking of the holy housel, as Christ himself said in his gospel, "Verily, verily I say onto you, ye have not life in you, unless ye eat my flesh and drink my blood. He that eateth my flesh and drinketh my blood, he dwelleth in me, and I in him, and he shall have everlasting life, and I will raise him at the last day. I am the living bread, which came down from heaven. Not so as your fathers ate the heavenly meat in the wilderness, and afterwards died; he who eateth this bread shall live to eternity." He hallowed the bread before his passion, and distributed to his disciples, thus saying," Eat this bread, it is my body, and

do this in my remembrance." Afterwards he blessed wine in a cup, and said, " Drink all of this : this is

yis is HUD blSd^ ^At -Se brS for manegum agoten an lynn |fi forgifenysse." pa apostoli dydon swa swa Crist het, JnetU halgodon hliif and win to husle eft si'SiSan on his gemyodc liti Eac swilce beora sftergencgan and ealle sacerdas^ be Ciista hffise, halgiaS hlaf and win to husle^ on bis naman, mid ymtt apostolican bletsunge.

Nu smeadon gehwilce men oft, and gyt gel6me smeigali, hti se blaf^)>e biiS of corne gegearcod^ and "Surh fyres b«UD ^ abacen, mage beon awend to Cristes Uchaman; oSJ$e)aet win, "Se htS of manegum berium awrungen, weorSe awend,];urh snigre bletsunge to Drihtnes bl6de ? Nu se<^ we swilcum mannum, ^ast sume "Sing sind gecwedene be Criste]7urh get&nunge, sume iSurb gewissum "Singe. SoS)ring u and gewiss, peet Crist w«8 of mfiedene acenned, and sylfvrilks "Srowade dea'S^ and waes bebyriged, and on Sisum d^^of dea%e ai€s. He is gecweden higf]^urh get^cnunge, and Bmb, and leo, and gehu elles. He is hlaf gehSten, forSan ISe h6 is ure lif and engla; be is lamb gecweden for his unscielSSig-nysse; leo for Sasre strencSe ^ he oferswiSde)H>ne strangan | deofol. Ac swa- 'Seah, fiefter soiSura gecynde nb Crist nito ne blaf^ ne ISmb, ne leo. Hwi is Sonne]?flBt halige haiel * gecweden Cristes lichama o'S'Se his bl6d, gif hit nis soVUce)>£et J'aet hit gehaten is ? So'Slice se hlif and }^t win, ISe beoS iSurh sacerda msessan gehalgode, ciSer "Sing hi steowiadS menniscum andgitum wiSutan, and oSer iSing hi clypiaf wiSinnan geleaffuUum mSdum. WiiSutan hf beoiS geseweoe hllif and win, tegSer ge on hiwe ge on swsecce, ac hi beoS so'Slice, sfter 'Ssre halgunge, Cristes lichama and his bl6d }mrh gastlicere gerynu. HeerSen cild biS gefullod, ac hit ne bret na bis hiw wiSutan, ISeah 'Se hit beo wiiSinnan awend. Hit biS gebroht synfuU]^urh Adames forgsegednysse to Sam fant-Ceete, ac hit brS aSwogen fram eallum synnum wiSinnan,)^ah Se hit wiSutan his hiw ne awende. Eac swilce]^«t halige fant-waeter, fe is gehHten tffes wyl-spring, is gelic on hfwe oSrum waeterum, and is underSeod brosnunge; ac ym%

mmy blood, which shall be shed for many in forgiveness of ^ins.'^ The apostles did as Christ commanded, in afterwards Xsallowing bread and

wine for housel in his remembrance. Xn like mamner their after-comers and all priests, at Christ's l3ehe8t, hallow bread and wine for housel, in his name, with '^fae apostolic blessing.

Now certain men have often inquired, and yet frequently inquire, how the bread, which is prepared from com, and l>aked by the heat of fire, can be changed to Christ's body ; or the wine, which is wrung from many berries, can by any Uessing be changed to the Lord's blood ? Now we say to such men, that some things are said of Christ typically, some literally. It is a true and certain thing that Christ was bom of a maiden, and of his own will suffered death, and was buried, and on this day arose from death. He is called bread typically, and lamb, and lion, and whatever else. He 18 called bread, because he is the life of us and of angels; he is called a lamb for his innocence; a lion for the strength wherewith he overcame the strong devil. But yet, according to tme nature, Christ is neither bread, nor a lamb, nor a lion. Why then is the holy housel called Christ's body or his blood, if it is not truly that which it is called ? But the bread and the wine which are hallowed through the mass of the priests, appear one thing to human understandings without, and cry another thing to believing minds within. Without they appear bread and wine, both in aspect and in taste; but they are tmly, after the hallowing, Christ's body and his blood through a ghostly mystery. A heathen child is baptized, but it varies not its aspect without, although it be changed within. It is brought to the font-vessel sinful through Adam's transgression, but it will be washed from all sins within, though it without change not its aspect. In like manner the holy font-water, which is called the well-spring of life, is in appearance like other waters, and is subject to

Halgan Castes miht genealffih'S J^am brosniendlicum wstne "Surh sacerda bletsunge, and hit mmg siSiSan lichaman and sawle aSweSn fram eallum synniim Surh gastlicere mihte. Efhe nu we geseo'S twa "Sing on 'Sisum ^uni gesceafte. JEtUt soSuin gecynde ^ast waeter is brosniendlic waeta, and aefier gastlicere gerynu hsfS halwende mihte; swa eac^ gif we sceawiaS)>8et halige husel sfter lichatnlicum andgite,)K>iiDe geseo we j^set hit is gesceaft brosniendlic and awendedlic Gif we "Sa gastlican mihte "Sseron tocnawaS,]H>nne undergyte we psdt %8er is lif 6n, and forgifS undeadlicnysse %am]w hit mid geleafan J^icgaS. Micel is betwux }?«re

ungesewenUcan mihte J^aes halgan busies and]>am gesewenlican hiwe ^enes gecjmdes. Hit is on gecynde brosniendlic hltf^ and brosniendlic win, and is aefter mihte godcundes wordes soSlice Cristes lichama and his blod; na swa-%eah lichamlice, ac gastlice. Micel is betwux]7am lichaman ^e Crist on tSrowade, and Sam lichaman ^e to husle biS gehalgod. Se lichama soSlice %e Crist on Srowode was geboren of Marian fltesce, mid blode and mid b^num, mid felle and mid siuum, on menniscum limum, mid gesceadwisre sawle gelTffiBest; and his gastlica lichama, "Se we husel hataiS, is of manegum cornum gegaderod, buton blode and l^e, limleas and sawnl-leas, and nis forSi nSn "Sing J^seron to understSndenne licham-lice, ac is eall gastlice to understandenne. Swa hwset swa on Sam husle is ^ us lifes edwist forgifS, pe&t is of "Sfere gastlican mihte and ungesewenlicere fremminge: forSi is ytti halige husel gehSten gerynu, forSan "Se o'Ser Sing is Saeron gesewen, and oSer Sing undergyten. paet)>2et Saer gesewen is hffifS lichamlic hiw, and J^aet ^mt we Sseron understands^ hse^ gastlice mihte. Witodlice Cristes lichama Se deaiS Srowade, and of deaSe aris, ne swylt naefre heonou-forS, ac is ece and unSrowiendlic. p£et husel is hwilwendlic, na ece; brosniendlic, and biS sticmslum todffiled; betwux toSum to-cowen, and into Sam buce asend: ac hit biS t^ah-hwseSere, aefter gastlicere mihte, on selcum dsele eall. Manega under-

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irruption; but the might of the Holy Ghost approaches the ^miptible water through the blessing of the priests^ and it in afterwards wash body and soul from all sins through lostly might. Lo now we see two things in this one crea-re. According to true nature the water is a corruptible lid, and according to a ghostly mystery has salutary power; like manner, if we behold the holy housel in a bodily sense, len we see that it is a corruptible and changeable creature, ut if we distinguish the ghostly might therein, then under-and we that there is life in it, and that it gives immortality > those who partake of it with belief. Great is the differ-ace between the invisible might of the holy housel and the isible appearance of its own nature. By nature it is cor-Qptible bread and corruptible wine, and is by power of the livine word truly Christ's body and his blood; not, however, K)dily, but

spiritually. Great is the difference between the K)dyin which Christ suffered, and the body which is hallowed or housel. The body verily in which Christ suffered was K>m of Mary's flesh, with blood and with bones, with skin ind with sinews, with human limbs, quickened by a rational Boul; and his ghostly body, which we call housel, is gathered of many corns, without blood and bone, limbless and soulless, and there is, therefore, nothing therein to be understood bodily, but all is to be understood spiritually. Whatsoever there is in the housel which gives us the substance of life, that is from its ghostly power and invisible efficacy: therefore is the holy housel called a mystery, because one thing is seen therein and another thing understood. That which is there seen has a bodily appearance, and that which we understand therein has ghostly might. Verily Christ's body which suffered death, and from death arose, will henceforth never die, ^t is eternal and impassible. The housel is temporary, not temal; corruptible, and is distributed piece-meal; chewed etwixt teeth, and sent into the belly: but it is, nevertheless, y ghostly might, in every part all. Many receive the holy

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£0*$)H>ne halgan lichaman, and he biS swa-^Seah cm adem dsle eall, aefter gastlicere geiynu. peah sumiim men gesoeole kesse dsl, ne biiS swa-'Seah ua mare miht on iSam n^uan iak)?onne on "Sam la&ssan; forSan iSe hit hlS on aeghwykni menn ansund^ aBfter "Sffire migesewenlican mihte.

peos gerynu is wedd and biw; Cristes lichama is soSfest-nyss. Dis wed we healda% gerynelice o'SJ^ast we becamoo to \ "SsBre so'Sfestnysse, and iSonne biS)ns wedd geendod. SoiS-lice hit is, swa swa we ak cwaedon, Cristes lichama and his blod, na lichamlice ae gastlice. Ne sceole ge smeagan hfi fait gedon sy, ac healdan on eowerum geleafan ya^ hit swa ge-don sy.

We raedaS on "SaBre bee 'Se is gehaten ^ Uitae Patram/ ysi twegen munecas bffidon set Oode same swutelonge be '81m halgan husle, and SBfter Ssre bene gestodon him nisssan. Da gesawon hi licgan an cild on Sam weofode)^ se mcaie-preost ast msssode, and Godes engel st6d mid hand-sexe, anbidiende oiS^adt se preost]?£et husel tobraec. pa toliSode se engel)>set cild on iSam disce, and his blod into iSam calioe ageat. Eft,

"SaiSa hi to Sam husle eodon, Sa wearS hit awend to hlEfe and to wine, and hi hit Sygedon, Oode -Sancigende l^fiere swutelunge. Eac se halga Or^orius ab«d set Criste, 'psRt he aeteowode anuni twynigendum wife embe his geryai micele seSunge. Heo code to husle mid twynigendmn mode, and Oregorius begeat eet Oode fwrrihte,]raet him bam weaif leteowed seo snaed J^aes busies Se heo Sic^n sceolde, swike Sser laege on Sam disce anes fingres liS eal geblodgod: and J^ass wifes twynung wearS Sa geribtlaeced* Uton na gebyna |»aes apostoles word embe Sas gerynu.

Paulus se Apostol cwaeS be Sam ealdan folce Israhel, Sos writende on his pistole to geleaffuUum mannam: " E^e ure forSfaederas waeron gefuUode on wolcne and on see, and ealie hi aston]?one ylcan gastlican mete, and ealle hi druncon ^ooe ylcan gastlican drenc. Hi druncon soSlice of aefterfiligendom

SERMON ON THE SACRIFICE ON EASTER.DAY. 973

and it is, nevertheless, in every part all^ by a ghostly e« Though to one man a less part be allotted, yet is no more power in the great part than in the less; « it is in every man whole, by the invisible might.

i mystery is a pledge and a symbol; Christ's body is

This pledge we hold mystically until we come to the

and then will this pledge be ended. But it is, as we

said, Christ's body and his blood, not bodily but spi-

y. Ye are not to inquire how it is done, but to hold

ir belief that it is so done.

read in the book that is called ' Vitse Patrum,' that cionks prayed of Grod some manifestation concerning ily housel, and after the prayer assisted at mass. Then liey a child lying on the altar at which the mass-priest elebrating mass, and Gk>d's angel stood with a hand-waiting until the priest should break the housel. The then dismembered the child in the dish, and poured its

into the cup. Afterwards, when they went to the 1, it was changed to bread and to wine, and they par* af it, thanking God for that manifestation. The holy)ry also obtained from Christ, that he would show to a ing woman some great proof with reference to his my-

She went to housel with doubtful mind, and Gregory htways obtained of God, so that there appeared to them the morsel of the housel that she should eat, as if there I the dish the joint of a finger all bloody: and the in's doubt was then rectified. Let us now hear the I of the apostle with reference to this mystery, il the Apostle said of the old people of Israel, thus ig in his epistle to believing men: ^^ All our forefathers baptized in the cloud and in the sea, and they all ate ime ghostly meat, and they all drank the same ghostly

Verily they drank from the stone that followed after

stloie, and se stSn wies Crist" Nses se stfo iSe f^t wstertaof fleow lichamlice Crist, ac he getacnode Crist, ISe clypode ^ to eallum geleaffiillum mannum, '^ Swa bwfun swa 'Sjrrete, cume to me and drince, and of his inno'Se fleourS liflic weter." pis he sffide be ISam Halgan Oaste, ISe iSa underfengon "Se oa hine gelyfdon. Se apostol Paulus cws'S, ^tet ^sbI Israbdi folc ffite "Sone ylcan gastlican mete, and dnince iSone yku gastlican drene, forSan ie se heofenlica mete pe hi afedde feowertig geara, and)>£et wseter pe of %am stane fleow, hi^ getacnunge Cristes lichaman and his bl5de8,]^ nu beoS geoffirode dseghwomlice on Oodes cyrcan. Hit wasron ft ylcan %e we nu ofFriaS, na lichamlice ac gastlice.

We s£edon eow hwene ^, pmt Crist halgode hKf and win, ffir his Srowunge, to husle, and cwse'S, ^' pis is min lichama and min blSd." Ne Srowode he "Sa-gft, ac swa-ISeah he awende "Surh ungesewenlicere mihte]H>ne hlaf to his igenum lichaman, and pedi Win to his blSde, swa swa he ^r dydeon]«ni westene, £rSan -Se hg to men geboren wurde, %a%a hS awende iSone heofenlican mete to his fliesce, and past flowende waeter of -Sam stane to his agenum bl6de. Fela manna aeton of Sam heofonlican mete on iSam westene, and druncon)H>ne gastlican drenc, and wurdon swa-'Seah deade, swa swa Crist sade. Ne mende Crist Sone deaiS pe n£n man forbugan ne maeg, ac he miende)H)ne ecan deaS, pe smne of iSam folce for heora

geleafleaste geearnodon. Moyses, and Aaron, and manega aire of iSam folce pe Oode gelicodon, sBton]H>ne heofenlican hlaf, ac hi naeron deade pam ecum deaSe, "Seah 'Se hi geme-num dea'Se forSferdon. Hi gesawon];At se heofonlica mete wses gesewenlic and brosniendlic, ac hi understodon gastlioe be Sam gesewenlican Singe, and hit gastlice ^igdon. Se Haelend cwse'S, ^^ Se "Se et min flsesc, and drincS min bl6d, hS hadfS ece lif." Ne bet he etan]?one lichaman 'Se he mid befangen wses, ne past blod drincan Se be for Gs ageat; ac he m^de mid Jmni worde pSRt halige hiisel, pe gastlice is his

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Uieni^ and the stone was Christ." The stone from which the water then flowed was not Christ bodily, but it betokened Christ, who thus cried to all believing men, ^^ Whosoever is thirsty, let him come to me and drink, and from his inside shall Sow living water/' This he said of the Holy Ghost, whom they received who believed in him. The apostle Paul said, that the people of Israel ate the same ghostly meat, and drank the same ghostly drink, because the heavenly meat which fed them forty years, and the water which flowed from the stone, were a type of Christ's body and his blood, which are now offered daily in God's church. They were the same which we DOW offer, not bodily but spiritually.

We have said to you a little before, that Christ hallowed bread and wine, before his passion, for housel, and said, "This is my body and my blood." He had not yet suffered, bat, nevertheless, he changed, through invisible might, the bread to his own body, and the wine to his blood, as he had liefore done in the wilderness, before he was bom as man, when he changed the heavenly meat to his flesh, and the flowing vrater from the stone to his own blood. Many men ate of the heavenly meat in the wilderness, and drank the ghostly drink, and, nevertheless, became dead, as Christ said. Christ meant not the death which no man may avoid, but he meant the eternal death, which some of the people had merited for their unbelief. Moses and Aaron, and many others of the people who were pleasing to God ate the heavenly bread, but they died not the eternal death, although they departed by the common death. They saw that the heavenly meat was visible and corruptible, but they understood spiri-taally concerning the

visible thing, and partook of it spiritually. Jesus said, ^* He who eateth my flesh, and drinketh my blood, shall have everlasting life." He did not command the body with which he was invested to be eaten, nor the blood to be drunk which he shed for us; but he meant by that speech the holy housel, which is spiritually his body and

T 2

lichama and his bl6d: and se "Se }^8 onbyrigS nud gdeaftih I heortan^ he hsefS j^set ece Iff. I

On ^SRve ealdan £ geleaflfuUe menn offirodon Gode mUke I]iCf iSe hfefdon towearde getlU;nunge Cristes lichaman,&be sylf^ for urum synnum, si'SiSan geoffrode his HeofeolioB Ffieder to onsaegednysse. Witodlice yis husel, % du M gehalgod set Oodes weofode, is gemynd Cristes lichaman, \t ht for tis geoffirode, and his blodes,)>e be for ^ ageat, swi swa he sylf bet, " DO'S ^ib on minum gemynde."

iEne "Srowade Crist "Surh bine sylfne, ac swa-^Seah dsg-hwomlice biS his J^rowung ge-eduiwod J^urh geryna]^ss hil-gan busies aet %aere halgan maessan; forSi fremaS seo halige maesse micclum ge]?am lybbendum ge 'Sam forS£Eu«nam,swt swa hit for oft geswutelod is. Us is eac to smeagenne, ^ ptei halige husel is aegSer ge Cristes lichama ge ealles gd€af> fulles folces, aefter gastlicere gerynu^ swa swa se wisa Aa-gustinus be %an cwae'S, '^ Oif ge willa'S underst^dan h Cristes lichaman, gehyraS {'one apostol Pkulum,]m8 cwet ende, Oe so'Sliee sindon Cristes lichama and leomu. Nn eower gerynu geled on Codes raysan, and ge underfoS eow gerynu, to "San ye ge sylfe sind. SCO'S J^aet ^sdi ge gese on %am weofode, and underfolS l^aet)?aet ge sylfe sind." 1 cwae'S se apostol Paulus be "Sisum, ^^ We manega siDdon hlSf and an lichama." UnderstlUidaS nu and blissiaS; i sind an hltf and En lichama on Criste. He is ure heai and we sind his lima. Ne biS se hlaf of $num come, ai manegum; ne j^aet Win of anre berian, ac of manegum. { we sceolon eac habban iLnnysse on urum Drihtne, swa ! hit awriten is be *Sam geleaffiillan werode, J^ast hi waeron swa micelre iinnysse, swilce him eallura waere an sawul Sn heorte.

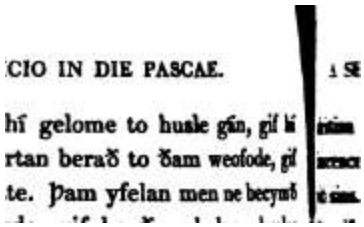
Crist gehalgode on his beode ps, gerynu ure sibbe and annysse. Se Se underfeh'S];aere annysse gerynu^ and ne Sone bend)>aere soSan sibbe, ne underfehS he na geryni him sylfum, ac gecySnysse togeanes him sylfum. Micel

Iiis Hood: and he who tastes that with believing heart shall ha^ve everlasting life.

In the old law believing men offered to God divers gifts, 'W'fiich had a future tokening of Christ's body, which he him-9^1f, for our sins, afterwards offered to his Heavenly Father «» a sacrifice. Verily this housel, which is now hallowed at Ood's altar, is a remembrance of Christ's body, which he oflTered for us, and of his blood, which he shed for us, as he ^^iniself commanded, " Do this in remembrance of me."

Christ suffered once through himself, but yet his passion ^ renewed daily through the mystery of the holy housel at ^e holy mass; therefore the holy mass greatly benefits both ^e living and the departed, as has very often been manifested. ^^e have also to consider, that the holy housel is both the ^H>dy of Christ and of all believing people, by a ghostly ^'Qystery, as the wise Augustine said of it, " If ye will understand concerning the body of Christ, hear the apostle Paul, ^U8 saying, Ye are truly Christ's body and limbs. Now 7our mystery is laid on 6od*s table, and ye receive your mystery, for which ye yourselves are. Be that which ye see on the altar, and receive that which ye yourselves are." Again the apostle Paul said of this, ^^ We many are one bread and one body." Understand now and rejoice; many are one bread and one body in Christ. He is our head, and we are his limbs. The bread is not of one com, but of many; nor the wine of one berry, but of many. So we should also have unity in our Lord, as it is written of the faithful company, that they were in so great unity, as if there were for them all one soul and one heart.

Christ hallowed on his table the mystery of our peace and our unity. He who receives the mystery of unity, and holds not the bond of true peace, receives not the mystery for himself, but as a witness against himself. Great good it is to


CIO IN DIE PASCAE.

hí gelome to husle gán, gif hí
rtan berað to ðam weofode, gif
te. Þam yfelan men ne becynð

biS cristenum niannum pmt unscseiSiSignysse on heora heortan hi ne bee's mid leahtrum ofsette

to nluiuin gSde, ac to forwyrde^ gif he iSsa halgan hosb unwurSe onbyrig^. Halige bee beoda'S)iaet man gemeocp wfieter to "Sam wine/Se to husle sceal, forSan %e jnetwctff bsefS l^ffis folces getltcnunge, swa swa]^t win CristesUoda', fa rf and forSi ne sceal naSor baton oSrum beSn geoffirod stikre M wi halgan msessan,]78et Crist beo mid us^ and we mid Criste; ijiji padt heafod mid {'am leomum, and "Sa leomu mid Sam beifde. iie I We woldon gefyrn trahtnian be -Sam Bmbe, ^ se eiUi IVetR Israhel set heora Easter-tide geoffrodon^ ac we woldon istA Ihac eow gereccan ymbe iSas gerynu^ and silStSan hfi hit man ^b^ "Sicgan sceal. pset getacnigendiice ULmb wses geoffirodiet heora Easter-tide, and se apostol Pkulus cwffi:S on Vvm dffig)>erlicum pistole, pxt Crist is ure Easter-tid, seSe for lis wses geoffrod, and on {^isum dasge of dealSe ai&« Isnhd "Sigde pads lambes flsesc, swa swa God behead, mid]»eoifom hlafum and feldlicum lactucum; and we sceolon 'Sic^an ^ halige husel, Cristes lichaman and his bl6d, buton beonnaa yfelnysse and mSnfulnysse. Swa swa se beorma awent ^ gesceafta of heora gecynde, swa awenda'S eac leahtras y» mannes gecynd fram unsc^'SiSignysse to gewemmednysse. Se apostol tshte J'set we sceoldon wistfuUian na on yfelnysse beorman, ac on]?eorfnyssum syfernysse and so'Sfaestnysse. Lactuca hatte seo wyrt pe hi etan sceoldon mid "Sam Jyeorfum hlafum; heo is biter on "Sigene: and we sceolon mid biter-nysse so'Sre behreowsunge ure mSd geclsensian, gif we wiM Cristes lichaman "Sicgan. Naes pmt Israhela folc gewunod to hreawum flsesce, l^eah iSe God him bebude past hi hit hreaw ne seton, ne on wietere ges5den, ac gebrsed to fyre. Se wile iSicgan Godes lichaman hreawne, seSe buton gesceade weniS]7aet he waere Snfeald man lis gelic, and naere God. And se Se, lefter menniscum wisdome, wile smeagan ymbe %a gerynu Cristes fliescliciiybse, he deS swilcc he seolSe Sss l&nbes

Uf

in men that they frequently go to housel^ if they bear nee in their hearts to the altar, if they are not possessed ns. For the evil man it turns to no good, but to per-if he unworthy taste the holy housel. Holy books en-at water be mixed with the wine destined for housel, e water is typical of the people, as the wine is of the of Christ; and, therefore, that neither should be without the other at the holy mass, that Christ may b us, and we with Christ; the head with the limbs, 3 limbs Mrith the head.

would long since have treated of the lamb, which the ael offered at their Easter-tide, but we would first re-you concerning this mjrstery, and afterwards how it is aten. The t]rpical lamb was offered at their Easter-nd the apostle Paul said in this day's epistle, that is our Easter-tide, who was offered for us, and on this 3se from death. Israel ate the flesh of the lamb, as >mmanded, with unleavened bread and field lettuces; i should partake of the holy housel, Christ's body and od, without the barm of evilness and wickedness. As changes creatures from their nature, so also sins change t;ure of man from innocence to corruption. The apostle that we should feast not on the barm of evilness, but unleavened loaves of soberness and truth. Lettuce the vas called which they were to eat with the unleavened ; it is bitter in the eating: and we should purify our with the bitterness of true repentance, if we desire to B of Christ's body. The people of Israel were not ac-led to raw flesh, though God commanded them not to aw, nor sodden in water, but roasted at the fire. He utake of God's body raw, who without reason weens t was a simple man like unto us, and not God. And y, according to human wisdom, will inquire into the y of Christ's incarnation, does as though lie seethed

1

fleesc on wsetere 3 forSan "Se waeter getScna'8 on J^yssere stove menriisc ingehyd. Ac we sceolon witan, ^adt ealle %a gerymi Cristes menniscnysse waeron gefadode]mrh mihte)?8es Halgan Gastes^ J'ODne "Siege we his Ikhaman gebrsedne to fyie, forSan "Se se Halga Gast com on fyres hiwe to

9am aposto-lum^ on mislicum gereordum. Israhel sceolde etan ^ lambes heafod^ and "Sa tSt, and)^t innewerde^ and ^r oId "Sing belifan ne moste ofer niht; gif)«r hw«t belife, for-bsernan ^8St on fyre; and ne tobrsecon "Sa bSn. iEfter gast-licum andgite we eta's ^s lambes heafod^ yonne we miderfct Cristes godcundnysse on urum geleafan. Efl, "Sonne we h» . menniscnysse mid liife underfoiS, yonne ete we ^les KmbM < fet, forSan "Se Crist is angynn and ende^ Grod ik ealle wonil and man on f^yssere worulde geendunge. Hw»t is lambes innewerde buton Cristes digelan bebodn ? "Sa we < J'onne we lifes word mid grsedignysse underfo'S. NiLo t ne moste pfes ISmbes belifan o'S merien, forSan ye 61 cwydas sind to smeagenne mid swa micelre carfulnysse^ 1 yfet ealle his beboda mid andgite and weorce beon asm(on nihte "Sises andwerdan lifes^ serSan iSe se endenexta c)>fies gemeenelican Cristes aeteowige. Gif we "Sonne ealk gerynu Cristes flesclicnysse "Surhsmeagan ne magon, ^\ sceole we J'a lafe betscan ysds Halgan Gastes mihte i so'Sre eadmSdnysse^ and na to dyrstelice embe ISa deo digelnyssa ofer ures andgites mselSe smeagan.

Hf aeton ytet Kmb mid begyrdmnlendenum. On lendei is seo galnys "Sees lichaman^ and se "Se wile yat husel Siq^j ' ^ ht sceal gewrrSan y^ galnysse, and mid claBnnysse "Sa halgiui iSigene onfSn. Hi waeron eac gesceode. Hwset sind gescy buton deadra nytena hyda ? We beoS so'Slice gesceode, gif we geefenlaeca'S mid urum faerelde and weorce forSfarenn^ manna lif,]>fiera "Se Gode geSugon yurh gehaltsumnjrsse his beboda.

Hi hsefdon him stsef on handa set iSsere "Sigene. Se atief get^naS gymeue and hyrdr«dene. pa Se bet cunnon and

the flesh of the lamb in water; for water in this plae^ ^^ tokens human knowledge. But we are to know^ that all ti^ mjrsteries of Christ's humanity were ordained through the might of the Holy Ghost^ then eat we his body roasted at the fire, because the Holy Ghost came in form of fire to the apostles, in various tongues. Israel was to eat the lamVs head, and the feet, and the inward part, and nothing might there remain over night; if anything remained, it was to be burnt in the fire; and they were not to break the bones. In a ghostly sense we eat of the lamb's head, when we receive the divinity of Christ into our belief. Again, when we with love receive his humanity, then eat we the feet of the lamb, for ^Christ is beginning and end,

God before all worlds, and man ^^e ending of this world. What is the lamb's inward part ' Christ's occult commands ? those we eat when with ^ ness we receive the word of life. Nothing of the lamb

* ^^emain until morning, because the words of Grod are

^ isidered with so great carefulness, that all his com-

'^ *th understanding and effect, be pondered over in

- this present life, ere the last day of the universal ^appears. But if we cannot investigate all the ji Christ's incarnation, then should we with true commit the remainder to the might of the Holy i, and not too daringly, beyond the compass of our un-.rstanding, inquire concerning those deep secrets. They ate the lamb with girded loins. In the loins is the lust of the body, and he who will eat the housel shall bind up lust, and with chastity receive the holy aliment. They were also shod. What are shoes but the hides of dead beasts } We shall be truly shod, if in our course and work we imitate the lives of men departed, who throve to God through observance of his commandments.

They had staff in hand at the refection. The staff betokens care and guardianship. They who better know and c^n should

fleesc on wsetere; forSan '8e waeter getlUmaS on J^yssere stowe mennisc ingehyd. Ac we sceolon witan^ ytet ealle "Sa geryoa Cristes menniscnysse w»ron gefadode]nirh mihte)?8B8 Halgan Castes,]7onne "Siege we his lichaman gebrsedne to fyre, forSan ie se Halga Gast com on fyres hiwe to 9am aposto-lum, on mislicum gereordum. Israhel soeolde etan ^ ISmbes heafod, and %a t€t, and)^t innewerde, and yadr vin "Sing belifon ne moste ofer niht; gif J'ser hweet belife, for-baernan past on fyre; and ne tobrsecon "Sa b&i. JRfter gast-licum andgite we eta's pass ISmbes heafod,]K>Dne we tmderfoS Cristes godcundnysse on unim geleafon. Eft, "Sonne we his menniscnysse mid lufe underfoiS,)H>nne eie we ^sbs Kmbes fet, forSan "Se Crist is angynn and ende, God ik ealle wonilda, and man on f^yssere worulde geendunge. Hw«t is pea lambes ionewerde buton Cristes digelan bebodu ? "Sa we etaS]7onne we lifes word mid grsedignysse underfoS. Ngn Sing ne moste pfes ISmbes belifan o'S merien, forSan pe Godes

cwydas sind to smeagenne mid swa micelre carfulnysse, swa pfet ealle his beboda mid andgite and weorce beon asmeade on nihte "Sises andwerdan lifes, eerSan iSe se endenezta iasg p8R9 gemeenelican Cristes seteowige. Gif we "Sonne ealle Sa gerynu Cristes flesclicnysse "Surhsmeagan ne magon, ikinoe sceole we }^ lafe betscan pms Halgan Gastes mihte nud so'Sre eadmSdnysse, and na to dyrstelice embe "Sa deopan digelnyssa ofer ures andgites mse'Se smeagan.

Hi sBton)^8st Ifimb mid begyrdum lendenum. On lendenum is seo galnys "Sees lichaman, and se "Se wile past husel "Sicgan, hS sceal gewri:San p^ galnysse, and mid claBnnysse "Sa halgan "Sigene onfSn. Hi wsron eac gesceode. HwsBt sind gescy buton deadra nytena hyda ? We beo'S so'Slice gesceode, gif we geefenlseca'S mid urum fserelde and weorce forSfarenra manna lif, pa^m "Se Gode geSugon]^urh gehaltsumnysse his beboda.

Hi hsefdon him stsef on handa set 'S«re "Sigene. Se sbef getacnaS gymene and hyrdriedene. pa Se bet cunnon and

the flesh of the lamb in water; for water in thiii pla6« nj^ tokens human knowledge. But we are to know, that all ti^ mysteries of Christ's humanity were ordained through the might of the Holy Ghost, then eat we his body roasted at the fire, because the Holy Ghost came in form of fire to the apostles, in various tongues. Israel was to eat the lamb's head, and the feet, and the inward part, and nothing might there remain over night 3 if anything remained, it was to be burnt in the fire; and they were not to break the bones. In a ghostly sense we eat of the lamb's head, when we receive the divinity of Christ into our belief. Again, when we with love receive his humanity, then eat we the feet of the lamb, for Christ is beginning and end, God before all worlds, and man at the ending of this world. What is the lamb's inward part but Christ's occult commands? those we eat when with eagerness we receive the word of life. Nothing of the lamb might remun until morning, because the words of God are to be considered with so great carefulness, that all his commands, with understanding and effect, be pondered over in the night of this present life, ere the last day of the universal resurrection appears. But if we cannot investigate all the mysteries of Christ's incarnation, then should we with true humility commit the

remainder to the might of the Holy Ghost, and not too daringly, beyond the compass of our understanding, inquire concerning those deep secrets.

They ate the lamb with girded loins. In the loins is the lust of the body, and he who will eat the housel shall bind up lust, and with chastity receive the holy aliment. They were also shod. What are shoes but the hides of dead beasts } We shall be truly shod, if in our course and work we imitate the lives of men departed, who throve to God through observance of his commandments.

They had staff in hand at the refection. The staff betokens care and guardianship. They who better know and can should

fleesc "^^ Bceolon gyman o'Sra manna, and mid heora fbhaiDe ^derwrjrSian. Dam gemettum wses beboden J^set hi sceoldon caflice etau^ forSan ISe God onscunatS J^a sleacnysse on hit Segnum, and "Sa he lufa'S)^ mid Godes cafinysse \w& ea lifes mjrrh'Se secaiS. Hit is awriten, '^ Ne elca "Su to ge-cyrrenne to Gode, iSy-lfies)^ se tima losige J^urh ISa skacui elcnnge/' pa gemettan ne moston \9^ lEmbes bfo scaenaiiy ne "Sa cempan ^ Crist ahengon ne moston tobrecan hit halgan sceancan, swa swa hi dydon]^»ra twegra sceaSena, ^ him on twE healfa hangodon. Ac Drihten ai^s of deaSe gesund, buton slcere forrotodnysse, and hi sceolon geseSo set "Sam micclan dSme hwaene hi gewundodon wslhreawlioe on r5de.

peos tid is gehEten on Ebreiscum gereorde Pascha, that is on Leden 'TranHitus,' and on Englisc ^ Faereld'; forSan "Se on iSisum d»ge ferde Godes folc fram Egypta-lande ofer "Sa Readan s^ fram "Seowte to "Sam behEtenan earde. Ure Drihten ferde eac on Jyisne timan, swa swa se godspellere lohannes cwseiS, fram iSisum middanearde to his Heofoniican Fseder. We sceolon fyligan urum Heafde, and faran fram deofle to Criste, fram iSissere unstae'SSigan worulde to hit sta'Selfsestau rice; ac we sceolon £rest, on mum andwerdan life, faran fram leahtrum to balgum magnum, fram nniSeawum to gSdum 'Seawiim, gif we willaiS aefter -Sisum laenau life faran to "Sam ecan, and, aefter urum &iste, to Haelende Criate. He tis gelaede to his Lifigendan Feeder, |w bine sealde for urum synnum to dea'Se- Sy him wuldor and ISf]?aere wel-daede on ealra worulda woruld. Amen.

ALIUS SERMO DE DIE PASCAE.

HIT is swi^e gedafenlic,]^aet ge on Sisum drihtenlicum ffiiiste sume larlice word aet eowerum llireowum gehyron. . Lucas se Godspellere awi1[t on Cristes bee,)?aet on Sisum

have care of other men, and support them with.their aid« The partakers were commanded to eat quickly^ because God abominates slackness in his servants, and he Wes those who with the speed of God seek the joy of everlasting life. It is written, '^ Tarry not to turn to God, lest the time be lost through slothful delay/' The partakers might not break the bones of the lamb, nor might the soldiers who hanged Christ break his holy legs, as they did those of the two thieves who hoDg on the two sides of him. But the Lord arose from ^death sound, without any corruption, and they shall see at ntbe great doom him whom they cruelly wounded on the rood.

This tide is in the Hebrew tongue called Pascha, that is in Latin, JVansituSy and in English, Passover i because on this day God's folk passed from the land of Egypt over the Red sea, from thraldom to the promised country. Our Lord also passed at this time, as the evangelist John said, from this world to his Heavenly Father. We should follow our Head, and pass from the devil to Christ, from this unsteady world to his steadfast kingdom; but we should first, in our present life, pass from sins to holy virtues, from vices to good morals, if we desire, after this transitory life, to pass to the life everlasting, and, after our resurrection, to Jesus Christ. May he lead us to his Living Father, who gave him to death for our sins. Be to him glory and praise for that beneficence to all eternity. Amen.

ANOTHER SERMON ON EASTER-DAY.

IT is very fitting, that on this divine resurrection ye hear some instructive words from your teachers. Luke the Evangelist wrote in the book of Christ, that on

EJasterlicam dsge ^' eodon twegen Diihtnes leoming-cnihtii to anre bjrrig, seo wads fif mila fram Hierusalem, Emmaiis gehEten :]m eodon hi^ sprecende ymbe {raes Haekodes ^nm-nnge him betwjrnan;" et reliqua.

On 'Sisum andwerdan dsge gelamp Sis, peah iSe yis godspd mi oSre maessan gersed sy. Gregorius, se halga papa, me apostol, trahtnode f^is godspel mid sceortre trahtawige, and cwseiS, Mine gebro'Sra "Sa leofostan, efne ge gehyrdon ^ ure Drihten aefter his £riste hine ceteowode on si8£ete his twEm leoming-cnihtum, na fulfremedlice be him gelyfeDdom, ac be him sprecendum; and he nolde for 'Saere twynunge him ffiteowian his oncnawennysse. Swa dyde Drihten on beon gedih'Se swa swa hi sylfe dydon on heora heortum. Hi soiSlice hine lufodon wi'Sinnan, and swa-iSeah him twynode be his ffiriste; Drihten him wsbs andwerd wilSutan, and swa-iSeah him ne geswutelode hwset he wees. HS gefylde his behit, yehesr his"SrowungegeewsBS, ^' Swa hwser swabeo) twegen o'S'Se "Sry gegadrode on minum naman, ^aer ic ay If beo him to-middes/' He iSreade heora andgites heardnyase, and him geopenode "Sa balgan gewritu "Se be him wsroo gesette; and swa-iSeah h€ waes him ge'Suht swilce tdXeoiif for iSsere twynunge.

Be "Sison we magon tocnawan ^mt tis is twyfeald need oo b6clicum gewritum. Anfeald neod lis is, l^aet we %a boclican ISre mid carfullum mSdesmeagan; o'Ser yasi we hi to weorcum awendan. 6if Moyses and ealle witegan witq^odon ^t Crist sceolde, "Surh nearunysse his "Srowunge^ into his heo-fonlican wuldre faran, hCLmeta maeg "Sonne se be6n criaten geteald, seSe nele, be his andgites maeSe,]m boclican gewrita aspyrian, hti hi to Criste belirapaS, ne Surh nanre earfoSnyase]^set ece wuldor mid Criste geearnian ?

Hi Sa gelaSodon hine to heora gest-huse, and him mete gebudon, and hine on Sam gereorde oncneowon, }>one Se hi ne mihton on onwrigennysse haliges gewrites oncnawsQ. Naeron hi onlihte l?urh J^aet |wt hi Codes beboda gehyrdon,

his Baster day " two of the Lord's disciples went to a town, rhicrh was five miles from Jerusalem^ called Emmaus: then rent they^ speaking among themselves of the passion of esus : " et reliqua.

On this present day this happened^ though this gospel is ead at another mass. Gregory^ the holy pope, our apostle, las expounded this gospel in a short exposition, and said, l^y dearest brothers, behold ye have heard that our Lord ifter his resurrection appeared on a journey to his two disciples,

who did not fully believe concerning him, but were speaking of him; and he would not, on account of their doabt, show that he knew them. The Lord did in their sight as they themselves did in their hearts. They truly loved him witliin, and yet doubted as to his resurrection; the Lord was present to them without, and yet did not manifest to them nvho he was. He fulfilled his promise, which he made before his passion, '^ Wheresoever two or three shall be gathered together in my name, there I myself will be in the midst ot them." He reproved the hardness of their understanding, and opened to them the holy writings which had been composed concerning him; and, nevertheless, be appeared to them as a stranger, because of their doubt.

By this we may know that we have a twofold need in book-writings. Our simple need is to consider with careful mind the written lore ; the other, to turn it to works. If Moses and all the prophets prophesied that Christ, through the anguish of his passion, should pass into his heavenly glory, how then can he be accounted a christian, who will not, according to the capacity of his understanding, search the book-writings, how they refer to Christ, nor through any difficulty merit with Christ eternal glory ?

They then invited him to their guest-house, and offered him meat, and knew hifn at the refection, whom they might not know by the revelation of the holy writ. They were not enlightened because they had heard the commandments

ac hf wurdon onlibte]^a'Sa hi Codes beboda to weorce awen-doo, I'urh "Sa cumli'Snysse; forSan %e hit is awritea,)«t ta ne beo'S rihtwise getealde mid Code, pa, "Se buton weorce hb beboda gehyra'S; ac "Sa beo'S rihtwise getealde, pe mid weor-cum his beboda gefyllaiS. Efoe ure Drihten nass oncnawen, "SaiSa he on si'Sfsete h! gesprsec, ac "SaiSa he mid him gereor-dode,]m wearS b€ oncnawen J^urh heora cumli'Snysse. Mine gebro'Sra, lufia'S cumli'Snysse aud so'Sre lufe weorc, swa swa se apostol Pkulus iSa geleaffullan "Seode yisum wordum tibte, ^^ Wunige betwux eow lufu soiSre bro'Serrsedene, and ne forgymeleasige ge cumli'Snysse/'

Sume gecwemdon englum on heora gest-husum underfang-enum)?urh cumliiSnysse. Be 'Sisum eac cwce'S se apostol Petrus, '^ BeotS cumlilSe eow betwynan, buton ceoruDgum." Drihten sylf cw»iS, <^ Ic w®s cuma, and ge nie underfengon." Witodlice cumli'Snys is swi'Se hlisful 'Sing, and

asteald Surh halgum heahCederum. Sum Mredes ealdor beeode cumliS-nysse mid micelre gecneordnysse, anddssghwomlice aelSeodige men tet his mysan gereordode. Hwst 'Sa, on sumum dsge com sum selSeodig man betwux *Sam o'Srum to his mysan, and se hiredes ealdor, swa swa his gewuna wses, bser him wffiter to handum. pa ffierlice fordwSn se foresaSda ffilSeodiga of his gesihiSum, and he 'Sses micclum wundrode. Eft on p»ve ylcan nihte, cwae'S se Hselend Surh onwrigennysse to 'Sam. hiredes hlaforde, '^ OSrum dagum pu underfenge me on minum limum, gyrstan-dseg \fn underfenge me on me sylfdm.'* SmeagaS nu, mine gebroiSra, hti micel miht stent on cumlif-nysse, gif heo biS orhlyte ydeles gylpes. Drihten gelsste]^am hiredes hlaforde pmt J^aet he on his godspelle gecwaeiS, '^ Se 'Se underfehS seune lytling on minum naman, hg under-fehS me sylfne." Sy ISf and wuldor It "Sam welwyllendau Hselende. Amen.

f God, but they were enlightened when they turned the com-[landments of God to work, by hospitality; for it is written, hat they shall not be accounted righteous with God, who without work hear his commandments; but they shall be ac-x>uiited righteous, who fulfil his commandments with works. Lo our Lord was not known, when he spake with them on the journey, but when he ate with them, then he became known through their hospitality. My brothers, love hospitality and works of true love, as the apostle Paul stimulated the faithful people in these words, ^' Let the love of true brotherhood dwell among you, and neglect not hospitality."

Some through hospitality have given pleasure to angels, whom they received into their guest-houses. Of this also the apostle Peter said, " Be hospitable among yourselves, without murmuring." The Lord himself said, " I was a guest, and ye received me." Verily hospitality is a very excellent thing, and was established by the holy patriarchs. A chief of a household practised hospitality with great assiduity, and daily entertained strangers at his board. Behold on a certain day a stranger came among others to his table, and the chief of the household, as was his wont, bare water to him for his hands. The before-said stranger then sud-ienly vanished from his sight, and thereat he greatly won-lered. Afterwards, on the same night, Jesus through reve-ation said to the master of the household, ^^ On other days hou hast received me in my limbs, yesterday thou receivedst ne in myself.** Consider now, my brothers, what great irtue exists in hospitality, if it be void of vain-glory. The liord made good to the master of the household that which le said in his gospel, ^' He who receiveth one little one in my lame, he receiveth myself." Be ever praise and glory to he benevolent Jesus. Amen.

FERIA IV. IN HEBDOBIAJDE PASCAE.

GELOME eeteowode ure Drihten bine sylfne his leorniog-cnihtum sefker his ffiriste, and mid him %igde lichamlioe bigleofon, and hi mid his Uure getrymde. Smne his geswate-lunge we eow s&ion on o^re stowe, sume we wiilaS eow no secgan, nu ge her gegaderode sjrndon. We wenaS ^aA ge ealle on andwerdnysse her ne beon to Sam dsege)« we ^ | godspel rsedan sceolon. I

Johannes se Godspellere awi€t on]?aere feorSan Cristes ^ bee, "Sus ewe'Sende, ^^ Manifestauit se lesus ad mare Tjbe-riadis:" et reliqua: '^ Se Heelend bine geswutelode aefter his ^ste set Seere see Tyberiadis his seofon leoming-cnibtiim," etc.

Gregorius trahtnode j^is godspel^ and smeade hwi Petnu o^-Se beora £nig to "San eft feng^ ^e hS &r forlet. Witodlice Petrus waes fiscere eer his gecyrrednysse, and Matbeos waes toUere. Petrus gecyrde eft to his fixno^, and Matbeoi niefre eefter his gecyrrednysse eet toU-setle ne s&i forSao "Se o'Ser is]?aet man him "Smrb fixnoSe bigleofan tilige, and o'Ser "psBt man Surb toll feob gegadrige. Sume teolanga sind "pe man begiin maeg buton synnum, sume sind "Se man earfo^ice meeg olSSe natesbwon buton synnum be^. Is forSi neod]?am Se to Gode Snrsedlice bibS^ "psBt his mod ne ge-edlaece Sa teolunga pe bine fram Gode wemaS. Petns bsefde unpleolice teolunge & his gecyrrednysse, and he eac forSi eft buton pleo to bis fixnoSe gecyrde.

Se Hselend st6d on Sam strande, SaSa he bine geswutelode | his leorning-cnihtum aefter bis eeriste, and nolde gfui up on Sam s^cum ySum, swa swa he dyde £r bis Srowunge. Seo s£ get&;naS Jms andwerdan woruld, and j^iet strand getacnode Sa ecan staSolfsestnysse)^8es towerdan lifes. Hi swuncon on Saere s^ forSan Se hi weeron Sa-gyt on geswincfullum ySum]?ises deadlican lifes. Se Hselend st5d on Sam strande.

WEDNESDAY IN EASTER WEEK.

OUR Lord, after his resurrection, frequently appeared to his disciples, and with them bodily ate food, and confirmed them with his teaching. Some of his manifestation we have related to you in another place, some we will now relate to you, now that ye are here assembled. We ween that ye will not all be present here on the day when we shall read that gospel.

John the Evangelist wrote in the fourth book of Christ, thus saying, *^ Manifestavit se Jesus ad mare Tiberiadis," et reliqua: ^' Jesus showed himself after his resurrection at the sea of Tiberias to his seven disciples," etc.

Gregory has commented on this gospel, and considered why Peter or any of them again took to that which they had before abandoned. For Peter before his conversion was a Bsber, and Matthew a toll-gatherer. Peter turned again to his fishing, but Matthew after his conversion never sat at the toll-seat; because it is one thing that a man provide himself sustenance by fishing, and another that a man accumulate money by toll. Some occupations there are that a man may Follow without sins, some there are that a man can hardly, or not at all follow without sins. It is, therefore, needful for him who steadfastly inclines to God, that his mind approach not those pursuits which may seduce him from God. Peter had an occupation void of peril before his conversion, and he, therefore, turned again without peril to bis fishing.

Jesus stood on the strand, when he showed himself to his disciples after his resurrection, and would not go upon the sea waves, as he did before his passion. The sea betokens this present world, and the strand betokened the eternal stability of the life to come. They toiled on the sea, because they were yet in the toilsome waves of this mortal life. Jesus itood on the strand; because, through his resurrection, he

forSan "Se he haefde "Surh his aerist ealle deadlicnyssa aworpen, swilce he mid weorcuin hi gesprsece, * NeUe ic on ss eow aeteowian, forSan "Se ic ne eom mid eow on geswincfolhim jrSum andwerdre dea'SlicnysBe/

Heora fixnolSe gelEmp micel earfolSnys^ past Ciistes ticne gelumpe micel mffirsung. We raedalS on Cristes bee,]«t Drihten hete tuwa awurpan net on fixno'Se; sene ser hislSrow-unge, and olSre si^ eefter his aeriste. He bet & his Srow-unge wurpan, ac he ne scyrde on hwee^ere healfe hi)«t net wurpan sceoldon. iEfter his seriste he het wurpan yasi net |s. on "Sa swi-Sran healfe j^aes rewetes, for Saere getacnunge. Seo swi'Sre healf getlLcna'S "Sa gSdan, and seo wynstre "Sa yfelaD. Se aerra fixno"! air Crbtes "Srowunge getacnode "paa andwerdan gela^unge Se we on sindon; and se aeftra fixnoS, elter Drihtnes aeriste, getlLcnode]?a towerdan gelaSunge gecoreon manna to "Sam ecan life. On "Sam aerran fixno'Se wardon swa fela gelaehte }^aet)?aet net tobaerst; and swa fela manna gebugaS to geleafan on Sissere andwerdan gelaSunge,]«t hi sunie eft ut-berstaS Surh wiSercorennysse and leahtnun |l heora Swyran lifes. On Sam

aeftran fixnoSe wurdon gelshte micele and manega fixas, and)^aet net swa-Seah aSolode, {or-San Se nan man ne aetberst ^t of Saere toweardan gelaSunge, siSSan he to Godes rice becjrmS; ac hi wunaS aefre sVSUa ealle on singalre sibbe, on ecere staSoIfaestnysse.

Petrus teah]?aet net to lande, forSan Se him is sinderlice betaeht hyrdraeden ofer eallum cristenum mannum, swa swa Drihten him to cwaeS Snwa aet Sisum ylcan gereorde: he cwaeS^ '^ Petrus, lufast Su me ? He cwaeS, Drihten, Su vn:^ ealle Sing, and)?u wast)?aet ic Se lufige. Drihten cwaeS turn to, 6if Su me lufige, laeswa mine seep." Drihtnes seep sindon cristene men; swilce he cwaede, ^ Gif Su me lufige, cyS |?a lufe Se Su to me haefst minum folce, mid Sinre gy-mene/ Witodlice Petrus tihS Sa geleafifiillan of ySigendre u£ l^yssere worulde, and fram flaesclicum lustum to Siere ecan

iad cast off all mortalities, as if he in reality said to them, ' I will not appear to you on the sea, because I am not with fou in the toilsome waves of the present mortality.'

Great vexation attended their fishing, that a great glory night attend Christ's miracle. We read in the book of Dhrist, that the Lord twice commanded the net to be cast in Sahing; once before his passion, and the second time after [lis resurrection. Before his passion be commanded it to be cast, but he did not distinguish on which side they should cast the net. After his resurrection he commanded them to cast the net on the right side of the ship, for a tokening. The right side betokens the good, and the left the evil. The former fishing, before Christ's passion, betokened this present church in which we are; and the second fishing, after the Lord's resurrection, betokened the future church of men chosen to everlasting life. In the former fishing so many were caught that the net burst; and so many men turn to belief in this present church, that some of them again burst oat through reprobation and the sins of their perverse life. In the second fishing great and many fishes were caught, and the net, nevertheless, continued sound, because no man will escape from the future church, after he comes to the kingdom of God; but they will dwell ever after in constant peace, in everlasting steadfastness.

Peter drew the net to land, because to him is especially committed the guardianship over all christian men, as the Lord thrice said to him at this

same refection: he said, ^' Peter, lovest thou me ? He said. Lord, thou knowest all things, and thou knowest that I love thee. The Lord said to him^ If thou lovest me, feed my sheep." The Lord's sheep are christian men; as if he had said, ^ If thou lovest me, show the love that thou hast for me to my people by thy care.' Verily Peter draws the faithful from the billowy sea of this world, and from fleshly lusts to the eternal steadfast-

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staiSolffiestnyBse, "Surh his lare, "Surh taciia, "Surh 'Stngnedaie, "Surh miltsunge him forgyfenre mihte.

paet getel 'Saera 6xa haefS maran getacnunge Sonne ge understandan magon. Hi gemetton fyr, and fisc on uppon, and hl^ on em, 'Sa'Sa hi to lande comon. Se gebrsedda fisc and se hl^ heefdon gne getacnunge. Se fisc getacnode ^ooe Haelend,]?e wees on 'Saere earfo'Snysse bis Srowunge gebraed; and he is se liflica hW^ "Se afett aeg^Ser ge englas ge menn. paet fyr get£cnode "Sone Halgan Grast, Surb ISone we hefA gehalgode, and ealle synna beo"! "Surb bine forgyfene. We raeda'S on o'Sre stowe,]?aet Crist aete sefter bis seriste gebnedne fisc and bunies beobread. HwsBt getficnode se gebrsedda fisc, baton "Sone gelSrowodan Crist ? Hwaet Saes bunies beobread, buton his Godcundnysse swetnysse ? Beobread is on twfun "Singum, on weaxe and on bunie. Crist is on twiun edwistom, on unagunnenre Godcundnysse and on ongunnenre mennisc-nysse. He waes us geworden on his Srowunge gebraed fisc, and on aeriste hunies beobread. He gereordode bine sefter bis aeriste mid seofon leorning-cnibtum, forSan He be ge-swutelode mid)>aere daede,]?aet Sa men becumaS to bis ecan gereorde,]>e on anwerdum life "Surh geearnungum becumaC to seofonfealdre gife)>aes Halgan Gastes : }^a sind vrisdoin and andgit, r^ and strengS, ingehyd and arfaestnys: Godes ege is se seofo'Sa. purb "Sas seofon maegenu bi% peet ece Ef geeamod. Witodlice se "Se Cristes Gast on bim naefS, nis se bis.

Eow is to witenne)?aet "Seos wucu is geteald to Enum da^, aefter gastlicere gerynu. Be "Sam daege cwae-S se wit^ *' Haec est dies quam fecit Dominus ; exultemus et laetemur in ea:" ^'Des is se daeg ^ Drihten worbte; uton blissian and faegnian on Sam daege.^' We sceolon blissian on urum Drihtne and on ure alysednysse, na on bigleaste oSSe oo woruldlicum

gedwyldum. Uton be5n swa swa we singaS, "daeg, and na "Beostru." Forwel fela sind ye wyllaS on iSisum dagum drincan oS speowSan, and fracodlice bim be-

ness, through his doctrine^ through miracles^ through mediation, through merciful use of the power given to him.

The number of the fishes'has a greater tokening than ye can understand. They found fire, and fish upon it, and bread close by, when they came to land. The broiled fish and the bread had one tokening. The fish betokened Jesus, who was broiled in the anguish of his passion; and he is the bread of life, which feeds both angels and men. The fire betokened the Holy Ghost, through whom we are hallowed, and all sins will through him be forgiven. We read in another place, that Christ ate after his resurrection broiled fish and honey-comb. What betokened the broiled fish but the suffering Christ? What the honey-comb, but the sweetness of his Divinity? A honey-comb consists of two things, of wax and of honey. Christ is of two substances, of Divinity without beginning, and of humanity with beginning. For us at his passion he became a broiled fish, and at his resurrection a honey-comb. He refected himself after his resurrection with seven disciples, because he would by that deed manifest, that those men come to his eternal refection, who. in the present li£e through merits come to the sevenfold grace of the Holy Ghost: which are wisdom and understanding, counsel and strength, knowledge and piety: awe of God is the seventh. Through these seven virtues everlasting life is earned. But he who has not the Spirit of Christ within him is not his.

Ye are to know that this week is accounted as one day, according to a ghostly mystery. Of that day said the prophet, ^^ Hsec est dies quam fecit Dominus; exultemus et leetemur in ea:" ^^This is the day which the Lord hath made; let us exult and rejoice in that day." We should exult in our Lord and in our redemption, not with heedlessness or with worldly irregidarities. Let us be as we sing, " day, and not darkness." Very many there are who on this day will drink to vomiting, andj shamefully brawl among

twynan sacian; ac 'SiUice ne magon singan jione lobangt ^* pes is se dseg "Se Drib ten worhte." Him andw]^ ymwiAt Drihten, ' 6e sind]^ostru^ and na leoht. 6if ge willaS beoo se dseg {^e ic worhte, lybba'S)K)nne rihtlice^

)^set ge habboo so'Sftestnysse leoht on eowerum beortum^ and psBt ne beo nsefre "Surb leahtras acwenced/

pffit soSe Leobt, Haelend Crista "Se onlihte ealne mid-daneard^ onlibte ure mSd mid bis godcundan leohte; and^ ne beo nsefre "Surb "Sone ll^San deofol adwsesced^ J^set we mid leobte ures geleafan and gSdum geearnungum to "Sam ecmn life becuman moton. Amen.

KAL. MAIL APOSTOLORUM PHILIPPI ET lACOBI.

PHILIPPUS, se Godes Apostol^ Se we on "Sisum d^ wurSiaS, bodade godspel anrsedlice bse'Senum)>eodmn geond twentig geara ftece aefter Cristes Srowunge, on %am bwde \fe is gehaten SciSSia. Da gelaebton bine }^a bse'Senan, and gelseddon to beora deofolgylde, \>SBr Saer wees iui ormste draca, se ofslob Saerribte "Sses bae^'engyldan sunu, seSe bsr^ stor-cyllan to Ssere oiTrunge. Se draca ofslob eac tw^en gerefan Ssere ylcan scire, on {'sera baeftnedum wees se apostol Pbilippus gebsefd. Witodlice Surb Saes dracan blsed eal seo menigu micclum wearS geuntrumod. pa cwseS se apostol Pbilippus to Sam ymbst^ndendum folce, " HlystaS mines r^es, and eower bsel biS ge»edniwod, and)ms deadan beoS araerede, and se draca, Se eow derigendlic is, bi% aflyged oo mines Godes naman." Hi ealle cwaedon, ^' Hwset t^ecstlSn us to r^e?" Se apostol cwaeS, "Towurp J^is deofolgiU, and tocwysaS, and arsera'S Cristes r6de-tlM:n on "Saere stowe, and gebiddaS eow to Saere." Da ongunnon "Sa hryman, ^ Surb)>ae8 dracan blaede alefode waeron, " Wurde ure mibt ge-

themselves ; but such may not sing the hymn^ ^^ This is the day which the Lord hath made." The Lord would straight-ways answer them, ^ Ye are darkness, and not light. If ye will be the day that I made, live then rightly, that ye may have the light of truth in your hearts, and that that be through sins never quenched.'

May the true Light, Jesus Christ, who enlighteneth all the world, enlighten our minds with his divine light; and may that never, through the hostile devil, be extinguished, that we with the light of our belief, and with good deserts may come to the everlasting life. Amen.

MAY I.

THE APOSTLES PHILIP AND JAMES.

PHILIP, the Apostle of God, whom we on this day honour, steadfastly preached the gospel to the heathen nations during a period of twenty years after Christ's passion, in the land which is called Scythia. Then the heathen seized him, and led him to their idol, where there was an immense dragon, which straightways slew the son of the idolater who bare the censer to the offering. The dragon slew also two counts of the same shire, in whose custody the apostle Philip was held. Verily by the dragon's breath all the multitude was greatly sickened. Then said the apostle Philip to the folk standing around, '^ Listen to my counsel, and your health shall be renewed^ and these dead shall be raised^ and the dragon, which is destructive to you^ shall be put to flight in the name of my God." They all said, ^^ What teachest thou us for counsel?" The apostle said, ^* Cast down this idol^ and crush it, and raise up the sign of Christ's rood on the place^ and pray to that." Then begun those to cry, who had been hurt by the dragon's breath.

J9« APOSTOLORUM PHILIPPI ET lACOBI.

edniwod, j^onne towurpe we "Sis deofolgild." Da cweS le apodtol to 'Sam dracan, ^^ Ic % bebeode, on naman Hslenda Cristes,)78et ^u gewite of Syssere stowe, and far to westenc, -Ster "Saer manna drohtnung nis; and)>u nanum men on finom fram-fflBre ne drece." Da ferde se re^a draca ardlice aweig, and nahwar si^^an ne aeteowode. Se apostol Philippus arserde "Sa of dea^e, on Godes naman, "Sa)?ry deadan ^ se draca acwealde, and ealle ^a menigu geba&lde, pe 'Sorb ^ dracan blsed geuntrumod wses.

Hw8Bt ^a ongunnon ealle his ehteras mid soSre d&lbote to him gebiddan, wendon ^sRt he waere witodlice God. pi ongann se apostol hi ealle l^ran ofer twelf monalS "Sa deopao Kre be Drihtnes to-cyme to Syssere worulde on so'Sre men-niscnysse, and hu he mid his deaiSe middaneard alysde, ind ffifter his seriste bine sylfhe eeteowode his leorning-cnibtam, and him ge-edniwode)^a ylcan l^re ^e he £r hi mid tierde, and hu h€ to heofonum astah on heora ealra gesih'Se^ and him si^San sende]>one so'San frofer)?8e8 Halgan Gastes, swa swa he him & behet: '^ Nu com ic to eow {'urh 'Sses iElmibtigan sande, and ic dyde eow witan, "Surh Drihtnes mihte,]?st fas deofolgild eow sind derigendlice, "Ba *8e ge mid ydelnysse o? yis

wurSodon/' Durh]7a8 bodunge gelyfdon fela "Susend manna on Sone soSan God ^e se apostol bodade, and wurdon gefullode binnon feawum dagum. Da gehiuiode se apostol on Sam earde gehwaer biscopas and maessepreostas, diaconas and Godes ISeowas^ and Gode cyrcan arsBrde. Gewende itL to Asiam, "Surh onwrigenysse Godes^ to anre byrig seo is Geropolis geciged, and he "Saer adwaescte "Sa deofellican Kre ^ gedwolmen arserdon dyrstiglice ongean Gh>d.

Se apostol hsefde tw^ dohtra, gestryned &^an -Se he gecure Crist to lireowe. pa "Surhwunodon on maegShEde, m&lice drohtniende, on 'Saere ylcan byrig)?e we aer namodon, ISa'Sa se feeder Philippus iSider feorran com. purh ISa maedeuu b^eat

" Let our strength be renewed, then will we cast down this idol." Then said the apostle to the dragon, " I command thee, in the name of Jesus Christ, to depart from this place, and go to the wilderness, where intercourse of men is not; and to afflict no man on the way hence." Then the fierce dragon went hastily away, and appeared nowhere afterwards. The apostle Philip then raised from death, in the name of God, the three dead whom the dragon had killed, and healed all the multitude, which had been sickened by the dragon's breath.

Hereupon all his persecutors begun to worship him with true repentance, imagining that he really was God. Then the apostle undertook to teach them all, for more than twelve months, the deep lore of the Lord's advent to this world in true humanity, and how by his death he redeemed the world, and after his resurrection appeared to his disciples, and to them renewed the same lore which he before had taught with them, and how he ascended to heaven in the sight of them all, and afterwards sent to them the true comfort of the Holy Ghost, as he had before promised to them : " Now I am come to you by the sending of the Almighty, and I have made you to know, through the Lord's might, that these idols are destructive to you, which ye vainly have until now honoured." Through this preaching many thousand men believed in the true God whom the apostle preached, and were baptized within a few days. The apostle then ordained everywhere in the country bishops and mass-priests, deacons and ministers of God, and raised churches to God. He went then to Asia, through a revelation of God, to a

city which is called Gero-polis, and he there extinguished the devilish doctrine which heretics had daringly raised against God.

The apostle had two daughters, begotten before he had chosen Christ for teacher. These continued in maidenhood, honourably living, in the same city which we before named, when their father Philip came thither from afar. Through

se iElmihtiga Wealdend fela o'Sre mffidenu to his m^enD wuldre.

Philippus se apostol fiefter -Sisum gecygde his gingran him to, and psere leode biscopas, saede]?set he sceolde on itan seofo'San dasge gewltan of worulde, and l»rde hi georne,]«t hi on geleafan "Surhwunedon; and gewit siS'San seofon and hund-eahtatig geara to "Sam Lifigendan Drihtne,)?e he on life folgode. His lie wses bebyriged on %fiere foresffidan byrig; and his twli dohtra si^S'San gewiton aefter feawum geamm faegre geendode. Hi wseron gelede on tw^ healfa his byi^ene. Dser getiiSaiS Drihten, "Surh iSa deorwyrSan halgan, micele wel-dseda and wundra gelome, geleaffiillum mannum, seSe leofaiS E. Amen.

DB SCO lACOBO APOSTOLO.

WE wurSia'S eac on "Sissere andwerdan freolstide oiemt apostol, Iacob }>one Rihtwisan, se waes on 'Sisum daege ge-martirod. He wees haliges lifes mann fram his cildhade. Ne drline he wines drenc, ne nl^n 'Ssera wsetena pe drancen-nysse styriaiS, ne nlin "Sing "Se aefre cucu wees ne com on his rsnx&e ; ne he nses geefesod, ne eac bescoren o'S'Se geba^, be "San {$e bee secga'S. He feng to Cristes setle sefier his "Srowunge, and gymde]>8es halgan hiredes "Se "Sam Hselende filigde, and "Sasra geleaffulra manna "Se on hine gelyfdon. He k7« geheold Cristes setl geond -Srittig geara fsec, and gelome Sing- H« ode for "Sfles folces gyltum, bigende his cneown on gebedum c^ symle, swa J^set him weoxon wearrige ylas, on olfendes gelic- eo nysse, on his liSegum cneowura. m

pa ongminon pharisei him betwynan "Swyrian on Hiera-salem for Cristes geleafan. Sume hi gelyfdon "Surh lacobes i

lare, sume wiSs6con "Sone so'San Hselend. pa com seo burh t

warn samod to 'Sam apostole, cwsedon)?8et hi woldon his lare | '^ gehyran: " Sege Sisum folce so^S be "San Haelende. Du eart ^

eal rihtwis, and nlinum ne onbihst: we bidda'S past }m astige

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these maidens the Ahnighty Ruler gained many other maidens to his great glory.

After this Philip the apostle called to him his disciples and the bishops of the people^ saying that on the seventh day he tthould depart from the world, and zealously instructed them that they should persist in belief; and after eighty-seven years departed to the Living Lord, whom he had followed in life. His corpse was buried in the aforesaid city, and his two daughters departed a few years after by a happy end. They were laid on the two sides of his grave. There the Lord permits, through those precious saints, great benefits and frequent miracles to believing men, who liveth eternally. Amen.

OP SAINT JAMBS THE APOSTLE.

WE honour also, at this present festival, another apostle, James the Righteous, who was on this day martyred. He was a man of holy life from his childhood. He drank no wine drink, nor any of those liquors which cause drunkenness, nor came anything that ever was living into his mouth; nor was he shaven, also not shorn or bathed, according to what books say. He succeeded to Christ's seat after his passion, and had charge of the holy family which had followed Jesus, and of the faithful men who believed in him. He held Christ's seat for a space of thirty years, and frequently interceded for the people's sins, bending his knees constantly in prayers, so that there grew callous substances, in likeness of a camel, on his pliant knees.

Then the pharisees begun to disagree among themselves in Jerusalem, on account of belief in Christ. Some believed through James's instruction, some denied the true Saviour. Then came the citizens together to the

apostle, saying that they would hear his instruction : '^ Say to this folk the sooth concerning Jesus. Thou art all righteous, and bendest to no

to %am sticelan scylfe^ pset we pe ealle geseon^ and f'me stemne gehyron, hwilce cyiSnysse i$u wilt cy^an be Criste." Hwset "Sa boceras Sa bine up-gebrohton to pads temples scyUe, and him si-SSan to clypodon^ " Du rihtwisosta wer,)« we wyllaS gehyran, cyiS us nu be Criste, "Se acweald w«s on Y' r6de." Da andwyrde se apostol mid ormaetre stemne, ^To hwi Ibcige ge me be "Sam Hselende Sus ? Efne be sitt od heofenum aet his Faeder swi^Sran, and h€ cym*? on wolcnum, on Sissere worulde geendunge, pset he gehwilcum deme be his serran dsedum." Da wurdon 'Sa geleaffullan^ sefterlnssere clypunge, raicclum gegladode, and wuldrodon God, cweS-ende, ^' Osanna {$am so'San Hselende."

pa cwsedon %a gedwolmen "Se Drihten wi'SsScon, ** Yfele we dydon mid J^issere axunge ; ac uton up-astigan, and hine under-bfiec sceofan, J^set o^re forhtian, and fram Criste bn-gan/' Da ongunnon -Sa clypian, pe past gedwyld lofodon, padt se rihtwisa dwelode, pe swa be Drihtne spraec. Hi & up-astigon, and hine under-bsec scufon, and mid stiuium tor-fodon)>one so-Sfsestan lacob. Ac he naes acweald "Surh &m healican fylle, ac gebtgde his cneowu on gebedum sona, and bsed)^one iEImihtigan for "Sam arleasuni cweilerum, pmt he him forgeafe]?a fyrniican synne. pa ongunnon "Sa ludd hine eft torfian mid heardum stimum, and heora fin hine slob, mid ormsetum strencge, inn 0*8 pa&t bragen. pus wearS ge-niartirod se msera apostol, and on %aere stowe bebyriged, wiii paRt miccle tempel, binnon Hierusalem, ludea cyne-stol.

Se mildhebrta God wolde Sa-gyt gebigan "Saera ludeiscra m5d, mid micclum tacnum, to %am so{$um geleafan, gif hi sylfe woldon, |^aet hf mid dsedbote adwsescton heora synna; and aseude him to syllice tacna, swa {'set an steorra stod, se wses swurde gelic, bufon Hierusalem, beorhte scynende. Eac an cometa ofer ealne gear scean mid egeslicum lige, sfre bymende. An cG wearS gebroht eft to'Sam temple,]^8et man hf geoffrode on iSa ealdan wisan: {$a wolde heo cealfian on

one : we pray thee to mount on the steep pinnacle^ that we may all see thee^ and hear thy voice, what announcement thou wilt announce concerning Christ." Whereupon the scribes brought him up to the pinnacle

of the temple, and then cried to him, ^^Thou most righteous man, whom we desire to hear, inform us now concerning Christ, who was killed on a rood." Then answered the apostle with a loud voice, ** Why ask ye me thus concerning Jesus ? Lo he sits in heaven at the right of his Father, and he will come in clouds at the ending of this world, that he may doom every one according to his former deeds." Then were the believing, after this announcement, greatly gladdened, and glorified God, saying, " Hosannah to the true Saviour."

Then said the heretics who denied the Lord, "We did

badly with this request; but let us go up and shove him

backwards, that others may fear, and turn frum Christ."

They begun then to cry, those who loved error, that the

righteous man erred, who of the Lord so spake. They then

went up, and shoved him backwards, and with stones stoned

the righteous James. But he was not killed through the high

fall, but immediately bowed his knees in prayer, and prayed

to the Almighty for the impious murderers, that he would

forgive the flagitious sin. Then begun the Jews to stone him

again with hard stones, and one of them struck him with

immense force into the brain. Thus was martyred the great

apostle, and buried in the place, against the great temple,

within Jerusalem, the royal seat of Judea.

The merciful God would yet incline the minds of the Jews, with great signs, to the true belief, if they themselves would, that they with penance might

extinguish their sins; and sent to them wondrous signs, so that a star stood above Jerusalem, which was like to a sword brightly shining. Also a comet shone over all the country with awful flame, ever burning. A cow was afterwards brought to the temple to be sacrificed after the old custom: then she would calve in sight

geiiih'Se yees folces, ac heo eanode ISmb ongean hire gecynde. Eft si'SiSan wearS gesewen, wi-S sannan setlunge^ geond eahe "Sone eard, ymende here up on 'Sam wolcnum^ mid omuebt w^pnunge. Eft on 'Ssere byrig begann sum uplendisc mano egeslice hrynian to "Sam arleasum burhwarum, '^ Fram ent-dffile stemn, fram west-dsele etemn, fram feower windum stemn. WS "Sissere barhware." pa Sm se ceorl geond ealk "Sa str^t, dieges and nihtes dreorig hrymende^ aSpiet ia, hea-fod-men hine hetelice swungon aene and o'Sre siSe, aS^ & biLn scinon; ac he nolde biddan n&re miltsunge, ne nsfire mid w6pe his wunda bemaenan, ac symie clypode mid 8wi{$licere)H>terunge» swa swa we ser sffidon, ^' And wi ISistere burhware." Fela o'Sre t£cna wurdon eac gesewene on lude-iscre leode,]>e nu sind lange to reccenne. Hwset Sa, se iElmihtiga, "Se ealle iSing wlit, geseah J^set ht noldon heon synna behreowsian, l^set bi sefre dorston heora Drihten ahSn, and siiSiSan his apostolas sume eac adyddon; "Sa asende hi him to Sone scearpan here of Romana rice, mid reSum w»p-num. pa wearS ^ast earme mennisc^ for heora mindiedum, sum mid hungre acweald, sum mid heardum isene, and seo burh toworpen, swa swa gewritu secga'S, and ^sRt micde tempi mid ealium his mserSum.

Uton nu^ gebro'Sru, biddan geornlice "Sas halgan apostolas, "Se we to-dseg wurSia^, ^mt hi us 'Singian to urum Scjrppende, seSe gna rixa'S on ecnysse God. Amen.

V- NON. MAIL INUENTIO SCAE CRUCIS.

MEN 'Sa leofostan, nu to-dsg we wurSiaiS J^SBre Hainan Rods gemynd, "Se ure Drihten on iSrowode; forSan "Be heo wflBS geswutelod on iSisum daege mannum.

THE INVENTION OF THE HOLY CROSS. S03

>f the people, but she yeaned a lamb against her nature.

\iterwards was seen towards sunset, over all the country, an urny running upon the clouds, with an immense arming. Afterwards in the city a man from up the country began to mry terrifically to the impious citizens, *^ From the east part % voice, from the west part a voice, from the four winds a ^oice. Wo to these citizens." Then the churl ran through all the street, day and night, dismally crying, until the chief men severely scourged him, once and a second time, until the bones appeared; but he would not pray for any mercy, nor ever -with weeping his wounds bemoan, but constantly cried, with powerful howling, as we before have said, ^* And wo to these citizens." Many other signs were also seen among the Jewish people, which are now long to relate. Whereupon the Almighty, who knows all things, saw that they would not repent of their sins, that they had ever dared to crucify their Lord, and afterwards also destroyed some of his apostles ; he then sent to them the keen army of the Roman empire, with cruel weapons. Then were the miserable people, for their evil deeds, killed, some by hunger, some by hard iron, and the city was overthrown, as writings say, and the

great temple with all its glories.

Let us now, brothers, earnestly pray to the holy apostles, whom we to-day honour, that they intercede for us to our Creator, who alone reigneth God to eternity. Amen.

MAY III. THE INVENTION OF THE HOLY CROSS.

MEN most beloved, now to-day we honour the remembrance of the Holt Rood on which our Lord suffered; because it was on this day manifested to men.

Hieronimus, se wisa msessepreost^ awrat on ISasre bSc U we hataS ' Ecclesiastica Historia/ ymt sam Romanise caaere wses Constantinus geh^ten, se wses eawfaBst on 'Seawum and Erfaist on dsedum, cristenra manna fultumigend, and nes "Seah g^t gefuUod. pa wSnn him ongean sum wslhreow heretoga, Maxentius gehaten, mid micclum iSrymme^ wolde him ben^man his lifes and his rices, pa ferde se casere swiSe earful raid fyrde, and gelome beheold wrS heofonas weard, biddende georne godcundne fiiitum. Da geseah he on swefne, on "Sam seinendan east-dsele, Drihtnes rode-tacn deorwurSlice seinan; and him ssedon "Sa to gesewenlice en-glas, " pu casere Constantine, mid iSisum tiU^ne oferswrS %ine wi'Serwinnan." And h€ awSe "Sa bliiSe for "Saere gesih^ and for %an beh^tenan sige, and mearcode him on heafde halig r6de-titcu, and on his gu^fanan, Gode to wurSmynte. He het eae smiiSian of smsetum golde ane lytle r6de, ISa he laBdde on his swilSran, biddende geome)^one iElmihtigan Wealdend, p8Rt seo swi{$re ne wurde sefre gewemmed iSurh readam blode Romaniscre leode, iSam "Se he geu-Se selcere dugeSe^ gif Maxentius ILna him wolde abugan, iSe iSa burh geheold mid hetelum ge^ance. pa het Maxentius mid micclum swicdome oferbricgian %a eE, eal mid scipum, and sylS'San ISylian swa swa oSre bricge, J^aet se casere sceoide "Saer-on becuman; ac him sylfum getimode swa swa he ^im olSrum gemynte. Se Erleasa gewende ana of ISsere byrig, and h^t "Sone here him sefter ridan; he ne gemunde Sa, for Sam micclum graman, 'Ssere leasan bricge, ^e he alecgan het, ac r€d him ana to ormfiete caflice. pa scipu toscuton, and he iSone grund ge-sohte mid horse mid ealle^ and se here setstSd ahred fram frecednysse for his ILnes dea'Se. Swa wearS gefylied ^ caseres ben, ^set his hand naes besmiten, |?e *Sa r6de heold, mid agotenum blode his agenre burhware. •

Da wearS eal ysX folc micchim gegladod, J^set hi nioston gesunde cyrran to "Ssere byrig } and underfengon ISone casere^ swa swa him ge-

Jerome, the wise mass-priest, wrote in the book which we call * Ecclesiastica Historia/ that there was a Roman emperor called Constantine, who was pious in morals and honourable in deeds, a supporter of christian men, and was yet not baptized. Then a bloodthirsty general, named Maxentius, warred against him with a great host, he would take from him his life and his empire. Then the emperor departed very full of care with the army, and frequently looked heavenwards, fervently praying for divine support. He then saw in a dream, in the shining east region, the sign of the Lord's rood preciously shining, and visible angels said to him, *^ Thou emperor Constantine, with this sign overcome thine adversaries." And he awoke then blithe on account of the vision and the promised victory, and marked on his head the holy sign of the rood, and on his gonfanon, in honour to God. He bade then be forged of beaten gold a little rood, which he laid on his right hand, fervently praying the Almighty Ruler that his right hand might never be polluted with the red blood of the Roman people, to whom he would grant every good, if Maxentius only would submit to him, who held the city with hostile thought. Then Maxentius with great fraud commanded the river to be bridged over, all with ships, and then to be floored as any other bridge, that the emperor might come thereon; but it befell himself as he had intended for the other. The impious one went alone to the bridge, and commanded the army to ride after him; he did not then, in his great fury, remember the false bridge, which he had ordered to be laid, but rode to it alone with boundless speed. The ships parted asunder, and he sought the ground, with horse and all, and the army stopt, saved from peril by the death of him alone. So was fulfilled the emperor's prayer, that his hand, which had held the rood, was not sullied with the shed blood of his own citizens. Then was all the people greatly gladdened, that they might return whole to the city; and they received the emperor as it was congenial to them ;

cynde wsbs ; and he mid sige gesffit si%i$an his cynestol, ge-fuUod on Criste, ^e his folc geheold.

His raodor wses cristen^ Elena gehi^ten, 8wi& gelyfed mann, and Searle eawfsest. pa ferde heo to Hierusalem, mid fuUum geleafan, wolde iSa r5de findan -Se Crist on -Srowade. Heo becom to padre stowe, swa hire geswutelode God,]mrii heofenlicere gebicnunge, and afunde 'Sreo r6da, an wses Sses Haslendes, and iSa oiSre "Sfiera "Seofa. Da nyste heo gewiss hwilc waere Cristes r6d, ^rSan '5e he mid tacnum hi geswutelode. pa wearS seo cwen roicclum gegladod, pmt heo moste "Sone maiSni on moldan findan, and siS-San 'Surh t^num swa* telunge oncnawan. Arierde iSa cyrcan on -Saere cwealm-stowe, ptBT seo r5d on keg, pam leofan Drihtne, and bewind enne dfiel ISsere halgan r5de mid hwitum seolfre, and hi "Ster gesette, and {$one oiSerne dael Isedde to hire suna, and "Sa isenan d«-glas, pe wfieron adrifene)?urh Cristes folman, 'Sa'Sa he gefiest-nod wfies.

Dus writ Hieronimus, se wisa trahtnere, be "Ssre halgan r6de, hu heo wearS gefunden. Gif hwi elles se<^, we sceo-taiS to him.

Cristene men seeolon soSlice abtigan to gehalgodre r$de, on "Sses Hselendes naman, forSan "Se we nabba'S "Sa %e he on Srowade, ac hire anlicnys hVS halig swa-f'eab, to tSsre we ab(iga% on gebedum symle to "Sam Mihtigan Drihtne,]^ for mannum "Srowade; and seo r6d is gemynd his mseran]m)w-unge, halig "Surh hine, 'Seah 'Se heo on holte weoxe. We hi wmrSiaS ^ for wurSmynte Cristes, se6e tis alysde mid lufe iSurh hi,)>aes we him 'Sancia'S symle on life.

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ind he victoriously afterwards possessed his throne, baptized in Christ, whom his people followed.

His mother was a christian, called Helena, a very faithful person, and very pious. She went to Jerusalem, with full belief^ she wished tx) find the rood on which Christ had suffered. She came to the place, as God had manifested to her, through a heavenly sign, and found three roods, one was that of Jesus, and the others those of the thieves. She then knew not for certain which was Christ's rood, ere that he by signs manifested it. Then was the

queen greatly gladdened, that she was permitted to find the treasure in the earth, and afterwards by signs to know its manifestation. She raised then a church to the dear Lord, on the place of execution, in •rhicb the rood lay, and encircled a part of the holy rood with white silver, and placed it there, and brought the other part to her son, and the iron nails, that were driven through [Ihrist's palms, when he was fastened.

Thus wrote Jerome, the wise expositor, concerning the loly rood, how it was found. If any one say otherwise, we ■efer to him.

Christian men truly should bow to the hallowed rood in the lame of Jesus, for although we have not that on which he kuffered^ its likeness is, nevertheless, holy, to which we ever)ow in our prayers to the Mighty Lord, who sufiEered for nen ; and the rood is a memorial of his great passion, holy lirough him^ though it grow in a wood. We ever honour t for the honour of Christ, who redeemed us with love iirough it, for which we thank him ever in life.

X J

EODEM DIE. SCORUM ALEXANDRA EUENTII ET THEODOLI.

ON iSisum dsege l^rowode sum arwurSe papa Alexandre gehEten, mid twim msessepreostum, Eubntius and Thbo-DOLUS^ fietforan iSam casere^ Aurelianus genamod,)« hi ge-martirode. He wees wselhreaw cwellere cristenra maiina, and fela belifode gelyfedra manna, pa het be gelangian)K>ne halgan lareow, and cw8e% him sona to mid saerwigendom mode, *' Alexander papa, ic sece £rest tet pe, ya^t ^u. me ard-iice seege hwset ee intinga sy]?fiet ge wylla'S sweltan sylf-willes for Criste, serSan 'Se ge sefre his geleafan wiSsacan." pa andwyrde se papa "Sam cwellere 'Sua, ** past]^8et Su axast is swi'Se halig %ing; ac Crist lis forbead]^8et hmidum to syllaune." Da cwse'S Aurelianus, **Ek)m ic bund ge^Suht?" Alexander "Sa wiscte, ^* Eala gif iSu wsere bund! Hund is sawulleas, and on belle ne "Srowa^S. Se man pe forsih^ his Scyppend on life, sceal sefire "Srowian on ecum tintr^um." pa %ywde se casere bine to swingenne, gif be bim ne sede swa bwses swa be axode. Alexander cwse'S, padt be ondrede God, and nsenne o'Seme, on andwerdum life. '^ pu dwelast, casere,)?urh dyrstignysse, gif "Su buton geleafan set us leomian wylt "Sa halgan gerynu,

"Surb beardum swinglum." Aurelianus andwyrde orgelice swi^e, ^^ Ic ana gewealde ealles mid-daneardes, and "Su specst Sus dyrstiglice swilce to sumum deman; ac iSin sawul sceal, swi^ getintregod, gewitaii of "Bam licbaman aer ic "Be forlflete." Alexander ssede, ** Hwet dest "Su uiwes uu ? Da Sne setwundon)?inum waelbreawum bandum, Se for ISinum tintregum beora Dribten wi-Ssocon. Ic soSlice sceal aet 'Se sweltan deaSe, forSan Se ic nelle nsfre Crist wiSsacan."

iEfter Sisum wordum bSt se waelhreowa bine h6n on heardre bengene, and bis sidan bseman mid batum ligum, and mid bengene Srawan to langere bwtle; ac be naht ne ge-

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ON THE SAME DAY. THE SAINTS ALEXANDER, EVENTIUS AND THEODULUS.

ON this day suffered a venerable pope called Alexander, with two mass-priests^ Eventius and Theodulus, before the emperor named Aurelian^ who martyred them. He was a bloodthirsty slayer of christian men, and many believing men deprived of life. Then he commanded the holy doctor to be sent for, and directly said to him with insidious mind, "Alexander pope, I seek first from thee, that thou quickly tell me what the cause is that ye will voluntarily die for Christ rather than ever deny his faith." The pope answered the murderer thus, " That which thou askest is a very holy thing; but Christ forbade us to give that to the dogs." Then said Aurelian, " Do I seem a dog ?" Alexander then wished, " Ah, if thou were a dog ! A dog is soulless, and suffers not in hell. The man who despises his Creator in life, shall for ever suffer in eternal torments." The emperor then threatened to scourge him, if he told him not whatsoever he asked him. Alexander said, that he feared God, and none other, in the present life. "Thou errest, emperor, through temerity, if, without belief, thou desirest to learn from us the holy mysteries by hard stripes." Aurelian answered very proudly, " I alone hold sway over all the world, and thou speakest thus audaciously as to some judge; but thy soul shall, sorely tortured, depart from thy body before I leave thee." Alexander said, " What new wilt thou do now ? They only escaped from thy cruel hands, who through thy torments denied their Lord. But I shall perish by death from thee, for I will never deny Christ."

After these words the cruel tyrant commanded him to be hanged on a hard gibbet, and his sides to be burnt with hot flamci^, and to be a long while tormented on the gibbet; but

cwfie^. pa befran se arleasa casere, hwi he suwade. pa Sfide «e halga^ ^fBt he spraece to Criste. Eft hine axode se ^leasa casere, Hutneta he wolde his geogo-Se amyrran, cwaB^5 {^aet he •Sa waere gelJuht J^rittig geara. pa wiscte se biscop)?»t se wselhreowa ne sceolde his sawle amyrran *Surh his maods-dum. Da sende seo cwen ^is serende him to, '^ Beorh %e ic bidde, and forlaet iSone biscop, elles "Sa earma scealt yfelam dealSe sweitan, and ic beo forl^eten wudewe on life." pa cwse'S se casere, J'aet hi waeron gesibbe, and forSi spraece J'illice word him fore. He het swa-)^ah-hwfie{$ere ^ne halgan forl^tan, and gelangian 'Sa preostas to his la^an and-werdnysse, and befran "Sone papan hwaet hi waeron gehaefde. pa s^e se biscop, ysBt hi so^lice waeron halige msessepreo-stas, %dm Haelende 'Seowigende. pa axode se casere)K)De aenne preost, hu his nama waere, oiSSe hti gefyrn he gelyfde. He cwae$]>aet he hatte Euentius fram iuge^Se, and waere ge-fullod for hund-seofontig geara, and to maessepreoste gehalgod for manegum gearum. pa hgt se casere hine Crist wi-Ssacan, and bS moste beon maerlice mid him. Euentius him ssde & mid so^re lare, |^aet he sceolde behreowsian his reSan daeda, and gelyfan on Crist,)^aet he his miltse begeate. pa het se waelhreowa him gelangian to -Sone olSerne preoat, and him sona to cwaeS, " Elart "Su peodolus, "Se mine haese forsihst ?" Da saede Deodolus,)^aet he forbawe his haese, and eac hine sylfne for nahte tealde, forSan ^ he Godes halgan hynde mid witum. Aurelianus cwaeS to "Sam l^rwurSan preoste, ^'Ne hist ^u orhlyte eallunge %aera witena." peodolus siede, J^aet he truwode on God pmt he naere ascyred fram soiSum martir-dome)>aes halgan weres, his holdan papan. Da het se waelhreowa gewri^an "Sone papan, and "Sone oiSeme preost to his hricge hindan, and wurpan hi begen into byrnendum ofne; and het Deodolum standan aet iSam mu'Se, pset he for fam ogan him abtlgan sceolde. Hi wurdon "Sa aworpene, swa se

he said nothing. Then the impious emperor inquired why he was silent. Then said the saint, that he was speaking to Christ. Again the impious

emperor asked him, Why he would sacrifice his youth, saying, that he then appeared to him to be thirty years old. Then the bishop wished that the bloodthirsty emperor might not sacrifice his soul through his wicked deeds. The queen then sent this errand to him, " Save thyself, I pray, and leave the bishop, else thou, miserable, shalt die an evil death, and I shall be left a widow for life." Then said the emperor that they were akin, and therefore she spake such words before him. He, nevertheless, commanded the saint to be left, and the priests to be sent for to his hateful presence, and questioned the pope who the prisoners were. Then said the bishop, that they were truly holy mass-priests, servants of Jesus. Then the emperor asked one of the priests what his name was, or how long he had believed. He said, that he was called Eventius from his youth, and had been baptized seventy years ago, and hallowed a mass*priest for many years. The emperor then commanded him to deny Christ, and he might be exalted with him. Eventius then said to him, with true instruction, that he should repent of his cruel deeds and believe in Christ, that he might obtain his mercy. Then the cruel tyrant commanded the other priest to be sent for, and directly said to him, "Art thou Theodulus, who despisest my behest?" Then said Theodulus, that he despised his behest, and himself also accounted as naught, because he aflSicted God's saints with torments. Aurelian said to the venerable priest, "Thou shalt not be wholly exempt from those torments." Theodulus said, that he trusted in God that he should not be excluded from the true martyrdom of the holy man, his benign pope. Then the cruel tyrant ordered the pope to be bound, and the other priest behind his back, and both to be cast into a burning oven ; and commanded Theodulus to stand at the mouth, that from fear he might submit to him.

wfielhreowa het^into ISam byrnendiim ofne,gebundene Swyres; ac 86 lig him ne mihte nateshwon derian. Da cljrpode se papa to Sam oSrum preoste, '^ BroiSor Deodole, gang hider in to & : se ylca is herinne ISe giU ser ahredde ^a gelyfedan cnibtafl wis Nabochodonosor, "Se hi gebundeue wearp into byrn-endum ofne." pa sceat Deodolus sona to 'Sam papao, unforbt on Sam fyre, fsegnigende mid sange, *^ Drihten, Sa afandodest & on Sisum fyre, and nis on lis gemett senig unrihtwisDys/* pis wearS Sa gecyd }?am casere sona, and he wearS geang-sumod mid ormeetum graman, and bet beheafdian Sa halgan preostas, and Sees papan iimagelome prician, oSJ^st be swulte Surb swylcum pinungum. iEfter Sisum wearS

gehyred of beofonum clypung to Sam casere, SaSa be beora deaSes fieg-node, *^ p\x Aureliane, Se is bell geopenod, and Sisum marty-rum is myrcS gegearcod." Da cwacode he sona, and cwa* to his wife, ^' Sum m^re iungling com mid gyrde to me, aeo wies eal isen, and eac byrnende, and wearp hi Sa to mS, Sas word cweSende, Hafa Se, Aureliane, swa Su sylf gecure; and ic siSSan cwacode eal on fefore. Gebide nu for me]x>ne God Se Su wurSast.** pa audwyrde }>flBt wif, Seueriana ge-hEten, *^ Ic wille Sa halgan bebyrian,)?y-l8es Se me swa ge-timige/' And beo sona swa dyde mid soSum geleafan, and mid arwurSnysse hi ealle bebyrigde; efste bam siSSan to Sam eamian casere. Da leeg se earming, his yrmSe bemip-nende, and bat bis tungan)?aet beo on blode fleow. He ge-w^t Sa of worulde to wcelhreawum cwic-suslum; and Sene-riana gecom to Siera balgena byrgenum, mid hi€ran gescr}'dd, and yier wunade swa, oS)?set Sixtus biscop com fram ILast-dfiele, and)?fier be hire bene biscop gehadode, Se mihte be-bwyrfan Sa halgan martiras mid gastlicum sangum, and Godes gerihtum. Seo stow haefde siSSan symle hire biscop, ot yisne andweardan d^eg. Sy Sam iElmihtigan lof, seSe ini ricsaS on ecnysse God. Amen.

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They were then cast, as the tyrant coDimanded, into the burning oven, bound crosswise ; but the flame might not at all hurt them. Then cried the pope to the other priest, " Brother Theodulus, come in hither to us: the same is herein who of yore delivered the believing youths from Nebuchadnezzar, who had cast them bound into a burning oven." Then Theodulus instantly darted to the pope fearless into the fire, rejoicing with song, '^ Lord, thou hast tried us in this fire, and there is not found in us any unrighteousness." This was then immediately announced to the emperor, and he became troubled with boundless anger, and commanded the holy priests to be beheaded, and the limbs of the pope to be repeatedly pricked, until he died through such tortures. After this was heard a calling from heaven to the emperor, while he was rejoicing at their death, ** Thou Aurclian, for thee hell is opened, and for these martyrs joy is prepared." Then he instantly quaked, and said to his wife, '^ An illustrious youth came to me with a rod, which was all iron, and also burning, and cast it to me, saying these words. Have, Aurelian, that which thou thyself hast chosen ; and I afterwards quaked ail in a fever. Pray now for me to the God whom thou worshipst."

Then answered the wife, called Severiana, ** I will bury the saints, lest it so befall me." And she forthwith did so with true belief, and buried them all with reverence; she then hastened home to the miserable emperor. There lay the wretch bemoaning his misery, and bit his tongue so that it flowed with blood. He then departed from the vrorld to cruel torments; and Severiana came to the graves of the saints, clad in hair-cloth, and there so continued, until bishop Sixtus came from the East, and there, at her prayer, ordained a bishop, who might minister to the holy martyrs with ghostly songs and divine rites. The place had constantly ever since its own bishop until this present day. Praise be to the Almighty, who alone reigneth God to eternity. Amen.

FERIA SECUNDA. LETANIA MAIORE.

LiEWEDE MENN beh6fia«]?fet him Kreowas secgon h I godspellican ISre, 9e hi on bocum leomodon,)^t men for ny-tennysse mi^faran ne sceolon. Ure Drihten sasde to sonum lareowe, ISa^a he hine axode be ISam hefastan bebode," Lob ISinne Drihten mid eabe %inre heortan, and mid eallum mode: Jris is)?fiet mdeste beb5d. Is eft olSer beb5d iSisum svriiSe getic, Lufa "Sinne nextan swa swa iSe sylfne : {ms tw^ bebodu beln-csX ealle bee." Nis lis nan gemet on "Sam serran bebode, forSan "Se we sceolon nme Scyppend lufian ofer ealle magu mid unametenre lufe. On %am oSnim bebode we habbal gemet,)?8Bt we o'Seme lufian swa swa & sylfe,)?a "Se ^li geleafan tls gelenge beo-S, and "Surh cristendSm ^s cySi^e ti habba^. Se "Se hie^ ISa soSan lufe, he hylt ealle gewritu i sind gelogode on langsumuni cwyduni. He hylt pxt j^aet hii cu'S is on Cristes gewritum, and pSRt)>aBt him digele is o heora deopnysse, gif he fia so-San lufe hylt on his ISeawun Ne fremaS cristenum menn,]>eah he fela g6d wjnrce, buton I symle heebbe %a soiSan lufe on him. Manega sind bebod mannum gesctte, ac hi ealle hangia^ on -Sisum twSm worduD Swa swa of l^num treowe springa'S manega bogas, swa ^i < anre lufe manega o'Sre mihta.

Eft cwfiB'S se Haelend to his leorning-cnihtum, ^^ 8e & n lufaS, he hylt min beb6d, and min Fseder hine lufa% forfei hyrsumnysse; and wit cuma% him to, and him mid wunia^. GehyraS, mine gebro15ra, hwset se Haelend cwaB"8, " Se i me lufaiS, he hylt min bebod." peere lufe fandung is ^ weorces fremming. lohannes se apostol eac be "Sisum cwsri " Qif hwS

cwyS ^SRt he lufige)?one Lifigendan God, and b beboda ne hylt, he hVS leas -Sonne." SoSlice we lufia% Soi

MONDAY. ON THE GREATER LITANY.

t-«A.YMEN require that teachers should impart to them the ^evangelical lore, which they have learned in books^ that men ^liould not err through ignorance. Our Lord said to a "^-^acher, when he asked him concerning the highest com- ^^audment^ " Love thy Lord with all thine heart, and with ^l\ thy mind: this is the greatest commandment. There is ^igain another commandment very like unto this, Love thy Neighbour as thyself: these two commandments comprise all 1he books." We have no limit in the former commandment^ because we should love our Creator above all relations with unbounded love. In the other commandment we have a limit, that we should love another as ourselves, those who through belief are related to us, and through Christianity are allied to us. He who has true love holds all the written pre^ cepts that are contained in long discourses. He holds that which is known to him in Christ's scriptures, and that which is dark to him in their depth, if he holds true love in his morals. It profits not a christian man, though he do

much good^ unless he constantly have true love in him.

Many are the commandments appointed for men, but they all

hang on these two sentences. As from one tree there spring

many boughs, so from one luve there proceed many other

virtues.

Again said Jesus to his disciples, "He who loveth me holds my commandment, and my Father loveth him for the obedience; and we will come to him, and dwell with him.'* Hear, my brothers, what Jesus said, "He who loveth me holds uiy commandment." The proof of love is the performance of work. John the apostle also said of this, " If any one say that he loveth the Living God, and holdeth not his commandments, he will then be a liar." But we love the

leofan Drihten, gif we ure uuiSeawas geemnettaiS be his hffisum, and ure wohnysse be his wordum gerihta'S, and ^ uiiIuBtum his lufe ne wi^cweiSa'S. Seo Haiige Drynnys, & is)?rymwealdend God, cym% ungesewenlice to geftwcsre heortan, pe gehyrsum bVS his haesum mid weorce, and beo bilS geglenced }?urh Godes neosunge, and mid his on-wunonge wiSinnan onliht. Menn daefta^ heora hus, and wel gedreog-laeca^y gif hi sumne freond onfon willa^ to him, ^est nin im-^fieslicnys him ne ^urfe derian; and we sceolon (is claensian fram uuclfienum dsedum, J^eet se Mihtiga God on uram m$de wunige, se'Se eenne gehwilcne I'urh his Gast geneosaiS^ and -Sa fulan forliet for heora fracodnysse, leohtes bedselede; for-"San "Se hi ne lufiaS hine.

Ure Drihten saede on tSisum so'Sum spelle, ^' Se "Se me ne lufafi^ ne hylt he mine word." Godes lufii geswutelaf In sylfe mid weorcum, and gif heo ydel bi'S^ nis heo "Sonne Info. Se Se God ne lufaS^ ne lufaS he hine sylfne; forSan 9e he ne geSyhS naefre buton Gode. Drihten soSlice s^e on bis bodunge^ " Ge beoS mine frynd, gif ge W3rrcende beoS & Sincg Seic bebeode eow to gehealdenne." Micel mildbeort-nys)>ae8 Metodan Drihtnes, I'aet we beon gecigede swa gess-liglice ures Scyppendes frynd^ gif we his haese gefyllaS, we Se naeron wurSe beon his wealas gecigde,

and we habbaiS swilce geSincSe)>urh Sa gehyrsumnysse. We blissiaS on mode for Saere micclan geSincSe, ac we sceolcm h5gian hu we hi begyton. Ne ortruwige nl[n man for ormaetum synnum, ysBt he geearnian ne maege]?one micclan wurSmynt, and be6n Godes freond^ }^urh godum geearnungum, gif he ne ge-edlaehf his aerran misdseda. For synfullum mannum sealde Crist his lif. Ortruwige se ana Se endeleaslice syngaS^ and aer his endenextan daege d&ibote ne gewyrcS. Uton lufian God mid g5dum ingehyde, and eac ure nextan swa swa (is sylfe. God wunaS on (is, gif we tis betwynan lufiaS^ and his soSe lufu biS swa on (is gefylled, and we magon his £ mid Sam £{mm gefyllan.

I

l3eloved Lord, if we level our vices by his commands, and mectify our depravity by his words, and through evil desires fcJiwart not his love. The Holy Trinity, which is God powerful in majesty, comes unseen to the pious heart, which is obedient to his behests in deed, and it shall be adorned fcJirough God's visitation, and enlightened by his sojourn within. Men put their houses in order, and are well content, if they desire to receive a friend to them, that no impropriety Knay offend him; and we should cleanse ourselves from un-^ean deeds, that the Mighty God may dwell in our mind, ^^vbo visits every one through his Spirit, and forsakes the foul 'Sot their depravity, deprived of light; because they love him :iiot.

Our Lord said in this true discourse, '^ He who ioveth me not holdeth not my words." Love of God manifests itself by works, and if it is idle, then is it not love. He who loves not God loves not himself; because he will never thrive without God. But the Lord said in his preaching, ^' Ye are my friends, if ye do the things which I commanded you to observe." It is a great mercy of the Lord Creator, that we are 80 benignly called our Creator's friends, if we fulfil his behest, we who were not worthy of being called his thralls, and that we have such honour through obedience. We rejoice in mind for the great honour, but we should meditate how to obtain it. Let no man, on account of enormous sins, despair of meriting that great dignity, and of being the friend of God, through good deserts, if he repeats not his former misdeeds. For sinful men Christ gave his life. Let him only despair who endlessly sins, and before his last day makes no repentance. Let us love

God with good knowledge, and also our neighbour as ourselves. God will dwell in us, if we love each other, and his true love will thus be completed in us, and we may by that alone fulfil his law.

Hw€ is ure nexta ? Uton axian Crist. Witodlioe he I Vfe cwaeS be eallum cristenum, *' Gre eaHe sind gebroiira, aod ■§ ^ a fienue Fseder habba^, se'Se ou heofonum is healiee sittende." ^k, h Nu is eow gessM, }>urli iSone so'San Crist, |?«t ge sind gebro- i k ti %ra, gif ge "Sone bend bealda'S soSre bro'Sernedene imtobfo- k af t cenne. Hwa is me nu ne^)>onne min bro'Sor ? Ic hineeae fijmn i ^ufige, and he is min nexta. lohannes se apostol awi^ oi b: X his pistole, and ewe's, {^aet we oncneowon Cristes lufe on oi }^urh)^aet, f^set he sealde hine sylfne for lis, and we sceoloo syllan us sylfe for gebro^rum. Se ^ speda befS, and & aspendan nele hafenleasum bre^r, nsefS he soiSe Infe. Gif 'Su gyt swa micel ne miht ISurhteon, yabt iSu sylf swdte for \wi sumes brcSer life, syle)>ine aeht^ him to fultume. Gif 1^1-!:^^ swa ne dest on sibbe for Gode, hwaenne wylt Su syllfflte sylfne for hine on earfoiSre ehtnysse arkasra cwellera? I'l gedafena'S to donne duge'Se on sibbe, mid estfallum moie menniscum gesceafte, and eft on ehtnysse ure Kf syllan for &ne soiSan God, or for sumne bro^Ser, swa swa se Haeknd sealde hine sylfne for Us. Ac se swicola feond fibwS unge-"Swaemysse betwux mancynne)^urh mislice intingan, andtybl o'Serne mann to urum eehtuni, and ure mod ontent mid mie-clum gi^unan ongean Ssene o'Serne %e ure ehtan wile, ponie forleose we ISurh "Sa lytlan aehta ia, soiSan lufe, pe is selost ffihta. Ac we sceoldon gescyldan)?a so'San lufe iL seoSe ^ gelaet to "Sam Lifigendan Gode, swirSor)?onne %a sehta Se 6i ateoriaS. SolSlice ne maeg ure sawul gefleSn to heofonan rice, buton heo haebbe fi'Sera)?aere so'San lufe Scyppendes and manna, "Se ma ie aenig fugel his flyhtes gewylt, gif his oSer fi^re forod hVS on sir.

Smeage nu gehwli hw£t his l^e gedafnige, forSan Se menu magon,)?urh mSdes gecnyrdnysse, on aelcere endebyrd-nysse 'Sam iElmihtigan gecweman. Cyninge gerist riht-wisnys and wisdom; him is nama gesett of so'Sum reccen-dome, l^aet he hine sylfne, and si'S^an his leode mid wisdome wissige, and wel gerihtlaece. psp.t folc bi'S gesaelig [mrh

'Who is our neighbour? Let us ask Christ. Verily he «Ky» of all christians, " Ye are all brothers, and have one ?^t;Iier, who is high-sitting in heaven."

Now it is said to f^yvK by the true Christ, that ye are brothers, if ye hold the >€>Ti<} of true brotherhood unbroken. But who is nearer to xi« ^han my brother ? I also love him, and he is my neigh-t>oi:iT. John the apostle wrote in his epistle, and said, that w^ linow Christ's love for us, because he gave himself for us, And we should give ourselves for our brothers. He who has riolics, and will not spend them for an indigent brother, has not; true love. If thou yet canst not accomplish so much as to ^Sie thjrself for a brother's life, give thy riches for his support. M thou doest not so in peace for God, when wilt thou give ^Viyself for him in the calamitous persecution of impious mur« ^^rers ? It is incumbent on us to do good in peace, with ^^unteous mind to the human creation, and again in persecution to give our life for the true God, or for a brother, as ^esos gave himself for us. But the guileful fiend sows dis-^rd among mankind through divers causes, and instigates me man to our possessions, and inflames our minds with great anger against another who will persecute us. Then we lose, through a little wealth, true love, which is the best of wealth. But we should ever shield that true love which leads us to the Living God, rather than the possessions which will perish from us. Verily our soul may not fly to the kingdom of heaven, unless it have the wings of true love of the Creator and of men, more than any bird has power of flight, if one of its wings have been previously broken.

Let every one now consider what befits his state, for men may, through diligence of mind, in every stage, propitiate the Almighty. In a king are becoming righteousness and wisdom ; on him a name is set of true governorship, that he may direct himself, and afterwards his people with wisdom, and well correct them. The people are happy in a sagacious

snoterne cyning, sigefeest and gesundful -Surh gesceadwim

reccend. And hi beo% geyrmede "Surh unwisne cjnaing, od

manegum uugelimpum, for his misrsede. Biscop 8ceal Inan

his leoda sjrmie, mid boclicere lare^ and him bysnian wd,

ISreagan ISa "Swyran, and "Sa "Seawfaestan lufian, beSn beon

hyrde hold under Criste^ ealle ofersceawigende, swa 8wa hk nama sweg^, and yfel ne forsuwige, ne unriht ne geSafige. Biscopas and maessepreostas sind to bydelum gesettel]«t hi Iffiwedum folce geleafan bodion, and him eac gefSingion toiSam iElmihtigum Gode; forSi him gedafena^ ^ast hi dugefSe hab-bun, and mid faegerum ^eawum gefrsetewode beon. Hu mi^ se ungel^reda llireowd5m healdan, and laewedum folce faegre bodian ? Be iSam cwseS se Haelend to his discipulum, ^* Gif se blinda man bi'S oiSres blindan latteow,)K)nne befealla^ In begen on sumum blindum seafie." Lange sceal leomian seit l^ran sceal, and habban geiSincSe and J^awfeestnysse, ^y-bes "Se he forl^e iSa laewedan mid him. Se lareow hsefS lytk gelSincSe,)?e mid yfelre gebisnunge his bodunge towyrpS. Se hvS niffire ll^reow, %e mannum bodalS, and eac mid weorcum him wel gebysna^. Ne maeg se preost mannum 'Singiaii, ne eac him sylfum, gif he synnum underliti, and mid fiilam dfiedum hine fracodne gedeiS, buton he £rest arise of ^Sam reocendum meoxe, and mid so'Sre d^bote hine sylfne aCwea, ^sdt he clypunge heebbe culSlice to Drihtne. God cwseS be lareowum on his larspelle, ^' Se ^e eow gehyrS he gehyrS me,

and se ^ eow forsih'S he forsih^ me." ForSi gedafena^ eow

^8dt ge Drihten gehyron "Surh halige lareowas, ye his gespelian

sind. Hi beoiS orsorge, "Seah "Se hi man forseo, and cweSaiS

mid }?am witegan to weroda Gode, **Ic ne forsuwade, i

Drihten, yine soiSffestnysse, ne ic on heortan behydde fine /

rihtwisnysse; ac hi me forsawon forS mid)>£ere segene."

Sum witega clypode to eallum demum, ^^ LufiaiS rihtwisnysse, ge "Se on eorSan demalS; oncnawa'S eowerne God mid gSdnysse symle, and mid heortan linfealdnysse seca^ bine

^ingf victoriouB and prosperous through a discreet ruler. ^^d they are made miserable through an unwise king, by :^any mischances, from his misguidance. A bishop should constantly instruct* his people with book-learning, and set kbem a good example, reprove the perverse, and love the mrtaous, be to them a faithful shepherd under Christ, over-9eeiog all, as his name indicates; and not conceal evil, nor consent to injustice. Bishops and mass^priests are set as criers, to announce the faith to lay people, and also to, intercede for them to Almighty God; it, therefore, befits them to have goodness, and to be adorned with fair morals. How can the unlearned hold a teacher's authority, and aptly preach to the lay-folk ? Of these Jesus said to his disciples, '^ If a Uind man be another blind one's guide, then will they both fall into a blind pit." Long shall he learn who is to teach. And have authority and obedience, lest he misguide the lay-folk with himself. That teacher has little authority, who with evil example makes void his preaching. He is a great teacher who preaches to men and also sets them a good example by works. The priest may not intercede for men, nor even for bimself, if he lie under sins, and by foul deeds make himself criminal, unless he first arise from the reeking dunghill, and with true penitence wash himself, that he may with certainty bave calling to the Lord. God said of teachers in his sermon^ " He who heareth you heareth me, and he who de-Bpiseth you despiseth me." It is, therefore, incumbent on jrou that ye hear the Lord through holy teachers, who are his deputies. They will be fearless,

though men despise them, md will say with the prophet to the God of hosts, '^ I have lot held silence. Lord, concerning thy truth, nor in my heart lave I hidden thy righteousness; but they ever despised me vith that saying."

A certain prophet cried to all judges, '^ Love righteous-1688, ye who judge on earth; know your God with goodness iver, and with simplicity of heart seek him earnestly/' Again,

georne." Eft^ olSer witega be "Sam ylcan cwasS, ^^ Ge manna bearn, dSma'S rihtlice." Eac are Drihten on his godipeUe ewe's, ^' Beo% mildheorte, swa swa eower Faeder is. Eow biS ameten swa swa ge am^eton, on iSam ylcan gemete & ge mannum doiS." lacobus se apostol be "San ylcan s^e, ^'Se "Se d6m geset baton mildbeortuysse, him biS eft gedemed baton mildheortnysse." Isaias manaS eac manna deouui, ^^ Helpa^ ofsettum, and steop-cildum dSmaiS; beweriaS wy-dewan wiiS wselhreawum ehterum, and "SreagaS me siSSan. pis sffide Drihten, and gif eowere synna wsron wolcn-reade ser "San, hi beoS scinende on snawesh witnysse. Gif ge me gehyra'S, ge etaiS)?sere eorSan god; gif ge me geyrsiaS, eow fomtm'S min swurd. Wa ISam ^e tala'S, mid treowleasnm m6de, yfel to g6de, and god to yfele ; }?eo8tru to leohte, and leoht to Nostrum. Wa 'San i$e Strang bHS to swiSlicom drencum and to gemencgenne "Sa micclan druncennyase* Swilce gerihtwisiaiS)H)ne arleasan for sceattum, and)?am rihtr wisum fetbredaiS his rihtwisnysse swa. ForSi hi fomimS helie fyr swa swa ceaf, and heora wyrtrama biiS swa awa windige ysla." Eft cwie'S Salomon be swilcum gedwoium, *' Hi blissia^ on yfelnysse and on iirleasam daedum, and hi slaep ne underfo'S, baton hi yfel gefremmon. And rihtwiara siSfiet is swilce scinende leoht, and weaxende symle oS aoSre falfremednysse/'

Se apostol awrat be eawfsestam werum, *^ Lufia'S, ge weras, eowere wif on isiwe; ne beo ge bitere him ungebeorhlice, and healdafi eowere ^e, swa swa eow licalS ptet eowere wif heald-on hf wi-S forligre: ^nit ^tet se wer gewitna'S on eawbraecum wife, ^8dt gewitna'S Drihten on eawbraecam were. Wif sceo-Ion gehyrsamian heora werum gedafenlice, and hi symk SrwurSian swa swa ggene hlafordas/' Ure Diihten forbead mid his %enam ma'Se "Sa yfelan twaemincge betwux ti^ini £wum "Sus: ^^ Swa hwfi swa

his £we forlset, and o-Ser genimf» he bi% J^onne eawbr»ce and eac forligr." Eac se -Se wifaS on %am forl^itenam wife, biS unriht*h^mere gehSten fram Gode.

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another prophet said on the same subject, '^ Ye children of men, judge rightly." Our Lord also in his gospel said, '^ Be merciful as your Father is. To you shall be measured as ye have measmred, by the same measure which ye give to men/' James the apostle said on the same, '^ He who passeth judgement without mercy shall afterwards be judged without mercy/' Isaiah also exhorts the judges of men, '* Help the oppressed, and judge step-children; defend the widow against cruel persecutors, and rebuke me afterwards. This said the Lord^ and if your sins before were scarlet, they shall be shining with the whiteness of snow. If ye obey me, ye shall eat the good of the earth; if ye anger me, my sword shall consume you. Wo to them that with truthless mind account evil as good, and good as evil; darkness as light, and light as darkness. Wo to those that are strong to powerful drinks and to mingle great drunkenness. Such justify the impious for treasures, and from the righteous so take away his righteousness. Therefore shall the fire of hell consume them as chaff, and their root shall be as windy ashes.*' Again, Solomon said of such heretics, ^' They rejoice in evil and in wicked deeds, and they take not sleep, unless they have perpetrated evil. And the way of the righteous is as it were a shining light, and evar waxing unto true perfection."

The apostle wrote of married men, ** Ye husbands, love your lawful wives; be not bitter towards them unreasonably, and hold to your marriage, as it is pleasing to you that your wives hold themselves against adultery : that which the husband punisheth in an adulterous wife, that the Lord punisheth in an adulterous husband. Wives should fittingly obey their husbands, and always honour them as their own lords." Our Lord with his own mouth forbade evil separation between two married persons, thus: '^ Whosoever forsaketh his lawful wife and taketh another, committeth adultery and also fornication." Also he who marries the forsaken wife is called an

Eft, gif wff awyrpiS hire %enne wer, and otSerne gecyit,ta I**"*'J^ bi"8 80"5 eawbriece; ac gif hi aene toga%, hi sceolon eft p- W**'** gadrian, o'S'Se si^'San wunian symle baton hiemede. Tws-W^^ ming is alyfed }?am %e tafia's swi'Sor "Sa healicao dtmfm W"^]?onne Sa hShfullan galnysse. Eac hi magon on 8in8dpelB|v^ ^ sylfe bedyglian, and hemed forg&, gif him swa God p-wi88a%. God 80*81106 fbrd€m'S ^b, dyrnan forliras, and fa »• li * ** riht-h/enieras on helle fordeS^ baton hi «r geendungeheuiB^^^ yfel gebeton. pe^

Ne gesceop se iElmihtiga God men for gahiysse^acjvtl&l^ ^ gestrynon mid gesceade heora team, and eft on heoia fit mid ealle ytet forlseton^ "Sonne Saes wifes innoS anwsstmbcie biS gehffifd. God forgeaf gescead menniscam gesceafte, vA ungesceadwisum nytenum asetne timan^ 'past men soeoUon lybban heora lif mid gesceade, swa swa Sa claenan nytenu cepaS. heora timan. Se mann is gesceapen to his ScjqppeDda 4uilicnysse, and soSlice Sa nytenu siudon sawullease. lio biS mannum sceama)?aet ht mtslybban sceolon, and Sa nyteni healdaS heora gesetnysse. Ne s^irS nl[n yrSIing &ine soer tGwa, ne nEn wer ne sceal his wife genealsecan siSSan beo mid beame swserltce gebunden g»S, -Se-lffis Se hi amyrroD heora gem^ne cild. pis is swiSe hefigtyme eow to geby-renne; gif we hit forsuwian dorston, ne uasde we hit eow. U

Se "Seoda lareow Iserde manna bearn, padt hi gehyreame \ beon heora feederam E; and Sam fsederam behead, pteX b! heora beam ne gesebiligdon,)^set hi ne wnrdon gewaahte Surh w^modnysse. Eft, is awriten on oSre stowe, ^^ArwurSa "Sinne feeder and eac Sine moder; and se Se fsder oSSe modor ml^nlice wyrigS, he sceal deaSe sweltan. pis sffide Drihten/' Godes wisdom ssede,)^urh Salomones muS, ^^Styr Sinom cilde, and sleh hit mid gyrde, and Su swa alyst his sawle fram deaSe. Se Se sparaS his gyrde, he hataS his cild; and se ie hit lufaS, he IserS hit anraedlice/' Cildrn behofiaS swiSlicere steore and g6dre gymene to godum Seawum, pset se wisdom

r by God. Again, if a wife casts off hef own husband,)8e8 another, she is a true adultress ; but if they part they shall come together again, or afterwards ever

without intercourse. Separation is allowed to those I exalted chastity more than anxious lust. They may ;eal themselves by wedlock, and forgo intercourse, if lirect them. But God condemns secret fornicators, 3es adulterers in hell, unless, before their end, they

their evil.

Imighty God created not men for lust, but that they th discretion beget their family, and afterwards, in , wholly cease therefrom, when the woman's womb lered unfruitful. God gave reason to the human

and to the irrational animals a fixed time, that men ^e their life with reason, as the pure animals ob-ir times. Man is created in his Creator's likeness, y the beasts are soulless. Now it is a shame to men

should mislive, and the beasts observe their esta-aw. No husbandman sows one field twice, nor ly man approa(Ch his wife, after she goes heavily ith child, lest they destroy their common offspring. 3ry wearisome for you to hear; if we had dared to lently, we should not have said it to you. icher of the gentiles taught the children of men, that lid ever be obedient to their fathers; and enjoined 3t to provoke their children, that they might not be hrough weakmindedness. Again, it is written in •lace, '^ Honour thy father and thy mother; and he edly curseth father or mother shall perish by death, the Lord." God's wisdom said, through the mouth)n, '^ Correct thy child and strike it with the rod^

so shalt redeem his soul from death. He who is rod hateth his child; and he who loveth it, teach-mdly." Children require vigorous correction and 1 to good morals, that wisdom may be dwelling in

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mage on him wmiigende beSn, selSe nele wunian on yfd-wyl-lende sawle, ne eac on "Sam lichaman "Se US under syninuB. Se wisdom is halig, and bine sylfne letbret fram mSdes hiw-unge and myndleasum geSohtum. Rihtwis wss Eli, and he forwearS swa-^ah for his beama sjmnom, & begen swid-ton under sweordes ecge for heora synlicum dsdum, md heora ffeder

feoU, foredum swyran, on "Sam ylcan dsgf,]?urh Drihtnes wrace, forSan "Se hS ne styrde heora stmit-nysse ak. Be sumum cilde we rieda'8,)« wses recekislice afedd. Hit wolde wyrian waelhreawlice Drihten; and se feeder ne robte hb receleasnysse.)7a set nextan comoo cwelmbaere deoflu swutellice gesewene, on sweartum hiwe, in to "Sam cilde, and bit sona brymde, '* Feeder min, feder min, me nima'S ^as deoflu/' and bebydde his heafod on his feeder bosme, and wyrigde Drihten, and swa gewCt sona mid)?am sweartum deoflum, forscyldgod to belle. D^cild & beoS syferlice afedde, and wiS unlSeawum eallunge gestyrede, lu ge^eo'S Gode, swa swa God sylf gecwsdi, -Sa^a he bletsode "Sa gebrobtan cild, and saede bis gyngrum, ^^ Swilcra is Godcs rice."

peowe men manode eac se maera apostol,]?U8 to-clypigende, '^Eala ge "Seowan, beo'S gebjnrsume eowerum blafordom; swa hwaet swa ge wyrca%, wyrcaiS mid mode, swa swa Grode sylfum, and he syl% eow mede. Ne iSeowige ge to ansyne, ac mid anfealdre beortan, ne swilce beforan mannum, ac mid Godes 6gan." pa bliLfordas he manode ys^t hi milde wseron heora "Seowum mannum mid)?aeslicnysse. Se hlaford and se iSeowa geKce clypialS to "Sam Heofonlican Feeder on heora Pat nre. Begen hi sind men on middanearde aceunede, and hi babbaS aet Gode swa hH swa hi geearnia'S. i£lc Seowt bi^ geendod on "Sisum andweardan life, buton 'Saera anra]?e eyn-num "SeowiaiS, hi babba'S ecne iSeowt, and 'Sa o-Sre beoiS frige, %eab "Se hi on life bmge ^r ISeowdon.

Eft, se ISeoda ISreow l^rde "Sa rican, }^set hi hi ne onhebbon on healicere mSdignysse, ne heora biht ne besetton on fam

tiiem, which will not dwell in a soul desirous of evil^ nor also in the body which lieth under sins. Wisdom is holy, and withdraws itself from simulation of mind, and from senseless thoughts. Eli was righteous, and he, nevertheless, perished for his children's sins, who both died under the edge of the sword for their sinful deeds, and their father fell, and brake his neck on the same day, through the Lord's vengeance, because he had not before corrected their foolishness. We read of a child that was recklessly nurtured. It would cruelly curse the Lord; and the father recked not of its recklessness. At last came deadly devils manifestly seen, of black aspect, in to the child, and it forthwith cried, " My father, my father, these devils are

taking me;" and hid its head in its father's bosom, and cursed the Lord, and so forthwith departed with the swart devils, condemned to hell. Those children that are prudently nurtured, and thoroughly corrected against vices, thrive to God, as God himself said, when he blessed the children brought to him, and said to his disciples, *' Of such is the kingdom of God."

The great apostle also exhorted serving-men, thus addressing them, ^' O ye servants, be obedient to your masters; whatsoever ye do, do with heart, as for God himself, and he will give you meed. Serve not for appearance, but with simple heart, not as it were before men, but with awe of God." Masters he exhorted to be mild to their serving-men with reasonableness. The master and the servant call alike to the Heavenly Father in their Paternoster. They are both men bom in the world, and they will have from God whatsoever they shall have merited. Every servitude will be ended in this present life, save of those only who minister to sins, they will have everlasting servitude, and the others will be free, although they in life long befbre had served.

Again, the teacher of the gentiles taught the rich not to exalt themselves with lofty pride, nor to set their hope in

swicelam welum^ ac bihton on God^ }wra g6da Syllend. Feb sprsec se Hselend, and hefiglice be licum; ac bS 1^ eft gefre-firode, "Sub tegre tibtende : '* SyllalS "Sone ofereacan eow to slmes-dffidum, and efne ealle "Sing eow beoS gedsDiode. Hwffit frema'S senigum men, 'Seab %e he ealne middaneard to his anwealdum geb^, gif bS Sna losaS ? '*

Cypmannum gedafenaiS)?set hi so'Sfffistnysse bealdoo, aad beora sawla ne syllon 'Sorb swicole ilSas, ac lofian beora f ing buton laSre forsworennysse. God ao'Slice fordeS "Sa swiodaD and leunan.

Ealle we sceolon st^ndan aefter Sisum life stforan Crista dom-setle, ^at selc "Sffir onderfS swa hwast swa be on licli»-man adreah, oiie gSd olpye yfel. Se yica apoetol nniiode eac "Sa medeman,]78et hi beon gebealdene on beora bigfeobn and Bcrude. pearfan be Isrde]^t hi on lifes w^dlunge ge- "Syldige beon, and symle blissian. Hi beoiS gesfldige, gif hi soS lufia'S, and buton biwunge him andlyfan biddalS. Gif I bwlL "Searfan forsibiS, be lei's bis Scyppend. Be untmmam mannum se iElmihtiga cwaeS, *' Ic

ISreage and swinge ^ & ic lufige." Paulus se apostol eac be "Sisum cw»-S, '^Ne forgym "Su, min bearn,)^ines Drihtnes steore, ne Su beo gewaeht)K>une hg "Se ^reaiS: "Sone "Se Drihten lufaiS,]Hyat he "SreaS, and soSlice beswingS slcne sunu "Se be underfehlS." Gif we untrume beoiS, uton beSn geSyldige, swa swa 8e eadiga lob us eallum bysnode, be Sam is nu langsum on "Sisum lytlum cwyde eow to gereccenne; ac we rsda'S)ns eft. Gif lis ungelimpas on aebtum getimiaiS, poune sceole we niman gelSyld sefter lobe, seSe ealle his eebta lines dseges for-leas; ac be bsfde geSyld,)?us cweSende sona, '^ God forgeaf -Sa «bta, and God hi eft aetbraed: sy his nama gebletsod." And forbser]>us ealSelice.

Menigfealde beoS)^»s Metodan Drihtnes egsan and swingh ofer scyldigum mannum,]>8et "Sa sceortan witu iSises geswinc-fiillan lifes forsc)rttau iSa toweardan, ^ naefre ne ateoriai^*

treacherous riches^ but to hope' in God^ the Giver of good things. Much spake Jesus and grievously concerning the rich; but he again comforted them^ thus kindly inciting: ** Give your overplus in alms-deeds, and lo, all things shall be purified for you. What doth it profit any man, though he bend all the world to his power, if he alone perish ? **

To merchants it is fitting that they hold truth, and give not their souls through deceptive oaths, but praise their things without hateful perjury^ Verily God will fordo the cheats and liars.

We shall all stand after this life before the judgement-seat of Christ, that each may there receive whatsoever he may have transacted in the body, either good or evil. The same apostle exhorted also those of middling condition to be frugal in their diet and clothing. The poor he taught to be patient in the indigence of life, and ever to rejoice. They will be happy, if they love truth, and without hypocrisy pray to him for sustenance. If any one despises the poor, he calumniates his Creator. Of sick men the Almighty said, " I chastise and scourge those whom I love." Paul the apostle said also of these, *^ Be not heedless, my child, of thy Lord's correction, nor be thou vexed when he chastiseth thee: whom the Lord loveth, him he chastiseth, and verily scourgeth every son that he receiveth." If we are sick, let us be patient, as the blessed Job has given an example to us all, of which it is now longsome in this little discourse to recount to you; but we will read

this afterwards. If misfortunes betide us in our possessions, then should we take patience after Job, who lost all his possessions in one day; but he had patience, thus saying forthwith, ^' God gave the possessions, and God hath taken them away: be his name blessed.*' And thus suffered easily.

Manifold are the Lord Creator's terrors and scourges over guilty men, that the short punishments of this painful life may prevent those to come, which will never fail. The

Se JSlmihtiga God cy% his gSdoysse tis, and hwikm us ge-olaehS, and hwSon eac beswingS. Niere n^n tihting, gif Jie^ ne olffihte; naere nlui rihting, gif hS fis ne "Sreade. Se "Se God herian wille on his healicum wel-dffidum, herige eac hine on edleane and on egeslicum swinglam. Man^a ticna aod niicele yrm'Sa becuma'S on middanearde ofer manna beanumi, mEran and miran oi)mni gemsnan ende. Se ie asht fiorii-wunaiS on | [nr£edum geleafan^ se biiS gehealden, swa swa se Haelend 8^e. HS hSt CLs eac be6n on gebedum wacole, gelomlice Us biddende mid bealdum geleafan,)?«et we moUm forfleSn "Sa toweardan frecednysse, and sUindan on genhiSe his soiSan menniscnysse. Micel magon gebedu mannum fremian^ be iSam sprsec se pistol set 'Sysaere masasan : piet we sceolon andettan ure synna gelome^ and aelc for oSerne ge-biddan^ ^adt we beon gehealdene. Helias se witega wsbs 6s mannum gelic^ *Srowiendlic swa swa we, and he swa-fedi abaed)^8et rgii waes forwyrned %am wrSerweardom folce to ^reora geara fyrste, and syx moniSa fsece. H€ absed eft «&-iSan ffit "Sam soSan Grode, padthi rgnas forgeaf, and eorSiioe wsestmas. - Gif hwilc man geb^ o^Seme fram gedwylde, he alyst his sawie soSlice fram dea'Se, and fela sjmna adyl^itB yurh iasa gedwolan rihtinge.)Ms is sceortlice gessd: nton secgan word gyt.

Se Seoda lEreow scede mancynne, l^set dyme forligeras oSISe deofolgyldan, sceaiSan and reaferas, oS^ reSe manBti^;an, gyt-seras and drinceras, }>e doUice lybbaiS, nabbaS Godes nee on rodorlicere heofonan. Eac dwylce drymen, pe mid dydnmge fara'S, and feondlice wiccan and o'Sre wigderaa, beoiS to hcUe bescSfene for heora scincrssftum. Oft lis men sec^iS pBdi hi unsynnige beon, "Seah ie hi leohtlice mettas him on n&i bestingOQ, on swilcum fessten-dagum mid fnecere gyfemysse, and nellaiS underst^ndan hfi Adam lis forperde %iirh ines lepples "Sigene

pehSA forb6den. Nis nSn man fsestende)^ nnderfehiS mid mxxSe «niges gesceaftes siS oSiSe eorSan, sc iSa beoS scyldige i$e %a gesetnysse tobrecaS pmre halgan geh-

ON THE GREATER LITANY. «31

Almighty God manifests his goodoess to us, and sometimes caresses us, and sometimes also scourges. There would be no excitement, if he caressed us not; there would be no correction, if he chastised us not. He who will praise God for his noble benefits, let him also praise him in retribution and in terrific chastisements. Many signs and many miseries will come in the world over the children of men, greater and greater until the general end. He who ever continues in steadfast belief shall be saved, as Jesus said. He commanded us also to be watchful in prayers, frequently praying with bold faith, that we may escape from future peril, and stand in sight of his true humanity. Much can prayers profit men, of which the epistle at this mass spake: That we should frequently confess our sins, and each pray for other, that we may be saved. Elijah the prophet was like to us men, passible as we, and he, nevertheless, obtained by prayer that rain was denied to the perverse people for a space of three years and six months. He obtained afterwards by prayer from the true God, that he gave rains and earthly fruits. If any man turn another from error, he truly redeems his soul from death, and blots out many sins by the correction of the heretic. This is shortly said : let us say a word yet.

The teacher of the gentiles said to mankind, that adulterers or idolaters, thieves and robbers, or cruel murderers, covetous men and drunkards, who foolishly live, shall not possess God's kingdom in the ethereal heaven. In like manner wizards, who go about with illusion, and odious witches and other sorcerers, shall be thrust into hell for their magic arts. Men often say to us that they are sinless, though they lightly put meats into their mouth on such fast-days with shameless greediness, and will not understand how Adam ruined us by the eating of one apple, which he ate forbidden. No man is fasting who receives in his mouth any creature of sea or of earth, but t^ey are guilty who break the institute of the holy

Hvaige mid unalyfedre Vigene, and fyllaS heora wambe fin-codlice £r timan.

Uton we geearnian]7£et ece Kf mid Grode, Smrh geswicen-ysse yfeles, and iSurh fremminge gSdes:)?»8 us getiiSige le JSlmihtiga Wealdend, seSe a rixa'S on ecoysse. Amen.

ITEM. IN LETANIA MAIORE. FERIA TERTIA.

MEN "Sa leofostan^ Paulas se Apostol, eaira "Seoda Kreow, awi€t be liim sylfum j^aet b€ wiere gelaedd up to beofonum, o'Sl^t hg becom to ISaere iSriddan heofonan; and hS wss gelaed to neorxna-wlLnge^ and psRV "Sa gastlican dygelnysse gehyrde and geseah; ac hS ne cydde na eorSIicura mannmn, 'Sa'Sa he ongean com, hwset he gehyrde oHe gesawe, Sisum wordum writende be him sylfum: '^ Scio hominem in Christo, ante annos quatuordecem, raptum usque ad tertium coelam; et iterum quomodo raptus est in paradisum, et audiuit archana uerba, quse non licet homini loqui." past is on Englisc, ^'Ic wEt "Sone mann on Criste,)^ wees gegripen nu for feowertyne gearum, and gelsed oiS "Sa]?riddan heofenan; and eft he wss gelaed to neorxna-wange, and ISser gehyrde "Sa digelan word pe nan eorSlic mann sprecan^ne m6t«"

Humeta TvedkS sume men iSa leasan gesetnysse, -Se hi hataS Paulus gesih'Se, nu he sylfe s^e J^set h€ iSa digelan word gehyrde, ^ nEn eorSlic mann sprecan ne mot ?

We wylla'S nu eow gereccan oSres mannes gesih-Se, ie unleas is, nu se apostol Paulus his gesihiSe mannum ameldian ne nioste.

Sum Scyttisc preost wses, gehSten Fnrseus, seiSelboren for wonilde, ErwurSes lifes, and gelyfed swi'Se. Hg waes fram ciidhltde gel&'ed, on claennysse wunigende, estful on mSde,

ON THE GREATER LITANY. TUESDAY. asS

^ehurch by anallowed eatings and wickedly fill their belly before the time*

Let us merit the everlasting life with 6od^ by cessation from evil and by performance of good: may the Almighty Kuler grant us this who ever reigneth to eternity. Amen.

ITEM. ON THE GREATER LITANY. TUESDAY.

MEN most beloved^ Paul the Apostle, the teacher of all the gentiles^ wrote concerning himself that he was led up to the heavens, until he came to the third heaven ; and he was led to paradise, and there heard and saw the ghostly secrets; but he did not make known to earthly men, when he came back, what he had heard or seen, writing of himself in these words: ^^ Scio hominem in Christo, ante annos quatuordecim, raptum usque ad tertium coelum; et iterum quomodo raptus est in paradisum, et audivit arcana verba, quae non licet homini loqui." That is in English, '^ I know a man in Christ, who was snatched fourteen, years since, and led unto the third heaven; and again he was led to paradise, and there heard the secret words, which no earthly man may speak."

How .do some men read the false composition, which they call the vision of Paul, when he himself said, that he heard the secret words, which no earthly man may speak ?

We will now recount to you the vision of another man, which is true, since the apostle Paul might not announce his vision to men.

There was a Scottish priest named Furseus, nobfe-born in the world*s estimation, of honourable life, and great faith. .He was learned from childhood, living in chastity, devout in

lufigendlic on gesih'Se^ and on halgam ni«^nam d«ghwoiiiliee "Seonde. pa forlSt he fsder^ and modor, and magas, and oi o'Srum earde ael^Seodig komode. iSfter 'Sisum aerserde mjn-Bter, and]>aet mid eawfaetttum mannum gesette. Eft, sfter fyrste, getimode him untrumnys, ewa pett he wearS to forS-si'Se gebroht. pa genamon twegen englas his sawle, and, fleogende mid hwitum fy^erhaman^ betwux him ferodon« An "Sridda engel fleah him setforan, gewaepnod mid bwitom scylde and scinendum swurde. Da "Sry enghis geliceit beorhtnysse scinende wsron, and "Saere sawie wunderlice wynsumnysse mid heora fi'Sera swege on belaeddon, and mid heora sanges dreame micclam gegladodon. Hi sungoD, '^ Ibont sancti de uirtate in uirtutem; uidebitor Deus deo-rum in Sion:" pmt is on Englisc, *^ Da halgan faraS finun mihte to mihte; eaira goda Grod biiS gesewen on Sion." Si gehyrde he eft ot^erne ^mg swilce uncu'Sne, man^a ^nsenda

engla^ "Sus cwe^nde, ^' Exierunt obuiam Christo^" ^t is, ^^ Hi eodon togeanes Criste."

Hwaet "Sa, Sn engel of "Sam npplicum weredam behead &m gewsepnodum engle "Se "Sa sawle gelaedde, ptRt iu eft ongem hi gelffidan sceoldon to %an lichaman)?e heo of-gelced wcs. ph cwasS se engel him to, "Se him on iSa swi-Sran hand fieab, Du scealt eft "Sinne lichaman nnderfSn, and agyfan Gode ^re carfulnysse weorc and fremmincge. Da cwaeS se halgi Furseus, pmt he nolde his willes heora geferrsedene forUetan. Se engel him andwyrde, iGfter Sinre carfulnysse godre fremmincge, we cumaiS eft to iSe, and ^ genima-S to tis. HI Sa Bungon^ and seo sawul ne mihte undergitan hti heo on ^ne lichaman eft becom^ for {Sees dreames wynsumnysse. Dt betwux hancrede leg se halga wer ge-edcucod, mid roseom hiwe ofergSten, and "Sa ficmen his neb]>ierrihte unwrugon. Da befi€n Furseus, hwi heora gehlyd swa micel wsere, ciSSt hwaes hi &wa micclum wundrodon ? Hi %a him andwyrdon, and s^on^ ysBt he on cefnunge gewite, and]78et his lie Isge on flora ealle "Sa niht piS hancred. He iSa up gea^t^ smea-

spirit, amiable of aspect, and in holy virtuee daily thriving.

'Xben he forsook father, and mother, and relations, and

learned, a stranger, in another country. After this he raised

sk, mjrnster, and planted it with pious men. After a time

sickness befell him, so that he was brought to death. Then

t,wo angels took his soul, and, flying with white wings, bore

liia> between them. A third angel flew before him, armed

^mth a white shield and a shining sword* The three angels

^y^ere shining with like brightness, and conreyed to the soul

^v^ondrous pleasantness with the sound of their wings, and

^with the melody of their song greatly gladdened it. They

sung, '^ Ibunt sancti de virtute in virtutem; videbitur Deus

cieorum in Sion :" that is in English, "The saints go from

^rtue to virtue; the God of all gods shall be seen in Sion."

Then he heard afterwards another, as it were, unknown song,

many thousand angels thus saying, "Exierunt obviam

Christo 2" that is, " They went to meet Christ."

Whereupon an angel of the celestial hosts commanded the angel who was leading the soul, to lead it back again to the body from which it had been led. Then said the angel to him, who flew on his right hand. Thou shalt receive thy body again, and give to God the work and efficacy of thy solicitude. Then said the holy Furseus, that he would not voluntarily leave their society. The angel answered him, After the good efficacy of thy solicitude^ we will come again to thee, and will take thee to us. They then sung, and the soul could not understand how it again came into the body, by reason of the pleasantness of the melody. Then about cockcrowing the holy man lay requickened, suffused with a rosy hue, and the corpse-bearers straightways uncovered his face. Furseus then asked, why their noise was so great, or at what they so greatly wondered ? They answered him, and said, that he bad died in the evening, and that his corpse had lain on the floor all night till cockcrowing. He then sat up, reflecting

gende his gesih'Se^ and bSt bine hoslian, and swa nntnini leofode twegen dagas. Eft i$a on ^re)^riddan nihte middan, astrehte bis banda on gebedum, and 511*86 gew^ of 'Sisum geswincfiillam life, pa comon eft iSa -Sry foresfi^dan englas, and bine gelffiddon. Hwset %a comon Sa awirigedan deofla on atelicam hiwe 'Saere sawle togeanes, and heora an cwvS, Uton forstSndan lu foran mid gefeobte. pa deofla feobtende scaton beora fyrenan flan ongean iSa sawle^ ac "Sa deofeliican flan wurdon pedmhte ealle adwsscte yuvh 'Sss gewspnodio engles scyldunge. pa englas cwsedon to -Sam awirigedam gastum, Hwf wille ge leitan ure siiSfeet ? Nis }?e8 man

dsl-nimend eoweres forwyrdes. Da wi-Serwinnan cwsedon, }raet bit unrihtlic wsere,]>aet se man "Se yfel geSafode sceolde baton wite to reste faran, "Sonne hit awriten is, pmt "Sa beoS ealswa scyldige ye unriht ge'SafiatS, swa swa Sa iSe bit gewyn»8. Se engel iSa feaht ongean iSam awjrrigdom gastam to "San swiSe,]>8et yam balgan were wses geSubt ysRt)^«bs gefeobtes breiun and 'Saera deofla gehlyd mihte be6n gehyred geond ealle eorSan. pa deofla eft cwaedon, Yfele spellunge be beeode: ne soeal be migederod pads ecan lifes brucan* Se balga engel cweS, Buton ge %a beafod-leahtras him on befaBstnian, ne sceal he for "Sam kessan losian. Se ealda wregere cwse'S, Baton ge forgifon mannum heora gyltas^ ne forgifS se Heofonlica Fsder eow eowere gyltas. Se engel andwyrde, On hwam awrsSc pes man bis teonan ? Se deofol cwsdi, Nis na awriten)^thi wrecan ne sceolon, ac. Baton ge forgyfon of eowerum beortam wiiS eow agyltendum. Se engel cwaeS, Us hVS gedemed st-foran Gode. Se ealda sceocca eft cwseiS, Hit is awriten, Baton ge beon swa bilewite on unscae'SiSignysse swa swa cild, naebbe ge infaer to beofenan rice, pis bebod be nateshwon ne gefylde. Se Godes engel bine beladode, and cwae'S, Milt-sange bS baefde on bis beortan, "Scab ^ he manna gewiman beolde. Se deofol andwyrde, Swa swa be J^aet yfel of i$am menniscani gewunan anderfeng, underfo he eac swa]>aet wite fram "Sam applican Deman. Se halga engel cwasS, We heoi

on his vision, and bade them housel him^ and thus sick lived two days. Then again, on the third midnight, he stretched forth his hands in prayer, and blithely departed from this toilsome life. Then came again the three aforesaid angels, and led him. Whereupon came the accursed devils with horrid aspect towards the soul, and one of them said. Let us obstruct them with battle. The devils then fighting shot their fiery darts against the soul, but the devilish darts were straight-ways all extinguished by the shielding of the armed angel. Hie angels said to the accursed spirits. Why will ye hinder our journey ? This man is not a party to your ruin. The adversaries said that it was unjust, that a man who had consented to evil should go to rest without punishment, when it is written, that they are as guilty who consent to wrong as they who perpetrate it. The angel then fought against the accursed spirits so vigorously, that it seemed to the holy man that the cry of the battle and the noise of the devils might l>e heard over all the earth.

The devils again said. Evil discourse he practised: he shall not unhurt enjoy the everlasting life. The holy angel said. Unless ye can fix on him the deadly sins, he shall not perish for the less. The old accuser said. Unless ye forgive men their sins, the Heavenly Father will not forgive you your sins. The angel answered, On whom has this man avenged his injuries ? The devil said. It is not written that they shall not take vengeance, but, Unless ye forgive from your hearts those sinning against you. The angel said. We shall be judged before God. The old devil again said, It is written. Unless ye be as meek in innocence as a child, ye will not have entrance into the kingdom of heaven. This commandment he has in no wise fulfilled. ' The angel of God absolved him, and said, Mercy he had in his heart, though he observed the usage of men. The devil answered. As he received that evil from human usage, let him also so receive the punishment from the Judge above. The holy angel said. We shall be

setforan 6ode gesemde. pa wi'SerwinDan wurdon %a ofer< awi'Sde,]>urh 'Saesengles gewinne and ware. Ir<

Da het se halga engel]H>ne eadigaii wer be8e6n to mid- 11 danearde. He "Sa beheold uiiderbffic, and geseah swike an 'Seostorful dene, swiiSe miSerlic; and geseah ^r feower orm^ete fyr atende: and se engel cwasS him to, pas feowtr fyr ontenda'S ealne middaneard, and onaela^]^sra manna sawla J^e heora fulluhtes andetnysse and behEt 'Surh forgs^ednysse awtegdon. pset Sn fyr ontent]>8era manna sawla "Se leasonge lufedon;]^t oiSer iSara "Se gytsunge filigdon; }^t {ridde]>sera]>e ceaste and twyrsednysse styredon; ysdt feorSe f^ forbseruiS]>fiera manna sawla)?e facn and Erleasnysse beeodon. Da genealffihte yast fyr "Sam halgan were, and hS sona afyrht to iSan engle cwse'S, paet fyr genealffihiS wi'S min. Se engri andwyrde, Ne byrniS on "Se J^urh wite,)?aet f^flet "Su on I3e ne onseldest "Surh leahtras. peah ^ j^is fyr egeslic sy and micd, J^eah-hwae-Sere hit onasiVS aelcne be his gewyrhtum. Swa swa se lichama bii$ ontend "Surh unalyfede lustas, swa eac byrnli seo sawul {Surh neadwis wite. Se gewfiq>node engel & fleah him setforan, todaelende "Sone 1^, and "Sa oiSre twegen him flugon on twa healfa, and hine wilS)^s fyres firecednysse ge-scyldon. pa deoflu 'Sa mid gefeohte ongean Sa sawle scaton, and heora

Sn to "Sam englum cwseiS, Se "Seowa ISe wat his hlafordes willan, and nele hine gefremman, sceal be6n gewit-nod mid micclum witum. Se halga engel befi€u, Hwaet ne gefylde pes man his Hlafordes willan ? Se sceocca andwyrde, Hit is awriten, pset se healica God hStaiS unrihtwisra gife. He hflefde genumen lytle £r sumne claS est anum swyltendum men. pa cwielS se engel. He gelyfde \fmt gehwilc "Se liim senige gife sealde, behreowsunge on life gedyde. Se deofol andwyrde, iErest he sceolde heora daSdbote afandian, and siSiSan heora syleue underfSn. Se engel andwyrde, Uton sceotan to Godes dome. Se awyrigeda gast andwyrde, God gecwffiS, yadt ffilc synn "Se n£ere ofer eorSan gebet, sceolde beSn on "Sissere worulde gedemed. pes niann ue geckensode

'reconciled before God. The adversaries were then overcome, ^lirou^ the angel's fighting and caution.

The holy angel then bade the blessed man look on the i^orld. He then looked back, and saw, as it were, a dark dell, very low; and saw there four immense fires kindled: And the angel said to him. These four fires will consume all tlie world, and burn the souls of those men who through 'transgression have made void the confession and promise of ^heir baptism. That one fire will burn the souls of those men that loved leasing; the second, of those that followed covetousness; the third, of those that stirred up strife and discord; the fourth fire will bum the souls of those men who have practised fraud and improbity. The fire then approached the holy man, and he forthwith terrified, said to the angel. The fire approaches me. The angel answered, That will not burn thee for a punishment which thou hast not in life kindled by sins. Though this fire is terrible and great, nevertheless, it bums every one according to his works. As the body is inflamed by unallowed lusts, so also bums the soul in inevitable punishment. The armed angel then flew before him, parting the flame, and the other two flew at his two sides, and shielded him from the peril of the fire. The devils then in fight shot towards the soul, and one of them said to the angels. The servant who knows his master's will, and will not execute it, shall be punished with great punishments. The holy angel asked, In what has this man not fulfilled his Master's will ? The devil answered. It is written, that the God on high hateth the gift of the unrighteous. He had taken a little before a garment of a djring man. Then said the angel. He

believed that every one that had given him any gift, had shown penitence in life. The devil answered. First he should have proved their repentance, and then received their gift. The angel answered. Let us refer to the judgement of God. The accursed spirit answered, God said, that every An that was not atoned for on earth, should be judged in this

z 2

his synna on eorSan, ne her i^ wite ne underfeh'B: hwsr k nu Godes rihtwisnys? Se engel hi 'Sreade, and cwslS^Ne Is: Uele ge to dyrstelice^ forSan "Se ge nyton Grodes digelan domas. Ih Se deofol andwyrde, Hwaet is her bedigelod ? Se engel cwcS, |iil iEfre his Godes mildheortnys mid]? am men, pa hwHeiSete biiS gewened aenig bebreowsung. Se deofol andwyrde, Nb nu liis tima to behreowsienue, on "Syssere stowe. Seengd andwyrde, Nyte ge ISa micclan deopnysse Godes gerymi} Weald yeah him beo alyfed gyt bebreowsung.)>a cwielS sum o^r deofol^ Hit is awriten, Lufa "Sinne nextan swa swa it sylfne. Se engel andwyrde, pes wer dyde god his nextao. Se wi^rwinna andwyrde, Nis na gendh padt man his neztan gSd do, buton hS bine lufige swa swa bine sylfne. Se b&Iga engel andwyrde, pa godan daeda sind geswutelunga issn soiSan lufe, and God forgylt aelcum men be his diediim. Hwaet se deofol iSa mid hospe cw«i$, pes mann bebet }ai he wolde ealle woruld«%ing forUetan, and he siSISau lufode woruld-ISing ongean his igen beULt, and ongean pads apostoki bebode, Jie cwaelS, Ne lufige ge {Sisne middaneard, ne Sa Sing *Se on middanearde sind. Se halga engel andwyrde, Ne lafqde he woruldlice aebta for his ueode lina, ac todselenne eallom wftdliendum. Se ealda wregere eft cwse-S, Hit is awriteo, Buton pvL gest^de "Sone unrihtwisan, and him his unrihtwts-nysse secge, ic ofgS his blodes gyte tet "Sinum handum. pes mann nolde cySan "Sam syngigendum heora synna. Se engel cwse'S, Hit is awriten be {$am yfelum timan, J^aet se snoten sceal suwian, iSonne he gesiblS psat seo bodung naefS menne forSgSng.

On eallum -Sisum geflitum wses iStera deofla gefeoht swite stiiSlic ongean iSa sawle and i$a halgan englas^ oipfet iuxh Godes d5m "Sa wi-Serwinnan wurdon gcscynde, and se halga wer Va wearS mid ormaetum leohte befangen. pa beseah h6 up, and geseah fela engla werod on micelre

beorhtnysse sci-nende, and iSaera halgena sawla wiS his fleogende mid unasec-gendlicum leohte^ and afligdon %a deoflu him fram, and ym

"^svorld. This man cleansed not his sins on earthy nor here :aneceives he any punishment: where now is God's justice ? TThe angel rebuked them^ and said, Blame not too presumptu-csasly^ for ye know not God's secret judgements. The devil sftnswered^ What is here secret ? The angel said. Ever will CJod's mercy be with a man, while there is any penitence loped for. The devil answered, It is not now his time to :M^pent, in this place. The angel answered. Know ye not the ^reat deepness of God's mysteries ? Repentance may yet be allowed him. Then said another devil, It is written. Love thy neighbour as thyself. The angel answered. This man did good td his neighbour. Tlie adversary answered, It is not enough that a man do good to his neighbour, unless he love him as himself. The holy angel answered. Good deeds are a manifestation of true love, and God requites every man according to his deeds. Whereupon the devil said tauntingly, This man promised that he would forsake all worldly things, and he afterwards loved worldly things against his own promise, and against the apostle's command, who ssdd. Love not this world, nor the things which are in the world. The holy angel answered, He loved not worldly possessions for his need alone, but to distribute to all the poor. The old accuser again said. It is written. Unless thou correct the unrighteous, and say unto him his unrighteousness, I will require his bloodshed at thy hands. This man would not make known to the sinning their sins. The angel said. It is written of the evil time, that the wise shall be silent, when he sees that his preaching hath no success.

In all these disputes the fighting of the devils was very obstinate against the soul and the holy angels, until, through Gh>d'8 doom, the adversaries were confounded, and the holy man was then invested with an immense light. He then looked up, and saw a host of many angels shining with great brightness, and the souls of the holy fl}ring towards him with indescribable light, and put the devils to flight from

fyres 6gan him fram adydon. pa gecneow he betwux %aa halgum twegen ILrwurSe sacerdas, ye £r on life waeroo Us landes menn swi'Se namcu^. Hi "Sa genealshton, and \m cu'Slice to sprsecon. An {Ssera hatte Beanos, o&r Metdanos. pa wear% "Sa geworden micel smyltnys "Ssre heofenan, and

twegen englas flugon swilce ISurh anre duna in to Saere heo-fenan, and iSa sloh "Sier micel leoht tit sefter &m englnm, and w«s gehyred feower engla weroda sang, "Sus cwe^de, '^Sanctus, sanctus, sanctiis Dominus Deus sabaoth.'^ Ba s»de se engel "Sam eadigan were, {'set se dream w«re of &m upplicum werode, and het hine georne ^dds heofonlican sioga hlystan, and cwse'S, So'Slice on 'Sismn heofenlicmn rice ne becym'S nsefre unr6tny8 baton for manna lyre.

Eft "Sa comon fleogende of 'S«re heofenlican digelDyue englas, and cyddon ytet he sceolde eft to worolde gecymo. Furseus "Sa wearS,]mrh "Sas boduuge ablicged, and ia twegen fores^an sacerdas absedon act "Sam englum ytet hi roostoo hine gesprecan, and cwsedon him to, Hwses oudrsetst "Sa ISe? Anes daeges fsereld];u haefst to si'Sigenne. Furseus "Sa beMn be geendunge]?iseB middaneardes. H! cwsedon, Ne biS seo geendung l^yssere worulde na gyt, ^5eah "Be heo gehende sy, ac mancynn bi'S geswenct mid hungre and mid cwealine. purh feower "Sing losiaS manna sawla,]?aet is, 'Surh leahtras, and "Surh deofles tihtinge, and Surh lareowa gymeleaste, and "Surh yfelc gebysnunge unrihtwisra heafod-manna. Ofer ^Sam liireowum is Godes yrre swySost astyred, forSan -Se hi for-gymeleasialS)?a godcundan bee, and ymbe ISa woruld-1$ing eallunge h6giaS. Biscopum and sacerdum gedafena'S {'set hi heora Kire gymon, and "Sam folce heora Searfe secgon. Myn-ster-mannum gedafena'S ^set hi on stilnysse heora lif adreo-gon. pu soSlice cyS)?ine gesih-Se on middar<^4irde, and beo hwiltidum on digelnysse and hwiltidum betwux mannum. Donne "Su on digelnysse beo, heald)H)nne geomlice Godes beboda; and eft, "Sonne)?u ut-faerst, betwux mannum, far for

1^ im, and turned away from him the terror of the fire. Then

Vm.^ knew among the holy two venerable priests, who before in

li^fe had been hb countrymen, very celebrated. They ap-

;f»roached, and spoke to him familiarly. One of them was

<2^1ed Beanus, the other Meldanus. Then was there a great

9»«renity in the heaven, and two angels flew, as it were, through

«ft bill into heaven, and then a great light darted out there

lifter the angels, and the song of four hosts of angels was

Ibeard, thus saying, '^Sanctus, sanctus, sanctus Dominus

3)eus sabaoth." Then said the angel to the blessed man,

^hat the melody was from the celestial host, and bade him

listen attentively to the heavenly song, and said. Verily into

this heavenly realm sadness never comes save for men's

perdition.

Again there came angels flying from the heavenly secrecy, and declared that he should again return to the world. Fur-seus was then, through this announcement, astounded, and the two aforesaid priests obtainied from the angels that they might speak to him, and said to him. What dost thou dread ? lliou hast one day's journey to travel. Furseus then inquired concerning th^ ending of this world. They said. The ending of this world will not be yet, though it be near, but mankind will be a£9icted with famine and with pestilence. Through four things the souls of men perish, that is, through sins, and through the instigation of the devil, and through the heedlessness of teachers, and through evil example of unrighteous chiefs. Over the teachers is God's ire most excited, because they neglect the divine books, and are wholly solicitous about worldly things. To bishops and priests it is fitting that they attend to their doctrine, and say to the people their need. To monastic men it is fitting that they lead their lives in stillness. Do thou make known thy vision in the world, and be sometimes in privacy, and sometimes among men. When thou art in privacy, hold sedulously the commandments of God; and again, when thou goest out among men, go for

heora sawla hielu, na for woruldlicum gestreonam. Ne bco %a earful ymbe woruldlicuni gestreonum, ac miltsa eaUmn 'Sinum wi-Serwinnum mid hluttre heortan, and agyld god for yfele, and gebide for -Sinum feondum. Beo "Su swa swa ge-treowe dihtnere, and niin "Sing "Se ne geiLbnige,

buton bigleobn and scrude. Afed "Sinne lichaman mid alyfedum roettnm, and aeic yfel forseoh. iEfter "Sisum mynegungum and nienig-fealdum ofirum lanini, gewende eal]nBt heofenlice werod op to "Sam heofonlieum 'Srymme, and "Sa twegen sacerdas, BeaDos and Meldanus, samod. Furseus so'Sliee mid %im "Srym en-glum gewende to eorSan.

Hi becomon "Sa eft to -Sam witniendlicum fyre, and se ge-w^noda engel rymde him weg)mrh)?8et fyr^ todslendelSoDe lig on em-twa. Hwfiet "Sa deoflu "Sa scuton of "Sam fyre, and awurpon ane unrihtwise sawle bymende nppon "Sam eadigao were Furseum, swa)^t his sculdor and his hleor wurdon ontende mid "Sam witniendlicum fyre. Furseus uncneow sona "Sa sawle; se wees his ttin-man £v on life, and he gei^ let his lice sumne claS, swa swa we lytle ^r eow s&lon. pa englas "Sa gelsehton "Sa sawle, and wurpon eft into "Sam fyre. Da cw£e% sum "Ssera deofla, Swa swa "Su underfenge & his g5d, swa "Su scealt beSn his efenhlytta on his witum. Godes engel andwyrde, Ne underfeng he his "Sing for n^re gyt-sunge, ac for his sawle alysednysse: and l^aet fyr sona ges^s^ pa cwae-S se Godes engel to "Sam were Furseum, piet {^aet & sylf onseldest,]^aet bam on 'Se. Gif "Su ne underfenge {nses synfuUan mannes reaf act his forSsi^, ne mihte his wite ie derian. Boda nu eallum mannum daidbote to donne, and andetnysse to sacerdum, o$ $a endenextan tide heora lifes; ac swa-'Seah nis to underfonne nanes synfulles mannes sehta on his geendunge, ne his lie ne sy on haligre stowe bebyriged; ac beo him gesaed, £r he gewfte, "Sa teartan witu, l^set his heorte mid 'Saere biternysse beo gehrepod,)?aet he eft mage «t sumon saele beon geclaensod, gif he his unrihtwisnysse hum on his forSsi^e behreowsa^, and genihtsumlice aelmessao

:lie salvation of their souls, not for worldly gains. Be not solicitous about worldly gains, but be merciful to all thy adversaries with pure heart, and requite good for evil, and pray 'or thy enemies. Be as a true steward, and appropriate no-;iiing to thyself, but sustenance and raiment. Feed thy body ivith allowed meats, and despise every evil. After these ad-sionitions and other manifold instructions, all the heavenly bost went up to tlie heavenly company, and the two priests, Beanus and Meldanus, with them. But Furseus with the three angels returned to earth.

They then came again to the penal fire, and the armed

angel cleared the way for him through the fire, dividing the flame in two. The devils then shot from the fire, and cast am unrighteous soul burning upon the blessed man Furseus, so that his shoulder and his face were burnt by the penal fire. Turseus instantly knew the soul; he had formerly in life been his townsman, and he had taken a garment from his corpse, as we said to you a little before. The angels then seized the soul, and cast it again into the fire. Then said one of the devils. As thou before didst receive his property, so shalt thou be his associate in his torments. God*s angel answered. He received not his property from any covetousness, but for the redemption of his soul: and the fire instantly ceased. Then said God's angel to the man Furseus, That which thou thyself hast kindled, that burned on thee. If thou hadst not received the garment of this sinful man at his decease, his torment could not have injured thee. Preach now to all men to repent and make confession to priests, until the last hour of their lives; but yet the possessions of no sinful man are to be received at his end, nor let his corpse be buried in a holy place; but ere he departs let be said to

him the sharp torments, that his heart may be touched with

the bitterness, that he may at some time after be purified, if

he at least at his departure repent of his unrighteousness, and

distribute alms abundantly. But let not the priest receive

dsel'S. Ne underfS se sacerd swa-'Seah tiSn Ving |ne8 nfDfiilhn mannes aehta; ac hi man dssHe 'Searfum set his byrgene.

iEfiter "Sisiiere sprfiece comon -Sa englas mid {'ere sawle, and gesaeton uppon "Saere cyrcan hrofe,)^ser ^ast Kc hsg mid mannum besett; and "Sa englas hine heton oncnawan hit agenne lichamani and hine eft underfon. Furseus "Sa beseak to his lichaman swilceto uncu'Sum hreawe, and nolde him genealaecan. Se halga engel ewe's, Hwf onscmiast fa to underfonne {^isne lichaman,]H>ne & "Su miht buton kahtn gewinne heonon-forS habban ? SaSlice)m oferswHklest od "Sissere gedrefednysse)^ unalyfedlican lustas,]?8et hi beoDOD-forS ongean ^ naht ne magon.)>a geseah hS geopenian his lichaman mider "Sam breoste, and se engel him cwtti to, Donne "Su ge-edcucod byst, ofergeot "Sinne lichaman mid fant-wsetere, and ^u. ne gefretst nane ^[mysse baton iam baernette ye "Su on "Sam fyre gelaehtest. Do well on eallum "Suiuin life, and we si'S'San aefter "Sinmn weldiedum bli^ne "Se eft genimafS to Gs.

Se halga wer Furseus arSs "Sa of deaiSe dpre sVSe, and gesoh him onbuton micele menigu laewedra manna and gehadodra, and mid micelre geomerunge heora mennisce anginn and dysig bemaende. HS gesaet "Sa, and s«de be endebyrdnysse ealle his gesih'Se, ^c him "Surh Godes englum on 'Saere hwile geswutelod wies. He wearS beg5ten mid fant-waetere, swa swa se engel bet, waes "Seah]?aet bseniet,]?e lie gelaehte tet 'Sam unrihtwisum were, on his sculdre and on ansyne aefre gesewen. Micel wunder ^adt hit wearS gesyne on "Sam lichaman, ^t]?aet seo sawul ana underfeng! He ferde "Sa geond eal Trrland and Scotland, bodiende "Sa %ing)?e he geseah and gehyrde, and waes mid Godes gife wuuderlice afylled, nSnes eorSliccs "Singes wiinigende. Eallum godum mannum he waes lufiend-lic, unrihtwisum afid synfullum egeslic. On godcundum wundrum he scean, and afligde deoflu fram ofsettum manuam, and ^Jearfan

gehyrte. Ferde "Sa twelf gear swa bodiende betwux Trum and Scottum, and silSiSan ofer eal Angelcyoa,

anything of the sinful man's possessions; but let them be distributed to the poor at his grave.

After this speech the angels came with the soul, and set it on the roof of the church, where the corpse lay surrounded with people; and the angels bade him recognise his own body, and again assume it. Furseus then looked on his body a8 on an unknown corpse, and would not approach it. The holy angel said. Why shunnest thou to receive this body, which thou mayest without the strife of sins henceforth have? Verily thou hast in this tribulation overcome unallowed lusts, so that they henceforth may have no power against thee. He then saw his body opened under the breast, and the angel said to him, When thou shalt be requickened, sprinkle thy body with font-water, and thou wilt feel no soreness, save the burn that thou caughtest in the fire. Do well in all thy life, and we then after thy good deeds will again take thee happy to us.

The holy man Furseus arose from death a second time, and saw about him a great multitude of men, lay and ecclesiastical, and with great lamentation bewailed their human undertakings and folly. He sat then, and said in order all his vision, which to him, through God's angels, in that while had been shown. He was sprinkled with font-water, as the angel had ordered, yet was the burn, that he had caught from the unrighteous man, on his shoulder and on his face ever visible. A great wonder that that was seen on the body which the soul only had received ! He went then over all Ireland and Scotland, declaring the things that he had seen and heard, and with God's grace was wonderfully filled, desiring no earthly thing. To all good men he was kind, to the imrighteous and sinful terrible. In divine miracles he shone, and drove out devils from men possessed, and cheered the poor. He went twelve years thus preaching between the Irish and Scots, and afterwards over all the English nation.

and eac sum mynster on 'Sisum iglande arserde; wende siSSm BuS ofer sSd to Francena rice, and 'Seer mid raicelre SrworS-nysse underfangen wjes, and mynster-lif arserde. pa sfter lytlum fyrste wearS he geuntrumod, and gewat to heofeoio rice, to "Sfiere ecan myrh'Se, ye hS £r geseah, on "Saere

be lybS gesaelig simle mid Gode i and his lie wearS bebyrged mid micebre SrwurBnysse, and eft ymbe feower gear, [aDsand, buton gewemmedlicre brosnunge, on ofire stowe bebyriged;)?aer beotl seteowde his geearnunga)?urh wundrum, yam JEi-mihtigum to lofe, se'Se is ealra leoda Wealdend. Amen.

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ALIA UISIO.

BEDA, ure lEreow, awi^, on "Saere bee ye is gehSten ' Hi-storia Anglorum,' be sumes mannes «riste, on iSisum iglande, l^isum [wordum writende:

On "Sam timan wies sum yegen Drihtelm gebSlen, on NorShymbralande, bilewite on andgyte, gemet^od on ISeaw-um, lirfaest on life, and his hiwraedene to "Sam ylcan ge-wissode. pa wearS he geuntrumod and to ende gebrobt: be)?a gewEt on aefnunge, and his lie l«g ealle ya, niht iime beset; ac he arSs of dea'Se on seme-merigen. Da licmenn "Sa ealle mid fyrb^e fomumene, flugon aweg, buton ynm wife Imum, ye hine swiSost lufode, belaf yadv afyrbt. He "Sa hi gefre-frode, and cw£e$, ^^ Ne beo 'Su afsered for%an ie ic aiis of dea'Se; me is alyfed eft to lybbenne mid mannum, na swa-yeah swilcum life swa ic ser leofode." He aras)?a)^»rrihte, and code to circan, and)?urhwunode on gebedum ealne yont merien. Dselde syS^an his sehta on Sreo, senne dael his wife, o&rne dael his cildum,];riddan yearfum. Forlet sySiSan ealle woruld-)nng, and beah to ^am mynstre ye is Magilros ge-haten, and wearS bescSren, and "Sam abbude Myelwolis underl^eod; and be his lare his lif adreah on sumere digd-

and hIso raised a mynster in this island; went then south over sea to the realm of the Franks^ and was there received with great veneration, and erected a monastery. Then after a little interval he fell sick^ and departed to the kingdom of heaven, to the eternal joy, which he before had seen, in which he lives happy ever with God ; and his body was buried with great veneration, and after about four years, sound, without corruptible decay, was buried in another place; where his merits are shown by miracles, to the praise of the Almighty, who is Ruler of all nations. Amen.

ANOTHER VISION.

BEDA, our doctor, has written, in the book which is called * Histnria Anglorum,' of a certain man's resurrection in this island, in these [words writing:

At that time there was a thane called Drihthelm, in the Northumbrians' land, simple of mind, temperate in habits, of pious life, and who directed his family to the same. He then was sick and brought to his end : he departed in the evening, and his body lay all night watched in his house; but he arose from death early in the morning. The attendants then, all seized with fright, fled away, save his wife alone, who loved him most, who remained there affrighted. He then com* forted her, and said, '^ Be not afraid because I have risen from death; it is allowed me again to live with men, though not such a life as I lived before." He then straightways arose, and went to church, and continued in prayers all the morning. He afterwards divided his property into^three, one part for his wife, the second for his children, and the third for the poor. He then left all worldly things, and entered the mynster which is called Melrose, and was shorn, and placed under the abbot iEthelwold ; and by his precept passed

nysse, on miceire forhiefednysse modes and lichaman, oS bb lifes ende. He s^ede his gesih^e ya^ve leode cjminge, Mlhik, and gehwilcum eawfsestum mannum, Jms reccende:

^^ Me com to an scinende engel on "Sam «efenne]?e ic gewit, and laedde me to eaj^t-dsele, suwiende. Da become wit to anre dene, seo wses ormaetlice de6p and wfd, and fornean od lenge ungeendod; seo waes weallende mid au'Srsecum lignm on Enre sidan, on o'Sre sidan mid hagole and grimlicom cyle, blawende baton to-forlsetennysse. Seo dene wses afylled mid manna sawlum, ^a, scuton hwiltidum of "Sam weallendam f^re into %am an'Sraecum cyle, and eft of Sam cyle into ^m fyre, baton aelcere to-forlaetennysse. pa l^ohte ic J^set ymt wjpic seo hell,]7e ic oft on life ymbe secgan gehyrde; ac min ht-teow andwyrde]?8errihte minum geSance, and cwseS, Nis)^ wite seo hell ^ "Su wenst. Se engel me liedde "Sa forSor to anre)?eo8torfulre stowe, seo wsbs to "San swi'Se mid)nccum l^eostrum ofer]>eht,]?aet ic nSn {'ing geseSn ne mihte baton mines latteowes scinende hiow and gewsedu. Efne & fser-lice aeteowdon gelomlsecende

ligas sweartes fyres np-asti-gende, and min latteow me)?aer Ena forlet on "Sam)>eo8tnnn middum. Ic "Sa beheold l^one ormietan lig ^ of "Ssre niwel-nysse astah. Se lig w£es mid manna sawlum afylled, and hi asprungon up mid Sam fyre, swa s^a spearcan, and eft ongein into ISaere niwelnyssej and)?aer slob tit of "Ssre niwelnysse ormsBte stenc mid "Sam se'Smum, se afylde ealle)?a J^eostor-fullan stowe. paSa ic iedv lange stSd, ormSd and ungewis mines fsereldes, ^sl gehyrde ic)?aet "Sa deoflu gelaeddon fif manna sawlai, hreowlice gnorniende and grimetende, into "Sam sweartan fyre. Sum)?aera wies preost, sum kewede mann, sum wimman; and "Sa deoflu ssegdon, hlude hlihhende,)?aet hi Sa sawla for heora synnum habban moston. Betvnu "Sam ascuton {^a awerigedan gastas sume of "Saere niwelnysse wi'S min, mid byrnendum eagum, and of heora rauiSe and niefei-l'yrluni st5d stincende steam; and woldou me gel«ccan

his life iu some privacy, in great continence of mind and body, to his life's end. He related his vision to the king of that nation, Aldfrith, and to certain pious men, thus narrating :

^' On the evening that I departed, a shining angel came to me, and led me to the east in silence. We then came to a valley which was immensely deep and wide, and in length almost endless ; it was burning with horrible flames on one side, on the other side blowing without cessation, with hail and fierce chill. The valley was filled with men's souls, which from time to time shot from the burning fire into the horrible chill, and again from the chill into the fire, without any cessation. Then thought I that that was the hell about which I had in life often heard speak; but my guide straight-ways answered my thought, and said. This punishment is not the hell that thou weenst. The angel then led me further to a darksome place, which was so overspread with thick darkness, that I could see nothing save my guide's shining aspect and raiment. Behold then suddenly appeared frequent flames of swart fire ascending, and my guide left me there alone in the midst of the darkness. I then beheld the immense flame which ascended from the abyss. The flame was filled with men's souls, and they sprung up with the fire like sparks, and then again into the abyss; and there proceeded out of the abyss an intolerable stench with the vapours, which filled all the darksome place. When I had long stood there, fearful and uncertain of my course, I heard that the devils were leading the souls of five persons, cruelly bewailing and

howling, into the swart fire. One of them was a priest, one a layman, one a woman; and the devils said, loudly laughing, that they must have those souls for their sins. In the meanwhile some of the accursed spirits shot up towards me from the abyss, with burning eyes, and from their mouths and nostrils came forth a stinking steam; and they would seize

mid heora byrnendum tangum, ac hi lie niihton)?urh Codes gescyldnysse me breppan. Efue 'Sa fserlice seteowode mio latteow 8wa swa scinende steorra, feorran fleogende^ and wlS min onette. pa toscuton "Sa deoflii sona ^e roe mid heora tangiim gelseccan woldon. Se engel me laedde j^serrihte to east-dffile, on miccles leobtes smyltnysse^ into anre byrig,)?ser biunan waes swi'Se sme'Se feld and brad, mid blowendam wyrtum and grennyase call afylled, and mid beorbtran leohte I'onne £enig sunne scinende; binnon "Sam weallum wsron ungerime meniu hwittra manna, on micelre blisse. Ic]^ betwux "Sam weorodum y&m engle fylgende, leohte ^mt hit wiere heofonan lice, ac min latteow cwesS ptet bit swa nsre. He Isedde me)?a gyt furSor, and ic geseah]?ser setforan ^ miccle mire leoht, and ic)?aer wynsume stemne onnsetes dreames gehyrde, and wundorlices brae'Ses 'sweec of iSsre stowe tit fleow. Hwset]?a min latteow laedde me ongean to "Saere blostmbseran stowe, and me befrlm, hwse'Ser ic wiste hwset "Sa)? ing wseron "Se ic gesewen hsefde ? Ic cwse'S yssi k nyste. He me andwyrde, and cwseiS, Seo micele byrneade dene,]?e "Su £rest gesawe, is witnung-stow, on "Ssere beoS manna sawla gewitnode and geclaensode, |>e noldon heon synna gerihtlsecan on gebalum)?ingum, hsefdon swa-iSeah behreowsunge act heora eiidenextan daege, and swa gewitoo mid ymre behreowsunge of worulde, and becuma'S on domes daBge ealle to heofonan rice. Eac hi sume,)mrh freouda fill-tum, and aelmes-daedum, and swi'Sost]?urh halige maessan beo-S alysede of "Sam witum £r "Sam micclum d5me. Witod-lice seo swearte niwclnys "Se ^n gesawe mid jmtn ormaetum l^eostrum and flilum] stence, seo is belle mti-S, and se ^ ^e)?aeron befyliS, ne wyri hS nsefre on ecnysse Sanon alysed. peos wynsume and 'Seos blostmbaBre stow is ISaera sawla wunung "Se on godiim weorcum geendodon, and swa-^Seah naeron swa fulfremede]?aet hi ^aerrihte moston into heofenan lice, ac swa-)?eah lit ealle becuma'S to Cristes gesih^ and niyrb^e aefter "Sam micclum dome. Witodlice "Sa "Se fulfre-

me with their burning tongs, but through Ood's protection they could not touch nie. Behold then suddenly appeai*ed my guide like a shining star, flying from afar^ and hastened towards me. The devils were then immediately scattered, who would have seized me with their tongs. The angel straight-ways led me to the east, in the serenity of a great light, into a city, wherein was a very smooth and broad field, all filled with blowing plants and verdure, and shining with a light brighter than any sun ; within the walls was an innumerable multitude of men in white, in great joy. I then, among the multitudes following the angel, thought that it was the kingdom of heaven, but my guide said that it was not so. He then led me yet further, and I there saw before us a much greater light, and I there heard the winsome voice of a great melody, and an odour of wondrous fragrance flowed out of the place. Whereupon my guide led me again to the flower-bearing place, and asked me, whether I knew what the things were that I had seen ? I said that I knew not. He answered me and said, The great burning valley which thou first sawest is the penal place, in which the souls of men are punished and cleansed, who would not correct their sins in life and health, but yet were penitent at their last day, and so departed from the world with repentance, and will on doom's day all come to the kingdom of heaven. Some of them also, through aid of friends and alms-deeds, and, above all, through holy masses, will be delivered from those torments before the great doom. But the swart abyss that thou sawest with the boundless darkness and foul] stench is the mouth of hell, and he who once falls therein will never to eternity be thence delivered. This winsome and this flower-bearing place is the dwelling of those souls that ended in good works, but yet were not so perfect that they might straightways enter into the kingdom of heaven, though they, nevertheless, will all come to sight of Christ and joy after the great doom. But

inede bee's on geSohte, on worde, on weorce, swa hraiSe swi hi of worulde gewita'S, swa becuma'S hi to heofenan lice; of 'Sam 'Su gesawe]>fet micele leoht mid iSam wynsumam brxiSe, and)?onon Sii gehyrdest "Sone fsegeran dream, pa sofSlke, nu "Su to lichaman gecyrst, gif iSu wylt "Sine dseda and i^eawas gerihthecan, "Sonne underfehst "Su sefter forSsi^ jms wyo-suman wununge, j'e "Su ntL gesihst. Da'Sa ic {$e ana forlet on "Sam 'Seostrum^ to "Sy ic dyde swa,]>aet ic wolde witan ymbe "Sin f^r, hH se ^Slmihtiga embe "Se wolde. DaiSa se eogd]>U8 gereht hflefde^ "Sa

oflicode me ISearle)?8et ic eft to &ai lichaman sceolde fram "Sfiere stowe wynsumnysse and &a halgena gefperraedene; ne dorste ic swa-'Seah nan "Smg wVS-cwe'San. iEfter "Sisum ic wearS gebroht and ge-edcucod betwux mannmn.**

Drihtelm wiinode "Sa on "Sses mynstres digeluysse oi bis lifes ende, sti^lice drohtnigende. H€ eode gelome on wintcr-licum cyle to "Saere ^, and stSd on his gebedum on ^Sim waetere hwilon to his gyrdle, hwilon to his swuran. Eode him sii^San mid 'Sam ylcum clalSum, oiS|;iet M on his lichaman wearmodon and adruwodon. Da^a hine man axode h€ be mihte - Sone micclan cyle forberan, he andwyrde^ '^Maran cyle ic geseah, and wyrsan." Eft, 'Sa'Sa hi axodon ha be mihte swa stearce forhaefednysse healdan, he andwyrde, ^* StilSran and wyrsan ic geseah." Swa h€ hit macode on hia life, and manega o^re gerihtliehte mid worde and gebysnange.

We raeda^ gehwier on bocum,)?8et oft and gelome men wurdon of "Sisum life gelsedde, and eft to life araerde, and bi fela witnung-stowa and eac halgena wununga gesawon, awa swa Gregorius, se halga papa, awriit, on "Saere bee }w is ge-hlLten * Dialogorum/ be l^num men, l^aet his sawul weart gelasdd of "Sisum life, and fela 'Sing geseah. pa betwux Sam oiSrum geseah he hwaer man bytlode tne gebytln, eal mid smastum golde, and "Sa wyrhtan worhton "Sa gebytlu on Sam Saeternes-dsege, and waes "Sa fornean geendod. He befran Sa hwam -Sa gebytlu gemynte waeron, swa maerlice getimbrode?

;ko8e who are perfect in thought, in word, in work, as soon IS they depart from the world they come into the kingdom of beaven ; from that thou sawest the great light with the winsome fragrance, and thence thou heardest the sweet melody. But thou, now thou returnest to the body, if thou wilt amend thy deeds and morals, then wilt thou receive after death this winsome dwelling, which thou now seest. When I left thee Eilone in the darkness, I did so because I would know concerning thy destination, how the Almighty would resolve concerning thee. When the angel had thus related, it greatly displeased me that I again should return to the body from the winsomeness of that place and the fellowship of saints; though I durst

not say anything to the contrary. After this I was brought and requickened among men."

Drihthelm dwelt in a secret part of the mynster until his life's end, rigidly living. He went frequently in the wintry cold to the river, and stood at his prayers in the water,'some-times to his girdle, sometimes to his neck. He then went with the same clothes, until they became warm and dry on his body. When any one asked him how he could bear that great cold, he answered, *' I have seen a greater and worse cold." Again, when they asked him how he could observe Buch rigid abstinence, he answered, '^ I have seen a more rigid and worse." Thus did he in his life, and corrected many others by word and example.

We read everywhere in books, that oft and frequently men have been led from this life, and again raised to life, and they Baw many places of punishment, and also the dwellings of the saints, as Gregory, the holy pope, has written, in the book which is called ' Dialogi,' of a man, that his soul was led from this life, and saw many things. Then amongst others, he saw where they were building a building, all of beaten gold, and the workmen were making the building on & Saturday, and it was then nearly ended. He inquired then Tor whom the building so gloriously constructed was de-

2 A 2

Him W£e8 ges^ ^yst hi wseron gemynte anum satere oi Romana-byrig^ and hine eac namode. JSfter iSisum ai^s ie deada, and axode geomlice ymbe - Sone sutere, hu be geworht wsere on woruldlicere drohtnunge, and man afunde &)«t bi8 gewuna wses,]?ffit be worbte bis weorc to seofon nihtam, and sealde on Sone Ssetemes-daeg; nSm "Sa of bis cneftehim bigleofan, and dselde Sone ofer-eacan]>earfum mid estfollam mode; and wseron forSi]?a gebytlu on "Sam dsege swjSoA geworbte, ie he Sa eelmessan gewunelice dselde.

Micel is Godes mildheortnys ofer mancynne,)nim ie wd willa'S. We on i^isum life magon belpan)?am forSfarenoii ye on witnunge beo'S, and we magon lis sylfe betwux 6s ob life sbIc o1$rum fultumian to Sam upplican life, gif we to cepaS: and)?a Se fulfremede wsron, and to Godes rice be-

comon, magon fultumian segSer ge tis ge Sam forSfarenum)t on witnunge sind, gif bi mid ealle forscyldgode ne beof. Sy wuldor and lof Sam welwillendum Gode a on ecnysse. Amen.

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am

HORTATORIUS SERMO DE EFFICACIA SCAE MISSAE.

WE r^aS gehwser on balgum gewritum)?8et seo b^dige msesse micclum fremige segSer ge Sam lybbendum ge Sam forSfarenum, swa swa Beda, se snotera lareow, awrat on Hi-storia Anglorum be sumum Segene, {^isum andgite reccende: On Saere tide ^e Ebfrid, NorSbymera cyning, and iESel-red, Myrcena cyning, wunnon bim betwynau, Sa set suoion gefeobte wearS im Segen iE}>elredes cyninges mid oSrum cempum afylled, se waes Ymma gebaten. Se Isg dseg and niht gesw6gen betwux Sam ofslegenum. He wearS Sa gebyrt, and bis wuuda gewi€S, and wolde bim sum gener secan. Hine gelaebton Sa sume]^8es NorSernan folces, and to beora

^^igned ? They told him that it was designed for a shoemaker ^t n Rome, and also named him. After this the dead man ^^rose, and diligently inquired about the shoemaker, how he ^Kiad acted in worldly life, and it was then found that his -p3ractice was, that he wrought his work for seven days, and old on the Saturday; then took from his craft his sustenance, and with bounteous spirit distributed, the overplus to 'CJie poor; and therefore was the building chiefly made on the ^51ay on which he usually distributed alms.

Great is God's mercy over mankind, to those who are 'fcenevolent. We in this life may help the departed that are So torment, and we may, among ourselves in life, aid each ^Dther to the life above, if we observe this; and those who "i^ere perfect, and have attained to the kingdom of God, may ^d both us and the departed that are in torment, if they «re not totally

condemned. Be glory and praise to the benevolent God ever to eternity. Amen.

A HORTATORY SERMON ON THE EFFICACY OF THE HOLY MASS.

WE read in many places in holy writings that the holy mass greatly benefits both the living and the departed, as Beda, the wise doctor, has written in the Historia Anglorum of a certain thane, narrating to this effect:

At the time that Ecgfrith, king of the Northumbrians, and iEthelred, king of the Mercians, warred against each other, in a certain battle a thane of king iEthelred named Ymma was with other soldiers stricken down. He lay day and night senseless among the slain. He then revived, and bound up his wounds, and would seek some asylum. Some of the Northern folk then seized him, and brought him to

ealdorinen brohton. He $a bet bine licnian, and itelSa be hH wfies, bet bine gebindan, "Sy-lses "Se h€ fleames cepte. Ac bis bendas toburston swa braSe swa be gebunden w»s. He bsefde «nne bro^r. Tuna gebaten, msssepreost and abbod, and 'Sa'Sa be bis bro^r siege ofaxode,)m ferde be to tarn wfiele bis lie secende, and gemette aenne oSeme bim swite gelicne, ferode "Sone to bis mynstre mid ErwurSnysse, and gelomlice for bis sawle alysednysse msssan sang, and yvA "Sa balgan msessan toburston J^ses bro'Sor bendas.

pa ILxode se ealdorman)K)ne bseftling, bwsSer be iaA drycrseft o^^e %.urb runstafum bis bendas tobrsBce ? He aod-wyrde, and cwse'S,]7set be ^ses crseftes nan "Sing ne culSe: " ac ic bsebbe aenne msessepreost to breiSer on minum eSek, and ic wat J'set be wen's);set ic ofslagen sy, and gel6me for mine sawle mtessan sing's. Witodlice gif ic nu on o^re worulde wsere, ^ wurde min sawul fram witum alysed)mrfa 'Sa balgan msessan."

iEfter "Sisum sealde se ealdorman bine sumum Frysan of Lundene. Se Frysa bine gewra'S eft gelomlice, ac bine dc mibte nanes cynnes baeftnung gebealdan. Ymbe undem-tid, J^a^a se bro'Sor wses gewunod to maessigenne, toburston & bendas oftost. Se Frysa "Sa,]?a'Sa be bine gebaeftan ne mihte, let bine faran on bis truwan sefter 'Sam feo "Se be bim fore gesealde, and be swa dyde. He 'Sa com to bis breSer, and bis siS be

endebyrdnysse saede. pa tocneowon hi]78et bis bendas toburston on %aere tide]w se broSor mid esfullam mode, for bis sawle alysednysse,]^m iElmibtigum Gode ^ liflican lac geoffrode. Eac se balga papa Gregorius awiit oo "Saere bee Dialogonim bti micclum seo balige maesse man^m fremode. Seo b6c is on Englisc awend, on 'Ssere maeg gebwi be %ison genibtsumlice gebyran, seSe bi oferraedan wile.

A SERMON ON THE EFFICACY OF THE H. MASS. 369

'their ealdorman. He caused him to be cured, and when he ^WBs well, ordered him to be bound, lest he should take to -dight. But his bonds burst asunder as quickly as he was 1>ound. He had a brother, named Tunna, a mass-priest and abbot, who, when he heard of his brother's death, went to the battle-field seeking his body, and found another very like him, bare it to his mynster with honour, and frequently sang masses for the redemption of his soul, and through the holy masses the bonds of his brother burst asunder.

The ealdorman then asked the captive, whether through witchcraft or through runes he brake his bonds ? He answered that he knew nothing of that craft: ^^ but I have a brother in my country, a mass-priest, and I know that he imagines that I am slain, and frequently sings masses for my soul. If, therefore, I were now in the other world, then were my soul released from torments through the holy masses."

After this the ealdorman sold him to a Frisian of London. The Frisian also frequently bound him, but confinement of no kind might hold him. About the ninth hour, when his brother was wont to celebrate mass, the bonds burst oftenest. The Frisian then, when he could not confine him, let him go on his faith after the money that he had given for him, and he did so. He then came to his brother, and related to him in order what had befallen him. They then found that his bonds burst asunder at the hour that the brother with pious spirit offered, for his soul's redemption, the living offering to Almighty God. The holy pope Gregory also has written in the book of Dialogues how greatly the holy mass has benefited many. The book is turned into English, in which every one may hear abundantly on this subject, who will read it over.

IN LETANIA MAIORE. FERLA IIII.

lOHANNES 86 Oodspellere awi€t cm %isum datgSer&cam gedspelle; h(i se Haeleud, fundigende of 'Sissere wornide to his Heofenlican Faeder, spraec: '^ Subleuatis lesus ocolis is coelum, dixit. Pater, uenit hora; clarifiGa Filiam tirain, ut Filius tuus clarificet te:" et reliqua:]?iet is on amm genatift^ ^' Se Haelend cwee'S to bis Faeder, up-ah^fenam eagum to heofenum, Feeder niin, se tXma c6ni; maersa 'Sinne Sana, ^ iJin Sunu J^ msersige," etc.

pis godspel belimp'S swiSe)^arle to "Saere masnn freob-tide)?e to-tnerigen bi%; forSan "Se on "Sam ds^e astih se Haelend sefter his aeriste up to his Heofenlican Faeder. N« tO'dteg is se uigilia J^aere maeran freols-tade "Se to-merigen his, and forSi rsedaS Codes Seowas ^is godspel na to-dsg, ^e sprecS ymbe his fundunge, and h(i he betaebte ealle iSt geleaffullan his Faeder, ^rSan "Se h^ tip-astige. We ninuA nu]?one wisan Augustinum to "Sissere trabtnunge, ^m "Se wt wel truwiaiy to swa micelre deopnysse.

Drihten cwae-S, ^' Faeder, se tima eSm; m&rsa iSinne Sanu,)?aet "Sin Sunu "Se m^ersige." He waes acenned of "San Ecid Faeder, buton aelcere tide, and Surb bine sind ealle tida ge-sette. He geceas him timan to acennenne on menniscnysae, to ^rowigenne, to arisenne of dea'Se, to astagenne tip to beo-fenan mid)^ani lichaman "Se he on middanearde gefette. pft waes his m^rsung-tima,)^aet se Faeder bine maersode swa ^ be bine sette to bis swi'Sran on beofenan rice, and him foi^eaf andweald on beofenan and on eorSan, and eac ofer bellwaram. Deos is Cristes maersung aefter "Saere menniscnysse; witod-lice aefter "Saere Godcundnysse he baefde aefre yisne andweald buton anginne. Nu forgeaf se iEImibtiga Faeder his ancen-nedan Suna %one ylcan andweald aefter -Saere menniscnysse, and bine swa maersode,)>aet ealle gesceafta, heofonwara,

ON THE GREATER LITANY. WEDNESDAY.

JOHN the Evangelist has written in the gospel for this day, how JesuSy hastening from this world to his Heavenly Father, spake: '^ Sublevatis Jesus oculis in coelutn, dixit, P^ter, venif hora; clarifica Filium tuum, ut Filius tuus clarificet tt^ t^ et reliqua: that is in our tongue, "Jesus said to his Father, lifting up his eyes to heaven. My Father, the hour is come; glorify thy Son, that thy Son may glorify thee," etc.

This gospel bears a very especial relation to the great festival which will be to-morrow; because on that day Jesus, after his resurrection, ascended to his Heavenly Father. Now to-day is the vigil of the great festival which will be tomorrow, and therefore God's servants read this gospel now to-day, which speaks of his departure, and how he committed all the believing to his Father, before he ascended. We will now take the wise Augustine for this exposition, in whom we well trust for so great deepness.

The Lord said, "Father, the time is come; glorify thy Son, that thy Son may glorify thee." He was born of the Eternal Father, without any time, and through him are all times established. He chose him a time to be born in humanity, to suffer, to arise from death, to ascend to heaven with the body which he had assumed on earth. Then was the time of his glorification, that the Father glorified him so that he set him at his right in the kingdom of heaven, and gave him power in heaven and on earth, and also over the inmates of hell. This id the glorification of Christ according to his humanity; but according to his divine nature, he had ever this power without beginning. Now the Almighty Father gave his only-begotten Son the same power according to humanity, and so glorified him, that all creatures, inhabitants of heaven, inhabitiints of earth, inhabitants of hell, bow

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eorSwara^ helwara, onbugaS gebigedum cneowe &tm Helen dum Criste, so'Sum men and so^um Gode on anum hade.

Hd msersode se Sunu "Sone Faeder, "Sonne bis miersmigiuH nsefre gewanod I'urh menniscum hi we, ne eac ne m»g bedo geyht on his godcundan fulfremednysse ? So'Slice "Sa^ Faeder m^rsung wfies sefre fulfremed on heofenan rice, ac hit nystoii eorSlice men eer Cristes "Srowunge. Se ^Imihtiga God wes en's be sumon daele on ludea folce, "Surh Moyses £ ; ac ikirh Cristes menniscnysse wearS se Feeder cuS eallum -Seodnm, fram east-d<ele middaneardes o'S west-dael. Dus miersode mennisca Crist his Heofenlican Fseder on eorSlicum mannum, "Se hine £er ne cu'Son. paet godspel cwjrS, *^ Swa swi 1$a forgeafe him andweald ealles fltesces,]?set h€ forgife ece fif %am eallum i$e "Sii him forgeafe." Her is gesett sum dsl for eallum, eal flaesc for eallum mancynne; swa swa se apostol Paulus, on o'Sre stowe, sette dsel for eallon, iSa^a he cwsf, '* i£lc sawul sy underSeod healicrum anwealdum;"]raet is, Beo aelc man underSeod mihtigran men "Sonne he sylf sy.

Eallum i$am forgifS Crist ece lif,]w his Feeder him forgeaf. peos gifu is to underst^udenne be Cristes menniscnysse, swa swa we ^r cwsedon. " pis is soSlice ece ITf, l^aet hi "Se cnne oncnawon soSne God, and "Sone "Se "Su asendest, Hslend Crist." Augustinus geendebyrde "Sas word Jms, '* paet hi & and "Sone "Se "Su asendest, Hselend Crist, oncnawon sDoe soSne God." Herto bi'S understanden se Halga Grast, seSe is]?fie8 Fseder Gast, and]? ses Suna, heora begra Lufu and Willa, him bam efen-edwistlic. Ne sind hi ISry Ghxias, Faeder, and Sunu, and Halig Gast, ac seo Drynnys is in soi God. Nis swa-Seah Feeder se Se Sunu is, ne se Sunu se ie Faeder is, ne heora naSor Halig Gast; forSan Se hi sind %ry, Feeder, and Sunu, and Halig Gast; ac seo Drynnys is £n God. Deos tocnawennys is ece Iff, forSan "Se we habbaS ysi ece lif Surh geleafan, and oncnawennysse j^aere Halgan Dryn-nysse, gif we Sa oncnawennysse mid SrwurSnysse healda^.

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^vith bended knees to the Saviour Christ, true man and true <jod in one person.

How did the Son glorify the Father, when his glory was never diminished by human form, nor can be increased in his divine perfection ? Verily the Father's glory was ever perfect in the kingdom of heaven, but earthly men knew it not before Christ's passion. The Almighty Ood was known in some

degree among the folk of Judea, through the law of Moses; but through Christ's humanity the Father became known to all people, from the east part of the world to the west part. Thus did the human Christ glorify his Heavenly Father among earthly men, who before knew him not. The gospel says, ^* So as thou hast given him power of all flesh, that he may give eternal life to all those whom thou hast given him." Here is put a part for all, all flesh for all mankind; as the apostle Paul, in another place, put a part for all, when he said, *'Let every soul be subjected to higher powers;" that is. Let every man be subject to a mightier man than he is himself.

To all those Christ gives eternal life whom his Father gave him. This gift is to be understood of Christ's humanity, as we before said. " Verily this is life eternal, that they might know thee, one true God, and him whom thou hast sent, Jesus Christ." Augustine has disposed these words thus, '* That they may know thee and him whom thou hast sent, Jesus Christ, one true God." Hereto is understood the Holy Ghost, who is the Spirit of the Father and of the Son, the Love and Will of them both, cosubstantial with them both. They are not three Gods, Father, and Son, and Holy Ghost, but the Trinity is one true God. Nevertheless, he is not Father who is Son, nor he Son who is Father, nor either of them Holy Ghost; because they are three. Father, and Son, and Holy Ghost; but the Trinity is one God. This knowledge is eternal life, because we have the eternal life through belief and knowledge of the Holy Trinity, if we hold

Witodlice gif Godes oncnawennys lis gearca'S J^aet ece Kf, swi miccle swi'Sor we efSid's to lybbenne swa micclam swa w€ swi'Sor on 'Sissere oncnawennysse "Seonde beoS. SoSUce ne swelte we on "Sam ecan life;)K)nne bi'S (is Godes oncnav-ennys fulfremed^]H)nne j^ser nan deaS ne biS^ ponne we God geseo'S, and butan geswince ecelice heria'5. Ac we sceokn on andwerdum life leomian Godes oncnawennysse, and hioe mid estfullum mode herian, J'set we moton becuman to hit fulfremedan oncnawennysse and to ^eere swincleasan herange.

Drihten cwae'S, **Ic m^sode iJe ofer eorSan, ic gefyUe }?aBt weorc ^)?u me forgeafe to wyrcenne." Ne cw»1S he na,')7u hete me/ ac " forgeafe me/' Mid ISam worde is seo gifu geswQtelod ^e hS on i$<ere menniscnysse underfeng. Seo menniscnys wses underfangen fram ISam godcundum

worde, 'Snrh)78et "Se ealle ying sind geworhte. Heo is underfangen to annysse Sues hades, and nfo "Sing yfeles ne gefremode, le ealle gode ISing "Surb %a godcuudan gife. Drihten gefylde ytet weorc ^ his F»der him forgeaf, "Ba-Sa he "Surh his Srow-unge mancyn alysde, and si'SSan sigefsest, oferswiiklam dea'Se, astah to heofenum, on %am dsege ^ to-merigen hVS.

He cwse^, '^ Maersa me nu. Feeder, mid pssre mi6rsunge }e ic mid ISe hsefde ^rSan ^e middaneard gewurde/' Seo God-cundnys waes mid "Sam Fseder £rSan ISe middaneard gewurde ffifre sehnihtig; and seo menniscnys nss £rSan ^ be in genam of "Sara msedene Marian; ac swa-'Seah-hwie^re seo menniscnys waes aefre forestiht on %am godcundim rsede it middaneardes gesetnysse, swa swa Paulus se apostol cwsfi, ** Qui predestinatus est Filius Dei in uirtute:" J^set is, " Se-"Se is forestiht Godes Sunu/' iEfter Sissere forestihtunge wees seo menniscnys gem^rsod mid J^am Fseder aerSan % middaneard wsere. Se tima com ^mt Crist hcefde, lybbende on his Faeder swi'Sran,)^a maersunge ^e he haefde mid him on forestihtunge his menniscnysse. Eac swilce be tis cwaelS se ylca apostol Paulus,)?aet we waeron forestihte, Sus writende, *^ Quos autem predestinauit, illos et uocauit:*' pmt is, ^^Da

that knowledge with veneration. Verily if knowledge of God prepares for us the eternal life, by so much the more we hasten to live by as much more as we are thriving in this knowledge. But we die not in the eternal life; then will our knowledge of God be perfect, then will there be no death, then shall we see God, and without toil eternally praise him. But we should in the present life learn knowledge of God, and with devout mind praise him, that we may come,to a perfect knowledge of him, and to his toilless praise.

The Lord said, ** I have glorified thee on earth, I have ful* filled the work that thou gavest me to do." He said not, ' thou commandedst me/ but ^^ gavest me." By those words is shown the gift which he received in the humanity. The humanity was received from the divine word, through which all things are made. It is received for the unity of one person, and nothing evil ever perpetrated, but all good things, through the divine gift. The Lord fulfilled the work that his Father gave him, when through his passion he

redeemed mankind, and afterwards triumphant, having overcome death, ascended to heaven, on the day which will be to-morrow.

He said, " Glorify me now. Father, with the glory which I had with thee before the world was." The Godhead was with the Father ever almighty, before the world was; and the humanity was not before he took it of the maiden Mary; but, nevertheless, the humanity was ever predestined in the divine council before the foundation of the world, as the aposUe Paul said, *' Qui prsedestinatus est Filius Dei in virtute:" that is, ^^ He who is predestined the Son of God." By this predestination the humanity was glorified with the Father before the world was. The hour was come when Christ, living at his Father's right, had the glory which he had with him at the predestination of his humanity. In like manner, the same apostle Paul said of us, that we were predestined, thus writing, << Quos autem prsedestinavit, illos et

iSe hS forestihte^]m hie eac clypode him to; and Sa -Se he him to cl3rpode, "Sa he gerihtwisode^ and ^ ie be gerihtwisode,)m he gemsnode.'*

Eft ewe's se ylca, '^ Swa swa he tis geceas on Criste cr middaneardes gesetnysse." ** Manifestaui nomen toum lio-minibus :'^ *^ Ic geswutelode Sinne naman mannam^ Sam }e Su me forgeafe of middanearde." He geswutelode his Feder naman Merest his ieorning-cnihtum, and siS&m eallum gdnf-fuUum manuum^ {^e he of middaneardlicuoi gedwyldom ct-brspd to his lice, }mrh his Fieder gife. He cwaeS^ ** pine lu wseron, and Su hi me forgeafe/' Nsfde se Fsder naefire vin Sing synderlices buton his Sana, seSe lefre mid him wss iElmihtig God, buton anginne of him acenned ; ac he ooder-feng ^ Surh his.Faeder gife on "Sflere menniscnysse, forSan "Se he naes aefre man, Seah)w he aefre ^Imihtig God wsre.

Cristes gewuna wses J'eet he tealde ealne his wurSmynt to his Feeder, forSan Se he is of "Sam Fseder eal ptet he is. Se Faeder forgeaf (is hb Bearne, and l^eet Beam sylf, sdter mihte l^re Godcundnysse, forgeaf tis him sylfum, mid]mm Fsder and Sam Halgan Gaste, Ssera weorc is symie untotwauned. Se Htelend cwaeS on oSre stowe to his leorning-cnihtnm, '* Ic eow geceas of middanearde." SoiSlice "Sa gecorenan]w Crist geceas of middanearde mid)^m Fieder, "Sa ylcan hi nam to gife on Saere menniscnysse set "Sam Faeder of middanearde. He cwae'S, '^ Hi heoldon

Hue spraece, and lu oncneowon J^set ealle Sing \fe Su me forgeafe sind fram j^e; forSan ISe ic forgeaf him "Sa word Se Su me forgeafe, and bi hi underfengon, and oncneowon J^set ic fram "Se ferde, and hi gelyfdon J^set i$u me sendest." Das word magou beSn sceortlice getrahtnode. Crist sealde %i heofenlican l$re his leoming-cnihtum, and hi forS eallum geleaffuUura Seodum, and hi underfengon his beboda, and oncneowon J^aet Drihten fram his Faeder ferde, and gelyfdon {'set he hirie to middanearde sende.

He cwaeS, ^^ Ic bidde for hi; ne bidde ic for middanearde,

vocavit :'* that is, " Those whom he predentined, he also called unto him; and those whom he called unto him he also justified, and those whom he justified he glorified."

Again, the same said, ^^ So as he chose us in Christ before the foundation of the world." *^ Manifestavi nomen tuum hominibus :" "I have manifested thy name to men, to those whom thou hast given me of the world." He manifested his Father's name first to his disciples, and afterwards to all believing men, whom he withdrew from worldly errors to his kingdom, through his Father's gift. He said, ** Thine they were, and thou gavest them to me." The Father never had anything separate from his Son, who ever was with him Almighty God, without beginning of him begotten; but he received us through his Father's gift in humanity, because he was not always man, though he always was Almighty God.

It was Christ's wont to ascribe all his honour to his Father, because he is of the Father all that he is. The Father gave us to his Son, and the Son himself, by virtue of the Godhead, gave us to himself, with the Father and the Holy Ghost, whose work is ever undivided. Jesus said in another place to his disciples, ^^ I have chosen you from the world." But the chosen whom Christ chose from the world with the Father, those same he took as a gift in his humanity of the Father from the world. He said, *• They have observed thy saying, and they knew that all things which thou gavest me are from thee j therefore have I given them the words that thou gavest me, and they received them, and knew that I came from thee, and they believed that thou didst send me." These words may be shortly expounded. Clirist gave the heavenly lore to his disciples, and they thenceforth to all believing people,

and they received his commandments^ and knew that the Lord came from his Father, and believed that he sent him to the world.

He said, " I pray for them ; I pray not for the world, but

ac for "Sa ic bidde)^ i$u me forgeafe/' Drihten Dolde biddn for middanearde: ^ast is, for 'Sam maonmn)« beoS begrif-ene on middaneardlicum lustum, and mid maran gewil-nunge ^sbs ateorigendlican lifes h5giaiS ^nne "Sss ecan. Se godspellere awrILt her-beforao, J^aet se Hslend cwsdetohii Faeder, " Ne bidde ic na for "Sisum anam, ac eac swiloe for "Sa "Se on me gelyfa"! J^urh heora word/' Mid |?»re bene he beleac ealle "Sa geleaflFiillan,)^e "Surh "Sffira apostola bodange gebugon to Cristes geleafan, and gft bugaS dsghwomliceoli \id^ {^iHsere worulde geendunge. He cwae'5 eac swiiSe hoMlice be Ll ^ &y ^* Feeder mtn, ic wille J^set "Sa]ye "Su me forgeafe beon nud Mie] me "Sfier "Sser ic beo, J^aet hi mine msiriSe geseon, % Iki me i|ihe forgeafe; forSan "Se %u lufadest me &r middaneardesgesel* |^^ nysse." Hwset meg beon mare bliss to gehyrenne]H)DDe|Net we moton wunian mid)?6bs iElmihtigan Godes Sana on his heofenlicum 'Srymme ecelice, gif we hit nu, on %bum scortan life, geearnian willaiS ?

He cwadi, '^ Ealle mine "Sing sindon 'Sine, and %De tbg Igi sindon mine. Ic eom gem^rsod on him, and ic on middanearde ne eom. Hi sindon on middanearde, and ic cumeto "Se." Sumne dael J^ises andgites we trahtuodon hwsenecr, l^set ealle "Sing sind gemaene)?am Faeder and his Suna, and Iieora begra Lufe, ^set is, se Halga Gast. pecs Halige Bryn-nyss hylt Us and ealle gesceafta: na hwiltidum se Feder, ne hwiltidum se Sunn, ne hwiltidum ^se Halga Gast, ac swa swa hi "Sry sind an God untodaeledlic, swa is eac heora hyrd-rfisden untodaeledlic ofer tis and ofer eallum gesceaftum, }t iSaere anre Godcundnysse hyrsumia^.

On middanearde wses se Hselend andwerd his leoraing-cnihtum, "Sa^a he "Sus be his gecorenum sprsec; and he astah si'S^an up to his Heofonlican Fseder, swa swa he cwaeiS, "Ic cume to %e." He ferde to heofenum mid J^am lichamau }t he on eorSan gefette, ac he is,)?urh his godcundan mihte, segSer ge her ge "Saer, swa swa he behet ^riSan "Se he up-astige, " Efne ic beo mid eow eallum dagum, cS gefylled-nysse "Syssere worulde."

'^'«>r' those I pray whom thou hast given me.'* The Lord

"^^cmld not pray for the world : that is, for those men who are

^**S^€d ill worldly lusts, and are solicitous with greater

^^«ire of the transitory life than of the eternal. The evange-

^*^t wrote here before, that Jesus said to his Father, *' I pray

"^^^^t for these alone, but also for those who believe in me

*^"*t>iigh their word.** With that prayer he included all the

^^Heving, who through the preaching of th^apostles turned

^^ belief of Christ, and yet daily turn, tiU the ending of this

^^^t^ld. He said also very kindly of us, " My Father, I will

^^^^ they whom thou hast given me be with me where I am,

^^^^ they may see my glory which thou hast given me ; be-

^^^86 thou iovedst me before the foundation of the world.**

^^liat bliss can be greater to hear of than that we may dwell

^^^mally with the Son of the Almighty God in his heavenly

^^^jesty, if we now, in this short life, will deserve it ?

He said, ^^All my thingb are thine, and thy things are ^^ine. I am glorified in them, and I am not in the world. ^^ey are in the world, and I come to thee.'* Some part of ^^e sense of this we explained a little before, that all things ^^^tte common to the Father and his Son, and to the Love of "^em both, that is, the Holy Ghost. This Holy Trinity preserves us and all creatures: not sometimes the Father, nor ^^onietimes the Son, nor sometimes the Holy Ghost, but as those three are one Grod indivisible, so

also is indivisible their guardianship over us and over all creatures, that obey One Godhead.

In the world Jesus was present to his disciples, when he thus spake of his chosen ; and he afterwards ascended to his Ileavenly Father, as he had said, " I come to thee.** He ^^ent to heaven with the body that he had assumed on earth, but, through his divine might, he is both here and there, as be promised before he ascended, ^^ Behold I will be with you On all days, until the completion of this world.'*

HOM. VOL. II. 2 B

Mine gebroSra, arwurSia'S Inane aefen, and ^ne mei freols-dseg,)?e eow to-merigen becym'S, mid soSum plat On "Sam dffige abser se iElmihtiga Godes Sunn urne licluui to "Sam heofonlican e'Sle,)>aer ^aer n»fre ik ne becom i "Sing "Saes gecyndes. Setta'S eoweme hiht on Sam Hskn and on "Sam wordum)^ he be (is ealium spr«ec «^ fe heonon si'Sode. Nis %eo8 lar ^ we eow secgaiS niwan arcr ac Bind)7a ylcai^word ^ Crist mid his agenmn mnie spn and si'S'San onwreah wisom lareowum, J^arh gife Saes Hal| Gastes. peos lar stent on Cristes bee mid Ledenum gereo eow bedigelod; and ealle lareowas]w past Ledeo cat s^on Godes folce]?a boclican lare; J^a "Se hit ne coSoo hit forsuwedon. Nu beb5fige ge, kewede men, micdre on "Sisne timan, forSan -Se)>eos wonild is micclum gaim "Surh menigfealdum gedrefednyssuni; and gwa near c J^yssere worulde swa mare ehtnys J^aes deofles, and bHi strengre mennisc "Surh miran tyddemysse. Nu bebofig "Sses \fe swi^r I'aes boclican frofres, j^aet ge ISurh -Sa lare « m6d awendon of "Sisum wraecfullum life to "Sam ecum } ymbe spreca"!. Se mann "Se hvS dreorig, h€ behofafsi frofres, swa eac we wyllaiS eow |;urh "Sas boclican lare g frian^ forSan "Se we geseo'S psdt "Seos woruld is on mi earfoSnysse gelogod : awurpa'S forSi hire lufe fram eowi heortum, and gewilnia"! J^aes heofonlican rices, "Se us on "Sisum godspelle behet, selSe ieofa'S and rixa'S mid I and "Sam Halgmn Gaste a on eciiysse. Amen.

DOMINICA III. POST PENTECOSTEN.

HOMO quidam fecit cenam magnam, et uocauit niultc reliqua.

Se Haelend saede]yis bigspel his leorning-cnihtum cwaeS, ^' Sum man gearcode inicele feorme, and -Saerto m gelaiSode:" et reliqua.

My brothers, honour this eve, and the great festival, which comes to-morrow, with true belief. On that day the Son of Almighty God bore our body to the heavenly country, where never before came anything of that kind. Set your hope in Jesus, and in the words that he spake concerning us all before he journeyed hence. This doctrine which we say to you is not newly raised up, but is the same words that Christ spake with his own mouth, and afterwards revealed to wise teachers, through the grace of the Holy Ghost. This doctrine stands in the book of Christ, concealed from you in the Latin tongue; and all teachers who knew Latin have declared to God's people the written doctrine; those who knew it not have held silence concerning it. Now ye require, laymen, great learning at this time, because this world is gpreatly afflicted through manifold troubles; and as the end of this world is nearer, so is the persecution of the devil greater, and mankind will be less strong through luxury. Now need ye so much the more the comfort of books, that, through their precepts, ye may turn your minds from this life of exile to the eternal one of which we are speaking. The man who is sad requires some comfort, so likewise we desire to comfort you through this book'doctrine, for we see that this world is placed in great affliction : cast, therefore, its love from your hearts, and desire the heavenly kingdom, which Christ has promised us in his gospel, who liveth and reigneth with the Father and the Holy Ghost to all eternity. \men.

THE THIRD SUNDAY AFTER PENTECOST.

HOMO quidam fecit c<£nam magnam, et vocavit multos: et reliqua.

Jesus said this parable to his disciples, and said, ^^ A cer-:ain man prepared a great feast, and thereto invited many," Jtc.

2 B 2

Oregorius papa tus mie,]^»t se man "Se "Sa micclan feonne W^ . worhte is ure Haelend Crist, seSe is Grod and mann on anim hlUiey se'Se gearcode "Surh his to-cyme fis "Sa ecan feonne od his rice, gif we "Sa gesecan

wilTaiS. HS sende his Seowinto UkiSigenne mancynn to "Saere ecan feonne,]?a& hi asendeUs bydelas geond ealne middangeard, to bodigenne gelea&n ud heofonan rices myrhiSe; and aelc "Saera)^]?8et bodaf is Gods bydel, J^eah iSe heora sum wfolic geSuht sy. psere feonne tid is seo geendung]^ises middaneardes on {Saere we aind, m swa Paulus se apostol cwae'S, *^ We sind Va, ^ worolda g^ eudunga on becomon/' He cw«eiS, '< Ealle mine fing sisd g^earcode," forSan ISe -Surh Cristes ^rowunge wnrdonfen witegena gyddunga gefyUede, and pa^t ece lif gegevcod eallum geleaffuUum.

God bead mancynue yxt hi hine biddan sceoldon, and K

wile syllan finabeden]?8et]^8et we fis ne weudon]mrh vat

bene. He cyS gearwe est-mettas ^ass ecan gereordes, anl

swa-'Seah hi ealle samod h! belidia'S. Se forma cwsS^^Ie

bohte enne tfin, and me is neod to farenne and "Sone geseSn.

Ic bidde "Se, belida me." Hwaet is %urh "Sone t6n getacnod

buton eorSlice ehta ? Se fierS to sceawienne his tfio, sefie

ymbe "Sa eorSlican speda singallice h6ga%, and %a ecan g^

streon ne teolaiS. Sum o-Ser cweS, ^* Ic bohte ffif getymn

oxena, and ic wille faran Sndian 'SsBnu" Da fif getyma ge-

tficnia'S "Sa fif andgitu ures Hchaman, pfet sind gesihiS, hlyst,

swfiecc, stenc, hrepung. pas fif andgitu hsefS se "Se hal biS.

We geseoi^)?urh ure eagan, and ealle "Sing tocnawa^; ^SfxA

"Sa earan we gehyra'S; on {$am mui^e we habba'S swaecc, and

tocnawa{$ hwas'Ser hit biiS pe wered "Se biter ^tet we i\cghi]

"Surb {'a nosu we tostinca^ hwaet cliene bi%, hwaet f^; on handum and on eallum lichaman we habbaiS hrepange,)«t we magon gefredan hwaet hV& heard, hwaet hnesce, hwst sme{$e, hwaet unsmeSe, and swa gehwaet. pas andgitu sind rihtlice wii^metene fif getymum oxena, forSan "Se hi beoS getwyfyide on twam hadum,)?aet is, on werum and on wifiim. Oregory the pope has told us, that the man who made the ^"eat feast is our Saviour Christ, who is God and man in one l^^^on, who by his advent has prepared for us the eternal *^^st in his kingdom, if we will seek it. He sent his servants ^^ invite mankind to the eternal feast, when he sent his ^^^s^ngers over all the world, to preach belief and the joy of ^^ven's kingdom; and each of those who preach that is ^^*s messenger, though some of them may seem of small ^^cunt. The feast-tide is the ending of this world in which ^^ are, as Paul the apostle said, '* We are they on whom the ^^Dgs of worlds will come." He said, " All my things are ^^^pared," because through Christ's passion the utterances ^'^ the prophets were fulfilled, and the everlasting life pre- ^^i«d for all the believing.

God enjoined mankind that they should pray to him, and ^^ will give unprayed for that which we expected not through ^Ur prayer. He announces as ready the delicacies of the eternal refection, and, nevertheless, they all together excuse ^emselves. The first said, " I have bought a vill, and it ia needful that I go and see it. I pray thee, excuse me." What is betokened by the vill but earthly possessions ? He goes to view his vill, who is unceasingly solicitous about earthly riches, and toils not for everlasting treasure. Another said, ^^ I have bought five teams of oxen, and I wish to go to try them." The five teams betoken the five senses of our body, which are sight, hearing, taste, smell, touch. These five senses he has who is whole. Through our eyes we see and distinguish all things; through the ears we hear; in the mouth we have taste, and distinguish whether it be sweet or bitter what we eat; through the nose we smell what is clean, what foul; in the hands and in all the body we have touch, that we may feel what is hard, what soft, what smooth, what unsmooth, and so everything. These senses are rightly compared to the five teams of oxen, because they are doubled in two persons, that is, in men and in women. He goes and

Se f«r8 and flLnda^ J^issera fif andgita, se^e)^urh fywitnjrsie and unstilnysse hi aspeut on unnyt. Hefigtyme leahter k ungcfoh fynvitnys; ac we sceolon awendan orne lee fnm yfelre gesih'Se, urne hlyst fram yfeire spraece, urae gwaecc fram unalyfedum {^igenum, ure nosa fram derigendiicQin stencum, ure handa and ealne lichaman fram fulUcum and leahterlicum hrepungum, gif we willalS becuman to &m estum yms ecan gereordcs.

Hi baedon iSone bydel ptet he hi beladode, |H>nne he cwy^ ^' Ic bidde ie peet -Su me ladige/' and forsih'S to cumeone: {^onne swegS eadni5dnys on his stemne, and modignys biti ffiteowod on his daede. ponne se lareow,)?e is Grodes bydd, gestent sumne "Swyrne and unrihtwisne, and hine manaS to rihtwisnysse and to Godes rice; gif he 'Sonne cwyS on his geSance, * Ne meeg ic "Saere stiSnysse befeolan,)^ ISu me U>-tihst; ic eom synful man: gebide for me;' hwaet de1$ he Sonne buton bitt, and hine beiadaS ?

Se Sridda cwaeS, " Ic haebbe nu gewifod, and forSi to fere feorme cuman ne masg." purh Sa wifimge sind getaciiode)?fies lichaman histas, and se Se ungcmetlice his fiaesclicmn lustum gehyrsumaS, him SincS aeSryt to

gehyrenne ymbe & claennysse Se God lufaS, oSSe ymbe Sa heofenlican boduogi Se his lustum wiScweSaS.

Se Seowa gecyrde ham, and saede his hlaforde 'Saera gela-Sodra forsewennysse. Se hlaford Sa gehathyrt, cwaeS to his Seowan, *^ Far ardlice geoud]?as streta and wic, and geg^ dera Searfan and alefede, blinde and healte, and gel&l hider inn." pearfan sind gecwedene, and w^nhale, Sa ^ hi sylfe wace taliaS, and unstrange, to wiSmetennysse geSungenn halgena. pa sind blinde, pe {^aet leoht Saes larlican andgites nabbaS. pa beoS healte, iSe rihtne gi^ng on godum weorcum nabbaS. SoSlice Sa gelaSedan,)?e cuman noldon, waeron Hynfulle, and Sas Searfan,)7e Saer cumaS, sindon eac synfulle; ac Sa modigan synfuUan beoS forsewene, and Sa eadmodan i^ynfullan beoS gecorene. Da gecy»t God)?e middaueard

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tries these five senses, who through curiosity and unstillness wastes them uselessly. Immoderate curiosity is a grave sin; for we should turn our look from evil sight, our hearing from evil speech, our taste from unallowed aliments, our noses from hurtful smells, our hands and whole body from foul and sinful contacts, if we are desirous of coming to the delicacies of the eternal refection.

They prayed the messenger that he would excuse them, when he says, '^ I pray thee to excuse me," and disdains to come: then humility sounds in his voice, and pride appears in his deed. When the teacher, who is God's messenger, urges a perverse and unrighteous man, and exhorts him to righteousness and the kingdom of God ; if he then say in his thought, 'I cannot submit to the severity to which thou urgest me; I am a sinful man: pray for me ;' what does he then but prays and excuses himself ?

The third said, " I have taken a wife, and therefore cannot come to the feast." By the taking to wife are betokened the lusts of the body, and he who immoderately obeys his fleshly lusts, to him it seems tedious to hear concerning the chastity which God loves, or concerning the heavenly preachings, which speak against his lusts.

The servant returned home, and said to his lord the con* tempt of those invited. The lord then angry said to his servant, *'Go quickly through the streets and lanes, and gather the poor and the maimed, the blind and the halt, and lead them in hither." They are called poor and infirm, who account themselves weak and feeble in comparison with venerable saints. They are blind, who have not the light of the doctrinal signification. They are halt, who have not a direct course in good works. But the invited, who would not come, were sinful, and the poor, who come there, are also sinful; but the proud sinful shall be despised, and the humble sinful shall be chosen. God chooses those that the

forsihiS, 8wa swa Paulas se apostol cvrseS, ^'Ood gecfstfi untruman]^be8 middaneardes, ^ast bS ^ str&igaii geMynde." pearfan and wluinhale, blinde and healte beo^S gebXodtto Qodes gereorde, and ht cuma'S, forSan 9e gehwilce nntmine and fonsewenlice on "Sisum middanearde swa micde htiSor Gknles stemne gehyra^, swa micchim swa ht lytle lustfallonge on "Sisum life habbaiS.

Se "Seowa cwse-S, ^' HIaford, hit is gedSn swa "Su hete, and her gyt is rymet fiemtig." Micel menigu geSeah Qoie d ludeiscre "Seode, fram eaidum dagum d Cristes to-cyme, heabfpBderas and witegan, ac iSa-gft wses ure lymet smt%, we 'Se of eallum middanearde to -Ssere feorme cumalS; be ISam cw£bS se hlaford to &n ISeowan, ** Far nu geond wegas and h^as, and nyd hi inn to &renne, l^eet min hlis beo gefjrikd." i£r h^ bet faran to strsetum and to wicum, getgcnigende }tA ludea folc, pe %urh cy%^ I'sere ealdan £ on gehendnysK waeron. Nu b^ bet faran to wegum and to hegam, geVkm-gende {^aet wilde folc)^ he gegadeiode of eallum middao-earde. Sume sind gelalSode, and forhSgiaS to cumenne; sume sind gela'Sode, and alma's ; sume sind geneadode ^ bi cuma'S. Se bi'S geneadod to cumenne^ seSe "Surb unge-limpum Jnssere worulde, aViSe {^urb untrumnysse, biS aetbr6-den bis lustum and idelnyssum andwerdes lifes^ and farh Oodes gife bi'S onbryrd to -San ecan Kfe.

Se biredes ealdor cwse'S, ** Ic sec^ eow to soSan, |net mo 'Sfiera wera %e gela'Sode cuman noldon, ne onbirigS mines gereordes/' Efhe God gela^a'S us)^urb bine sylfne, be ge-laSa-S puvh englas, Surh heabfaederas,)^urb witegan^ Sorfa apostolas,]^urb lareowas, da^bwomlice. He geia^Sa-S us

for-wel oft)iurh wundrum, hwilon 'Surh swinglum^ bwilon Surh gesundfulnysse]nses Iifes, bwilon "Surh ungelimpum. Ne forse6 niin man Oodes stemne and bis gearcunge, J^y-bes ie he hine nu beladige, and eft wylle)^onne be ne m«eg. Ge-

world despises, as Paul the apostle said," God chooses the infirm of this world, that he may confound the strong/' Poor and infirm, blind and halt are invited to God's refection, and they come, because all the infirm and despicable in this world hear the voice of God by so much the more quickly by as much as they have little pleasure in this life.

The servant said, **Lord, it is done as thou hast commanded, and yet there is room here empty." A great multitude had thriven to God of the Jewish people, from old days until the advent of Christ, patriarchs and prophets, but yet our room was empty, we who from all the world come to the feast; of whom the lord said to the servant, *'Go now through the ways and hedges, and compel them to come in, that my house may be filled." He had before commanded him to go to the streets and lanes, betokening the Jewish people, who, through knowledge of the old law, were at hand. Now he conmiands him to go to the ways and to the hedges, betokening the wild people whom he gathered from all the world. Some are invited, and disdain to come; some are invited, and come; some are compelled to come. He is compelled to come, who through the mishaps of this world, or through infirmity, is taken from his lusts and the vanities of the present life, and through God's grace is stimulated to the life everlasting.

The chief of the household said, ^' I say unto you in sooth, that none of those men, who invited would not come, shall taste of my refection." Lo, Ghxi invites us through himself, he invites us through angels, through patriarchs, through prophets, through apostles, through teachers, daily. He invites us very often through miracles, sometimes through stripes, sometimes through prosperity of this life, sometimes through misfortunes. Let no man despise the voice of God and his preparation, lest he now excuse himself, and afterwards will when he cannot. Hear how the wisdom of God

hyra'S hfi Oodes wisdom clypode)?urh ^ne suoteran Salomon, If '^ ponne hi clypia^ to me, and ic hi ne gehyre; hi arisaf oo |i! fierne-merigen, ac hi ne

gemeta{$ me."

pis godspell k nu scortlice getrahtnod: uton biddan ^ione iElmihtigan Drihten, {^aet h€ lis gebriuge to his ecan gebeor-scipe, se'Se {^urh his to-cyme lis iterU} gela^Sode.

ALIA NARRATIO DE EUANGELII TEXTU.

MINE gebro^ru, we wyllaiS eow gereccan sume Crbtes wundra, to getrymmincge eoweres geleafan. We sind ge-ensewe peet we hit forgymeleasodon on 'Sam dsege]^ nuuin I'fiet godspel rsedde, ac hit mteg eow nu fremian swa miochuD swa hit iSa mihte.

Ure Drihten astSh on scip, and him filigdon his leorning-cnihtas« ^^ Efne "Sa ffiSrlice ai^s micel styrung and hreohnys on iSaere s£, swa ^ast ytet scip wearS mid y^um oferSeht 8e wind him st6d ongean mid ormsetum blsde, and se Hflelend wearS on slsepe on "Sam steor-setle :" et reliqua.

Se Hselend geswutelode mid iSam slsepe his so'San men-niscnysse, and mid %am wundre his godcundan msgeB-"Srymnysse. He slep swa swa 8o% man, and hS Sa y%i-gendan sae mid Enre h^e gestilde, swa swa iElmihtig Scyp-pend,)^e sir gesette iSeere &« gemfieru, \ftBt heo nateshwon ne mot middaueard ofergan. ^* Hi "Sa ofer-reowon -Sone brym, and geleudon on ^am lande pe is gehaten Oerasenorum. Efne %ai$a hi up-eodon, arn an wod man togeanes "Sam Haelende, se hsefde wununge on hseSenum byrgenum, and hine ne mihte nan man mid racenteagum, ne mid fot-copsum gehseftan:" et reliqua.

An eorod is on bScum geteald to six Susendum^ and swa fela awyrigedra gasta weeron i$am Enum men getenge, oiSpKi se mildheorta Drihten to Sam latide rcow, and hine ahredde.

ANOTHER NARRATIVE ON THE TEXT OF THE GOSPEL. 379

cried through the sagacious Solomon, '^ Then will they cry unto me, and I will not hear them; they will arise at early morn, but they will not find me."

This gospel is now shortly expounded: let us pray the Almighty Lord that he bring us to his everlasting feast^ who through his advent has invited us thereto.

ANOTHER NARRATIVE ON THE TEXT OF THE GOSPEL.

MT brothers, we will relate to you some of the miracles of Christ, for the confirmation of your belief. We are aware that we neglected it on the day that the gospel was read^ but it may profit you now as much as it might then.

Our Lord entered a ship, and his disciples followed him. *^ Behold then suddenly arose a great tempest and roughness on the sea, so that the ship was covered with the waves. The wind stood against them with exceedingly great blast, and Jesus was asleep in the steerage,'^ etc.

Jesus by that sleep manifested his true human nature, and by the miracle his divine power. He slept as true man, and he stilled the billowy sea, by his sole behest, as Almighty Creator, who had before set bounds to the sea, that it might not overflow the world. **They then rowed over the sea, and landed in the land which is called that of the Gadarenes. Behold as they went up, a madman ran towards Jesus, who had a habitation in the heathen tombs, and no man could confine him with chains nor with fetters," etc.

A legion is in books reckoned at six thousand, and so many accursed spirits were weighing down that one man, until the merciful Lord rowed to that land, and delivered

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pa deofla oncneowon nme Drihten Crist, and l^aet Indeiice folc hioe dwoliice wi%e5c, and sind foi^i wynan)iODDe ft awyrigedan deoflu pe feoUon to his fotum, mid fyrhte fonu-mene. Ne dorston "Sa deoflu, ISa^Sa hi adr^de wsron, into "Sam swfnum, gif hS him ne sealde leafe, ne into nanrnn men, forSan iSe se Metoda Drihten ure gecynd hasfde od hioi sylfum genumen. Da swyn hi gecuron for "Sam swesrtniD hiwe, and for "Saere fuhiysse fenlices adelan. Se man "Se hxBS swfnes {^eawas, and

wyle hine a^wean mid w6pe fram syn-num, and eft hine befylan ffiilice mid leahtrmn, swa swa swyn deS, 'Se cyrS to meoxe sefter his iSweale, J^eawkai nyten,]H>nne biiS hi betaeht yam atelicum deoflom, for his fSlum d»dum, pe hg fymlice ge-edheh9. Se ^ oft gegrenurii Ood)mrh leahtrum, and flsfre ge-edlsehS his yfelan dcda, he bi'S swyne gelic, and forscyldgod wi^ Grod.

Uton we hSrian ume Drihten symle on bis micclmn wun-drum, and Gs miltsunge biddan, and yfel forli^an, and eft ne ge-edlfiecan, past we moton aetwindan -Sam wselhreawun deoflum, and Oode geSeSn)mrh godre gebaltsunmysse, }fm sy wuldor and wurSmynt $ to worulde* Amen.

III. KL. lULII. IN FESTIUITATE SCT PETRI APOSTOLI.

LUCAS se Godspellere & siSde on "Sissere pistol-rsSdioge,]wt ^' Herodes cyning wolde, sefter Cristes lipstige to heo-fenum, geswencan sume of "Ssere gela-Sunge, and sende werod ymbe {^aet. pa ofsISh hS lacobnm, lohannes bro^r, }ms Godspelleres, and geseah J^set hit gelicode)nmi ludeiscum; and wolde gekeccan Petrum. He $a hine gefeng, and od cwearteme gebrohte, and betaehte bine on -Sam hsefte sixtyne cempum to healdenne. Hit wae^ i$a Easter-tid, and forSi be elcode bi8 sieges. Petrus iSa wses gehiefd on -Sam cwearterne^

ON THE FESTIVAL OF SAINT PETER THE APOSTLE. 381

him. The devils acknowledged oar Lord Christ, and the Jewish people erroneously denied him, and are therefore worse than the accursed devils that fell at his feet, seized with fright. The devils durst not, when they were driven out, enter into the swine, if he had not given them leave, nor into any man, because the Lord Creator had taken our nature on himself. They chose the swine for their swart hue, and for the foulness of the fenlike mud. The man that has a swine's habits, and will wash himself with weeping from sins, and aftenvards foully defile himself with sins, as a swine does, which returns to its dunghill after its washing, an ill-conditioned beast, he will then be delivered to the hateful devils for his foul deeds, which he swinishly repeats. He who often angers God by sins, and ever repeats his evil deeds, is like imto a swine, and guilty towards God.

Let us ever praise our Lord for his great wonders, and pray for mercy, and forsake evil, and repeat it not afterwards, that we may escape from the cruel devils, and thrive to God through good continence, to whom be glory and honour ever to eternity. Amen.

JUNE XXIX. ON THE FESTIVAL OF SAINT PETER THE APOSTLE.

LUKE the Evangelist has told us in this epistolary lesson, that ** Herod the king, after Christ's ascension to heaven, would afflict some of the church, and sent an army for that purpose. He then slew James, the brother of John the Evan« gelist, and saw that it was pleasing to the Jews; and would seize Peter. He then took him, and brought him into prison, and delivered him to be held in the keeping of sixteen soldiers. It was then Easter-tide, and therefore he delayed the slaying of him. Peter was then confined in the prison, and all the

and eal seo geleaffuUe gela'Sung buton to-forlietennysse him fore bfledon. pa l«eg Petrus, on ^»re nibte pe Herodes woUe bine on inerigen forSUedan, betwux twam cempum slapendr, mid twlun racenteagum getiged; and Sa weardas beokkm pads cwearternes duru, swa 8wa bim geboden waes. Efioe & com Oodes engel scinende, and pfet blinde cweartem eal mid leobte afylde. He cnyste "Sa Petres sidan^ and cwset, Ans bra'Se; and)^a racenteagan feoUon -Sffiiribte of Petres bandom. Se engel cwsb^, Begyrd]>e, and sceo)^, and fylig me. Petrus "Sa him filigde, and "Suhte bim swilce hit swefen wsre. Hi "Sa ofereodon "Sa twa weard-setl, oiSJ^set hi becomon to iaa isenan geate^ and pmt tosprang J^flBrribte bioi togeanes. H! eodon forS, o'S)^8et hi comon to anre wic, and se engel bim gewat fram. Petrus *8a beiSobte bine sylfne, and cw»5, No ic wSt to so-San]?£et Dribten asende bis engel, and me ahredde fram Herodes bandum, and fram selcere anbidunge lodeisces folces. Hg becom iSa to bis geferum, and cnucode et "Sere dura. Him am to sum raaeden]?£es geleaffiillan weredes, hire nama wses geciged Rode; and "Sa^a beo oncneow Petres stemne, ne mibte for "Saere blisse "Sa duru geopenian, ac cyrde ongean, sffide pfet Petrus J^aer st5de. pa geleaffiillan cwsedon)?8Bt bit naere Petrus, ac waere his engel. Petrus cnocode forS, o9]?fet hi bine inn Icton, and micclum his wundrodon. He rebte %a bim, hfi God bine ahredde,]^urh his engel, ot^Stja cwearterne, and cwaeiS, Cy%a{$)^is lacobe and unim gebro-Snim;

and code 'Sa to sumere o^re stowe. Hwaet "Sa, on nierigen weartS micel styrung betwux "Sam cempum)?e hinc healdan sceoldon. And Herodes gewende to Cesaream, and ^£er haefde gem5t wiiS Tyrum and Sidoniscum. Da mid |nim "Se hS swilSost m6tode, on bis d5m-setle sittende, mid cyne-licum reafe gescryd, pa 8t5p bim to Godes engel, and hiue ofslSb, forSan "Se be ne sealde Gode nsenne wurSmynt; and be ^aerribte, mid wyrraum fomumen, gewiit of life.*'

pry Her6des we riedaiS on bocum. An waes se ie Sa cild

faithful church without intermission prayed for him. Peter, on the night that Herod would lead him forth on the morrow, lay sleeping between two soldiers, bound with two chains; and the keepers held the door of the prison, as they had been commanded. Behold then came an angel of God shining, and filled all the blind prison with light He then struck Peter's side, and said, Arise quickly ; and the chains straight-ways fell from Peter*s hands. The angel said. Gird thee, and shoe thee, and follow me. Peter then followed him, and it seemed to him as it were a dream. They then passed by the two ward-seats, until they came to the iron gate, and that straightways sprang open towards them. They went forth, until they came to a street, and the angel departed from him. Peter then bethought himself, and said. Now I know for sooth that the Lord hath sent his angel, and delivered me from the hands of Herod, and from every expectation of the Jewish people. He came then to his companions, and knocked at the door. There ran towards him a maiden of the faithful company, her name was called Rhoda; and when she knew Peter's voice, she could not open the door for gladness, but retiumed, saying that Peter was standing there. The faithful said that it was not Peter, but was his angel. Peter continued knocking, until they let him in, and greatly wondered at him. He then related to them, how God had delivered him, through his angel, from the prison, and said. Announce this to James and our brothers; and then went to some other place. Whereupon, on the morrow, there was a great stir among the soldiers who should iiave held him. And Herod went to Cassarea, and there held a council against the Tyrians and Sidonians. Then while he was most occupied, sitting in his judgement-seat, arrayed in kingly raiment, the angel of God approached

him, and slew him, because he gave no honour to God; and he straight-ways, consumed by worms, departed from life.*'

We read of three Herods in books. One was he who

acwellan hSt on Cristea acennednysse ; o'Ser w«8 his nn, la seSe lohannes)^one Fallubtere beheafdian hSt, and geSwv- |e: laehte mS Pilate, set ures Drihtnes ISrowunge; Jrridda b tci Her6de8, iSe we nu embe reccaS. Hi eaUe "Sry fOTferdoi, and eac Pilatus wearS swa micdum geangsumod ymt he hiae sylfiie acwealde, swa swa seo b6c ^ Ecdesiastica Historii' rec5.

Eow laewedum mannom madg Seos Snfealde raca to trym-minge,)^eah -Se ge iSa digelnysse %«ron ne cannon. N» 8wa-{$eah -Sis gedSn on 'Sisum andwerdan d«^, ac we hit healdalS on -Sa^re nihte ^e ge bSXaS Hlif-messe.

ITBH DB SCO PBTBO,

MATHEUS se Oodspellere awi€t on Cristes bee, hfi se halga Petrus eode nppon "Ssere si6 mid Criste, {ms cweSende: lotdt lesus discipulos aiscendere in nauiculam, et precedere earn trans fretum, donee dimitteret turbas: et reliqua*

Se Helend wabs gebysgod betwux micebre menigu on aDum westene:]^a ^'hSt he bis leorning-cnibtas faran to scipe, and ofer«r6wan)H>ne brym, oSpmt be "Sa menigu forlstan mihte:" et reliqua.

Se m^ra Augustinus lis onwreah Jnssere rsedinge andgit, and cwse-S,)^8et seo s^ geticnode)ms andwerdan wonild, ^ is swiiSe yiSigende for mislicum styrungum and costnungam. On ^aere sse swuncon Cristes leorning-cnihtas on nihtlicam rewette, forSan "Se Godes gela^ung swincS on 'Sissere wonilde styrungum and breohnyssum bwilwendlice, o-Sjiaet beo became to sta^elfsestnysse)?sera lybbeudra eoriSan.

^' Crist ILna astab up to %iere dline, J^aet h€ bine gebaede." Seo beage dlin getacna^ pmre beofenan beahnysse, to iSsre astlSi se Hielend fLna, swa swa)^set godspel segS, << Nemo ascendit in ccelum, nisi qui de ccelo descendit, Filius bominis.

commanded the children to be killed at Christ's birth; the second was his son, who commanded John the Baptist to be beheaded, and was reconciled with Pilate, at our Lord's passion ; the third is this Herod, about whom we now relate. They all three perished, and Pilate also was so greatly afflicted, that he killed himself, as the book ' Ecclesiastica Historia' relates.

To you laymen this simple narrative may serve as a confirmation, though ye know not the hidden sense therein. This was not, however, done on this present day, but we observe it on the night which ye call Lammas.

LIKBWISB OF ST. PKTKR.

MATTHEW the Evangelist has written in the book of Christ, how the holy Peter went upon the sea with Christ, thus saying : Jussit Jesus discipulos ascendere in naviculam, et precedere eum trans fretum, donee dimitteret turbas: et reliqua.

Jesus was busied among a great multitude in a wilderness: then '^ he commanded his disciples to go to a ship, and row over the sea, until he could dismiss the multitude :" etc.

The great Augustine has revealed to us the sense of this lesson, and said, that the sea betokened this present world, which is very billowy through divers commotions and temptations. On that sea toiled the disciples of Christ in a nightly rowing, because God's church toils temporarily in the commotions and tempests of this world, until it arrives at the steadfastness of the earth of the living.

'^ Christ went up to the mount alone, that he might pray." The high mount betokens the highness of heaven, to which Jesus alone ascended, as the gospel says, '^ Nemo ascendit in ccelura, nisi qui de ccelo descendit, Filius hominis, qui est

qui est in coelo :" ptet is, on Englisc, '^ Nan man ne astihtto heofonnm, buton se ^ of heofenum astab, mannes Bean, 9eSe is on heofenum." Dis fers is swrSe deoplic eow to mh derstlaidenne. Crist is Ima mannes Beam^ ines

mannes and na twegra, msedenes and na weres. He wees on eorSts || wunigende psXtL he 'Sis cwce'S, and his lichama ne com t^-gft n to heofenan rice, and swa-iSeah he cwse'S, ** Mannes Beam }t of heofenum astlUi, and on heofenmn is/' Ne astfli his men-niscnys of heofenum, ne ih-gft to heofenum ne com, && he k Us gecwflB'S, ac he cwaeiS)^is unleaslice for iSssre soSao an-nysse his hades. Hg is on twiUn gecyndum an Crist, sa5 maa and so{$ God, and se mannes Sunu is Godes Sunu, and se Godes Sunu is mannes Sunu, anes mannes, swa we sr cww-don, Marian)? ffis maedenes. Rihtlice is gecweden, for ^it d ^uysse, yadt se mannes Sunu of heofenum astige, and oo heofenum waere er his lipstige; forSan "Se he haefde on iten Godcundnysse "Se hine underfeng, ^adt {^aet he on menniscuai gecynde habban ne mihte. Witodlice seo Godcundnya }t on "Sam men sticode, waes aegSer ge on heofenum ge od eorSan, and seo gefylde)?ysne earfolSan cwyde 'Surh & an-nysse Cristes hlUies.

Gyt her is o%er cnotta ealswa earfo^, J^aet is, *' Nan man ne astih^ to heofenum, buton se "Se of heofenum astah;" and Crist cwaeS on nigrum godspelle, " prer J^aer ic sylf beo, ym hxS min "Sen." Witodlice Cristes "Senas, ^asX sind, apostohi and martyras, andeteras and halige faemuan, becomon to heofenan rice, swa swa he sylf cwae-S; and ealle iSa ^e Suih claenre drohtnuuge and gSdum geeamungum Criste i^ia^ becuma'S untwylice to his rice. He is ealra geleaffiilra manna Heafod, and we sind his lyma, swa swa se apostol Paulia cwae-S, '^ Ge sind Cristes lichama and his lyma/' pact Heafod ana astSh mid his lymum ; and eft on domes diege,]H>nne he fis gegaderalS and ahef% to heofenum, he astihS swa-%eah iol, furSan -Se)?set heafod mid his lichaman is in Crist. Augu-stinus dixit, quod Christus etiam in die iudicii solus ascendit

in ccelo :** that is, in English, " No one ascends to heaven, save him who descended from heaven, the Son of man, who is ill heaven," This verse is very deep for you to understand. Christ alone is the Son of man, of one man and not of two, of a maiden and not of a male. He was sojourning on earth vben he said this, and his body had not yet gone to the kingdom of heaven, and, nevertheless, he said, " The Son of man who from heaven descended, and is in heaven/' His humanity lescended not from heaven, nor had yet gone to heaven, when me said this; but he said it truly by reason of the true unity >f his person. He is in two natures one Christ, true man mnd true God,

and the Son of man is the Son of God, and the Son of God is the Son of man, of one man, as we before said, of Mary the maiden. It is rightly said, by reason of that unity, that the Son of man descends from heaven, and vras in heaven before his ascension; because he had in the Oodhead which received him, that which he in human nature <:ould not have. For the Godhead which was inherent in the man, was both in heaven and on earth, and that ful611ed this difficult sentence through the unity of Christ's person.

There is yet another knot equally difficult, that is, '^ No man ascendeth to heaven, except him who came down from heaven ;'* and Christ said in another gospel, ^^ There where I myself am, there shall my servant be." Now the servants of Christ, that is, apostles and martyrs, confessors and holy women, attain to the kingdom of heaven, as he himself said; and all those who through a pure life and good deserts serve Christy undoubtedly attain to his kingdom. He is Head of all believing men, and we are his limbs, as the apostle Paul said, '< Ye are Christ's body and his limbs." The Head alone ascended with his limbs; and again on doom's day, when he shall gather and raise us to heaven, he vrill, nevertheless, ascend alone, because the head with its limbs is one Christ. Augustiuus dixit, quod Christus etiam in die judicii

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ill cselum, quamuis sua membra secum eleuet, quia caput cum corpore 8uo unus est Christus. He astah ana up to ^Sant dune hine to gebiddenne, forSan iSe he* astah to beofeniim, ysBt he wolde ^ 'Singian to his ^Imihtigan Ffieder, and swa-'Seah "Sa hwile 'Se he for tis gebitt on 'Ssere heannysse, swincS yadt scip, yadt is, seo gela'Sung on Sani deopum jrSum yjsaat worulde. Seo gela'Sung mteg beou gedrefed on "Sam s^icmn jrSum "Syssere worulde, ac heo ne mseg beon besenced, forSm iSe Crist for hi gebitt. peah I'eos wonild wede, and wiD<%e ehtnysse astyrige ongean Cristes gelaiSunge, ne biiS heo swa-"Seah besenced.

Drihten com to his leorning-cnihtum padv ^Ster hi od le-wette gedrefede w«eron, on iSaere feorSan wseccan. An wiecoe hflef8 J^reo tida; feower wseccan gefylla'S twelf tida; swa fek tida h«efS seo niht. He com "Sa on "Saere nihte geendnnge, and he cym'S on ende (^yssere worulde, geendodre

nihte im-rihtwisnysse, to demenne cucum and deadum. He com no wunderlice gangende on 'S«ere &£;)m ySa arison, ac he bi of* trsed; se brym hwoSerode under his fotswaiSum, ac 8wa-{$eah he hine baer, wolde he nolde he. peah -Se arlease woruld-menn arison ongean (is, swa-^ah ure Heafod, Crist, oftiet heora heafod, gif we tis sylfe ne forwyrcaiS wiiS hine.

^^Da'Sa Drihten "Sam scipe geneakehte, "Sa wurdon in afyrhte, wendon)^flet hit sum gedwimor wsere. Drihtoi cwflB'S him to, Habba'S eow truwan; ic hit eom; ne beo ge ofdnedde." Ne eom ic na scinnhiw, swa swa ge wenat: oncnawa'S Jwne J^ ge geseo*8. *' Petrus him andwyrde, Drihten, gif "Su hit sy, hat me g£n to "Se bufon -Sam waetere." Petrus w«es fyrmest on "Sam werede, and cafost on Cristes lufe. He wolde gelSme ^na andwyrdan for hi ealle, swa sua he dyde "SaiSa Crist hi befnin htl men cwyddodon be him and sySiSan axode hi, " Hu cweSe ge be me ? pa cwae-g Petrus, Du eart Crist, ptes Lifigendan Godes Sunu." An andwyrde for manegum, forSan %e annys wies on him manegum. Crist

solus ascendit in coelum, quamvis sua membra secum elevet, quia caput cum corpore suo unus est Christus. He went alone up on the mountain to pray, because he went up to heaven, that he might intercede for us to his Almighty Father, and, nevertheless, while he is praying for us on the height, the ship, that is, the church, is labouring in the deep waves of this world. The church may be afflicted in the sealike waves of this world, but it may not be sunk, because Christ prays for it. Though this world rage, and stir up windy persecution against Christ*s church, yet will it not be sunk.

The Lord came to his disciples where they were toiling in rowing, in the fourth watch. A watch has three hours; four watches complete twelve hours; so many hours has the night. He came at the ending of the night, and he will come again at the end of this world, when the night of unrighteousness shall be ended, to judge the quick and the dead. He came now wonderfully walking on the sea; the waves arose, but he trod them down; the sea roared under his footsteps, but yet bore him, willingly or unwillingly. Though impious worldly men arise against us, yet shall our Head, Christ, tread down their heads, if we do not fordo ourselves towards him.

'^ When the Lord drew near unto the ship they were afraid, thinking that it was an apparition. The Lord said unto them. Have trust; it is I; be ye not

afraid." I am not a phantom, as ye ween : know him whom ye see. '^ Peter answered him. Lord, if it be thou, bid me come unto thee on the water." Peter was foremost in the company, and readiest in love of Christ. He would frequently answer for them all, as he did when Christ questioned them how men spake concerning him, and afterwards asked them, " What say ye of me ? Then said Peter, Thou art Christ, the Son of the Living God." One answered for many, because unity was in the

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cwse'S to him betwux oSrum wordum, ** Ic secge)w, pa eift * Petrus, and ofer "Sisne stan ic getimbrige mine cyrcan." Augustinus tractauit, quod Petarus in figura significat eode-siam, quia Christus petra, Petrus populus christiaoos. lb "Sam fyrste waes his nama Simon, ac Drihten him geKtte l^isne naman, Petrus,)?aet is, ^ stsnen,' to "Si J^aet he lueUe getacnunge Cristes gelaiSunge. Crist is gecweden * petra,' ^ is ^ Stan,' and of "Sam naman is gecweden ' petrus' eal crista folc. Crist cwfieiS, ^' pu eart st&ien, and ofer "Sisne s^,^ is, ofer "Sam geleafan \e "Su uu andettest^ ic getimbrige mine cyrcan." ^ Ofer me sylfhe ic getimbrige mine cyrcan, oier me ic getimbrige "Se, na me ofer ^. Ic eom seo tnuuoyss "Se "Se healdan sceal, and ealle "Sa getimbrunge cristenre geh-iSunge.' Nu berS Petrus]? flet hiw oS^ getacnange ^tat halgan gela'Sunge, on 'Saere he is ealdor under Criste, and mid his gauge getacnode segSer ge "Sa sti€ngan ge "Sa unstrangiD on Godes folce. Cristes gela'Sung hsefS on hire 9d^6a ge trume ge untrume. Heo ne mseg beSn buton 8ti€ngum, ne buton unstrlLngum.]>a%a Petrus caflice stSp up on taiB sffilicum ySum,)^a getacnode he "Sa sti^ngan. Eft, "Safia him twynode, and be sumon d«le deaf, i$a getacnode h^ & im-strCngan. Hwset sind i$a strangan, hwaet "Sa unstringas? Da beo'S strSnge and trume, "Se)^urh geleafan and gSdum ge eamungum wel "Seonde beo'S. Da sind unstr^nge]^ slawe beo'S to godum weorcum. Be "Sam cwselS Paulus se apostoi, '^ We sti&ige sceolon beran Ssra unstrengra byrSene."

On Petres gauge soiSlice wseron getacnode, swa swa we sr H^on, segSer ge Sa truman ge "Sa untruman^ forSan "Se Godes gela'Sung nis buton na^rum 'Ssera. Petrus cwae'S, '^ Drihten, hat me gan to "Se 6p on &tm waetere;" *)^t ic ne maeg d6D t^urh me, ac ic maeg f^urh iSe; gif]?u hsetst, ^nne

mBsg ic' Drihten cwae'S, " Cum to me." And Petrus J^aerrihte, batoo aelcere twynunge, code of 'Sam scipe, swi{^ gebyld)^arh Drihtnes haese, and code 6p on Sam waetere, swa swa his Drihten ; na Surh hine sylfnc, ac Surh Sone ^Imihtigan

many. Christ said to him amoDg other words, ** I say unto thee. Thou art Peter, and over this stone I will build my church/' Augustinus tractavit, quod Petrus in figura signi-ficat ecclesiam, quia Christus petra, Petrus populus christi-anus. Before that time his name was Simon, but the Lord appointed him this name, Petrus, that is, of stone, to the end that he might be typical of Christ's church. Christ is called ^ petra,' that is, stone, and from that name the whole christian people is called * petrus/ Christ said, ^^ Thou art of stone, and over this stone, that is, over the belief which thou now professest, I will build my church/' ^ Over myself I will build my church, over me I will build thee, not me over thee. I am the firmness that shall hold thee, and all the structure of the christian church.' Peter now bears the semblance or type of the holy church, in which he under Christ is chief, and by his walking betokened both the strong and the weak among God's people. The church of Christ has in it both firm and feeble. It cannot be without strong, nor without weak. When Peter quickly stept on the sea waves, he then betokened the strong. Afterwards, when he doubted, and to a certain degree sank, then he betokened the weak. Who are the strong, who are the weak 7 They are strong and firm, who through belief and good deserts are well thriving. They are weak who are slow to good works. Of them said Paul the apostle, ^^We strong should bear the burthen of the weak/'

Verily by the walking of Peter were betokened, as we before said, both the firm and the feeble, for God's church is without neither of them. Peter said, ^^ Lord, bid me come to thee upon the water;" ^I cannot do it through myself, but I may through thee; if thou biddest, then may I.' The Lord said, " Come to me." And Peter, straightways, without any doubting, went from the ship, very bold through the Lord's behest, and went upon the water, like unto his Lord; not through himself, but through the Almighty Lord. Then

Drihten. Da geseah hi faerlice)H>ne stf^ngan wind, and begann bine to ondrsedenne, and mid pam '5e he deaf, dy-pode to his Diihtne, ^^ Drihten, gehelp min." He gedynt-Isebte to g^nne up on 'Ssere sse]nirh Crist, \past he

mihte SbA God, ac him twynode swa swa men. Ne bii^ i^n man tnm "Surh God, buton se "Se bine undergyt untrumne]mrfa hbe sylfoe. Se "Se wile "Smrb his %enmii crsefte Godes not astigan, he sceal feallan underb^. We sceolon cweSan eiid "Sam witegan, *^ Si dicebam motus est pes mens, misericordu tua, Domitie, adiuuabat me:" \ftet is, ** Gif min fot asBd, Drihten, "Sin mildheortnys geheolp me."

Ne foriet Drihten Petrum, "JSeah Ve he "Burh his twynunge bedufe, ac astrehte his hand, and bine geheold; foriSan it hit is awriten, ^* ^Elc "Saera manna }?e Godes naman clypaS, biS gehealden." Witodlice se 'Be ortruwa'S Godes mildheoil-nysse, se losa'S. Drihten "Sreade Petrum, and cw«S, **pu lytles geleafan, hwi twynode yeV Se is lytles geleafan, sete hwsethwega gelyfS and hwsethwega twyna'S. Se "Se odd ealk twynaiS, he is geleafleas; and swa swa se gelea£Ei strengn bi'S, swa bi'S]?ses costneres miht Isesse.

Mine gebro'Sra, behealdaS "Saes woruld swa swa s& We sceolon be5n on "Sissere worulde hreohnyssum stiunge ou geleafan, and eft on hire smyltnysse swilSe waere. Seo hreohnys is open costnung, and seo smyltnys is stulor and digele swica. Gif "Su lufast God,]H>nne fortretst "Sa y^L woruldlican styrunga ; gif "Su lufast f^as woruld, heo beseneS "Se, forSan "Se heo ne cann aberan hire lufigendas, ac cann bepfecan. Gif "Sin heorte floteraiS on "Sissere worulde gyt-sunge, oSiJe on yfelre gewilnunge, and J? u wylle hi oferswySan, clypa to Cristas fultume. Ne cep "Su swa svrv&e J^ises mid-daneardes stylnysse, ac asmea "Sine heortan, hwaeSer heo on stihiysse 8y. HiLwa]?flet se inra wind ^e ne towende. Micel gesffl'S bi^ }>e,);aet iSu on iSinre gesiel'Se ne forfare. Leoma }>«t Su cunne fortredan Sas woruld: trua on Crist, and gif %u hwilon dyfst \f\\rh woruldlicuni lustfulhmgum, cweS to

saw he suddenly the strong wind, and began to dread^ and

%vhen he was sinking, he cried to his Lord, " Lord, help me.'*

He dared to go upon the sea through Christ, which he might

through God, but he doubted as man. No man is firm

through God, except him who perceives himself feeble

through himself. He who will by his own power ascend to

the kingdom of Gh)d, shall fall backwards. We should say

^th the prophet, '^ Si dicebam motus est pes meus, miseri-

cordia tua, Domine, adjuvabat me :'* that is, '^ If my foot

slided. Lord, thy mercy helped me."

The Lord left not Peter, though through his doubt he was sinking, but stretched out his hand, and saved him ; because it is written, ^' Every man who calleth on God's name, shall be saved." Verily he who despairs of God's mercy shall perish. The Lord rebuked Peter, and said, '* Thou of little faitb^ why didst thou doubt ?" He is of little faith, who believes a little and doubts a little. He who altogether doubts, is void of faith; and as the faith is stronger, so is the might of the tempter less.

My brothers, behold this world as a sea. We should, in the tempests of this world, be strong in belief, and afterwards in its calm very heedful. The tempest is open temptation, and the calm is stealthy and clandestine deception. If thou lovest God, then wilt thou tread down worldly commotions ; if thou lovest this world, it will sink thee, because it cannot bear those who love it, but can deceive them. If thine heart floats on the covetousness of this world, or on evil desire, and thou wishest to overcome it, call for the support of Christ. Regard not so greatly the stillness of this world, but consider thine heart, whether that be in stillness. Look that the inward wind do not cast thee down. It will be a great bliss to thee, that thou perish not in thy bliss. Learn that thou mayest tread down tliis world: trust in Christ, and if thou sometimes sink through worldly enjoyments, say to thy Lord,

'Sinom Drihtne, " Drihten, ic losige : help min." Cvei '^ ic losige," "Sy-l^ "Se iSu losige. Drihten astrecS his hand, and "Se gehylt, gif iSu anrsedlice his fultumes gewihiast

Drihten, "Sa^a he to hinde becom, geheelde ealle %i antn-man ye him to gelsedde wseron, J^orh his reafes hrepmigi. DeorwurSe weron %a fncedu ^e swa ea^lice pa, untniniopB aflygdoDy swa swa we rseda'8 be smnon wife, '^ pe wbs twdf gear geuntrumod %urh blodes lyne. Da eode heo betvu ytere meniga ^ se Haelend onferde, and cw»i$ to hire syUre, Gif ic hum his reafes gefnsedu hreppe, ic beo sona hal." Heo creap "Sa betwux "Sam mannum, baeftan]^m Helende, and forsUel hire hiSLn, swa padt heo hrepode his reafes fnsdo, and hire biodes gyte sona.setstod. "pa cwasS se Hslend^ Hwi hreopode me ? Petrus him andwyrde. La leof, ^eos menigB ^ ofSrincS, and %u axast h\i^ "Be hreopode. Drihten cwieS, Sum man me hreopode: witodlice ic gefredde Jraet "Sere hsHe miht of me eode/' p»t folc hine)^rang, ac past wif hme hrepode synderlice mid geleafan. Heo geseah - Sa ^t hit digele nses, and feol bifigende to ia&s Haelendes foton, and Bffide fietforan eallum "Bam folce hwi heo hine hrepode, and htl heo -S^errihte gehseled wearS. Drihten hire cwari^ to, " Dohtor, %in geleafa \fe geh«elde. Ging ie nu on sibbe."

We biddaS nu "Sone iElmihtigan Drihten, \net he ds fram S}mnum gecl^ensige, and ure sawla gehaBle, and fram eaHim frecednyssum ahredde, iSurh his apostola "Singnedene, Vetm and Paules, pe we to-da^^ wurSiaS. Sy him wuldor and ISt on eaha worulda woruld. Amen.

DOM. V. POST PENtECOSTEN.

CUM multa turba esset cum lesu, nee haberent quod nian-ducarent: et reliqua.

Marcus se Oodspellere cwse'S on *Sisum daeg^rlicum god-spelle, y^t "on sumere tide waes raicel menigu mid fam

" Lord, I perish: help me." Say '* I perish," lest thou perish. The Lord will stretch out his hand, and save thee, if thou earnestly desire his aid.

The Lord, when he came to land, healed all the sick that were led to him, through the touching of his garment. Precious were the hems that could so easily put sicknesses to flight, as we read of some woman, ^' who was twelve years afBicied with a running of blood. She then went among the multitude that Jesus preceded, and said to herself, If I only touch the hems

of his garment, I shall forthwith be whole." She crept then among the men, behind Jesus, and stole her health, so that she touched the hems of his garment, and her running of blood forthwith stopt. *' Then said Jesus, Who touched me ? Peter answered him. Sir, this multitude presseth thee, and thou askest who touched thee. The Lord said. Some one touched me; for I felt that the power of healing went from me." The people pressed him, but the woman alone touched him with belief. She saw that it was nbt secret, and fell trembling at the feet of Jesus, and said before all the folk why she had touched him, and how she was straightways healed. The Lord said to her, '^ Daughter, thy belief hath healed thee. 60 now in peace."

We pray now the Almighty Lord, that he cleanse us from sins, and heal our souls, and save them from all perils, through the mediation of his apostles, Peter and Paul, whom we today honour. Be to him glory and praise for ever and ever. Amen.

THE FIFTH SUNDAY ATTER PENTECOST.

CUM multa turba esset cum Jesu, nee haberent quod man-ducarent: et reliqua.

Mark the Evangelist said in this day's gospel, that '^ on a certain time a great multitude was with Jesus in a wilderness

Httlende on anuni westene meteleas. pa clypode se Hsknd his leorning-cnihtas him to, and cwse'S, Me ofhreourS ^sseit menigu:" et reliqua.

On o'Sre stowe we rseda'S]?aet se Hselend gereordode mid fif bereuum hllLfum and mid twILm fixum fif i^usend manoi, and 'Sfler wsron to lafe 'bsera crumena twelf wylian folle. M\ 'Sisnm gereorde waeron seofon hUifas and feawa fixa. Her wseron gereordode feower "Susend manna, and seofan spyrtan afyllede mid)^am bricum. On *Sam &Tan gereorde wsro ge tacnod seo dihle ISr ^e st5d on fif Moyses b6cum,)nirh Sam fif berenum hiafum, ye "Ba menigu gereordodon. paera fif boca andgit geopenode se iElmihtiga LSreow Crist his leorn-ing-mannum, and hi si'S'San o'Srum, o'S];fiet hit to tis becom. SoiSlice on "Sisum gereorde wies getScnod seo so^Sfaestnyss and seo gifu ^e 'Burh Crist gefremod wearB on "Biere Niwan GecySnysse. Drihten cwae'8, ** Me of hreowS]?ys8ere menigo, forSah

"Se hi no for "Srim dagum hSr roin andbidodon, and hi nabbaiS fiwset hi etscS/' Durh his soBan menniscnysse bim ofhreow "Sses folces meteleast, and)^urh his aelmihtigan God-cundnysse he hi ea'Selice gereordode. paet folc andbidode "Sry dagas mid "Bam Haelende for heel^ heora untrumra, and nu dffighwomlice Godes gec6renan mid geleafan }^re Halgan Drynnysse anbidia'8, biddende heora sawla hsel'Se, and heora freonda, and awenda'S heora geBohtas, and word, and weorc to Gode.

He CW8B*8," Gif ic hi forlaete fiestende bEm gecyrran, Jwnnc ateoria'8 hi be wege." Drihten nolde forUetan pa. menigu fsestende him fram gecyrran, *Sy-l£es "Se hi be wege gewsehte ateorodon; forBan "Be he fett Ba ^ "Burh dffidbote him to buga'B mid bigleofan]?sere halgan lare. Gif hS hf forl& botoo "Bam godspellican fSdan on heora andgite, }H>nne ateoriaB hi be wege "Bises andwerdan Gfes. " Sume hi comon feorran/' Sume men sindon on Godes gela'Bunge, iSe on lytlum -Bingum wiB God agylton, and si*B*Ban mid so'Bre d^bote to Gode

meatless. Then Jesus called his disciples to him^ and said, I have compassion on this multitude^" etc.

In another place we read that Jesus fed with five barley loaves and with two fishes five thousand men, and there were left of the crumbs twelve baskets full. At this refection there were seven loaves and a few fishes. Here were fed four thousand men, and seven baskets filled with the fragments. In the first refection, the hidden lore that stood in the five books of Moses was betokened by the five barley loaves, which refected the multitude. The sense of the five books the Almighty Teacher Christ opened to his disciples, and they afterwards to others, until it came to us. But in this refection were betokened the truth and the grace which were accomplished through Christ in the New Testament. The Lord said, '^ I have compassion on this multitude, because they now for three days have awaited me here, and they have not anything to eat." Through his true humanity he had compassion on the people's want of food, and through his almighty Godhead he easily fed them. The people abode three days with Jesus for the healing of their sick, and now daily God's chosen, with belief, await the Holy Trinity, praying for their own and their friends' souls' health, and turn their thoughts, and words, and works to God.

He said, ^^ If I send them away to return home fasting, they will perish by the way." The Lord would not send the multitude from him to return fasting, lest, fainting by the way, they might perish ; because he feeds those who by repentance turn to him, with the food of the holy doctrine. If he sends them away without the evangelical food in their understanding, then will they perish by the way of this present life. *^ Some came from afar.'^ Some men are in God's churchy who in little things have sinned against God, and afterwards with true repentance returned to God: such have

gecyrdon: J?yllice ne comon na feorran, foi^an 15e hi inA heora unscffi'B'Bignysse him gehende waeron. Same smdoii ^ aefter fyrnlicum leahtrum, sume aefter tScne and aefter kas-gewitnysse, sume sfter stale, sume aefter reaflace^ sume after manslihte, to so^Sre dsedbote gecyrra"?, and to "Sam wynsamai geoce Godes J^owdomes:]?as iSyllice cunia'S feorran, for8u ^ swa hi swrSor dwelodon on 'Swyrlicum dsdum, swa bl swiiSor fram "^m iGlmihtigan Gode fyrr gewiton. Him M swa-iSeah fSda forgifen, forSan ^ }^m gecyrredum synfiillao biS gegearcod mete iSflere halgan lare, ptet hi ge-edniwian magon on Gode "Sa msegenu }^ hi on leahtrum forluroo. Eac {Sa Se of ludeiscam folce on Crist gelyfdon, comon him nan to, forSan ^ hi waeron be him gelaerede |^urh "Sa ealdan sand 'Sflera witegena cwydum.]>a so'Slice "Se gelyfdon on Crist of hse^num folce, iSa comon him feorran to, forSan "Se M naBron, "Surh n^re bdclicere lare, be his geleafan gemanode.

Das seofon hiifas aet Jnsum gereorde sind gesette on geryne "Saere Niwan GrecylSnysse for iSaere seofonfealdan gife ^ Halgan Gastes, ^e Godes gec6renum bi'S onwrigen and for-gifen. pa seofonfealde gife we saSdon eow hwilon ^, and gyt wylla'S. An is se Halga Gast]>e syliS gec6reuum man-num "Sa seofonfealdan gife,)>aet is, wisdom and andgit, rsd and strengS, ingehyd and ILrfaestnys; Godes ege is seo seo-fo'Se. Se 'Se)? issera gifa orhlyte eallunge hW, naefS he ge-manan mid Godes gec6renum.

iGt Sam aerran gereorde, saet seo menigu uppon Sam gaerae, and on Sisum gereorde nis)?aes g^rses nim gemjmd, ac Crist hi h€t sittan uppon {^aere eorSan, forSan 'Se & is beb5den, Surh gewrite iSaere ealdan £, ofsittan and fortredan Sa gewil-nigendlican lustas; and on Saere Niwan (JecySnysse fis is bebSden)?aet we sceolon forlaetan]ms eorSaii and Sa hwH-wendlican

aehta, gif we willaS fulfremede beon. pis is swa-Seah feawra manna dfied, J^aet hi ealle eorSlice 'Sing saemninga forhetan magon. Se Se eallunge Sa eorSlican gestreon forlaetan ne maeg, forlffite hi swa-Seah mid his ge-Sance, swa)wt he ne besette his hiht on Sam ateorigendlicum spedum, ac on

^lot come from afar, because, by reason of their innocence,

Khey were near to him. Some there are who after old sins,

^some after fraud and after false witness, some after stealing,

jBome after rapine, some after homicide, turn to true repent-

^ince, and to the winsome yoke of God's service: such as

"t^hese come from afar, because the more they erred in perverse

^eeds, by so much the more they seceded further from Al-

Tnighty God. To them shall, nevertheless, food be given,

l>ecau8e for the converted sinful meat of the holy doctrine

shall be prepared, that they may renew in God those virtues

^which they lost in sins. Those also of the Jewish folk, who

believed in Christ, came near to him, because they had been

instructed concerning him by the old law and the sayings of

the prophets. But those of the heathen folk who believed

in Christ came to him from afar, because they had not by any

book-lore been admonished concerning his belief.

The seven loaves at this refection are set in the mystery of the New Testament for the sevenfold grace of the Holy Ghost, which will be revealed and given to God's chosen. The sevenfold grace we have mentioned to you a while before, and will yet again. It is the Holy Ghost alone who gives to chosen men the sevenfold grace, that is, wisdom and understanding, counsel and strength, knowledge and piety; awe of God is the seventh. He who is wholly devoid of these gifts, has no communion with God's chosen.

At the former refection, the multitude sat on the grass, and in this refection there is no mention of the grass, but Christ bade them sit on the earth, because it is enjoined us, by the writing of the old law, to press down and tread on the concupiscent pleasures; and in the New Testament it is enjoined us to forsake the earth and transitory possessions, if we desire to be perfect. This is, however, the deed of few men, to be able at once to leave aU earthly things. Let him who cannot wholly forsake earthly treasures, forsake them at least in his thought, so that he set not his hope in perishable

iSam iGlmihtigan Drihtne, and freinige hafenleasommidlui li^ hfiefene. We rseda'S on Cristes bee, ytet sum welig main 1^ k c5in to 'Sam Hfielende, and feoU to his fotum, fas cwAeak^ " Eala "Su goda lareow, hw«et sceal ic don]?»t ic hsbbe^ 1*0 tk ece Bf ? Drihten him andwyrde, Gif iSu wylt becamanto y^ "San ecan Ufe, heald]?as bebodu: Ne ofslih Su mann, Ke unriht-hffim iu, Ne stala "Su, Ne beo iSu leas gewita, Arwnrik yinue fieder and "Sine modor, and Lufa "Sinne nextan swam p&^ iSe sylfne. Da andwyrde se nea, and cwae'Sy EallelSasm ic heold symle fram minum geogo'Shade. Him andwyrde A W^ < se Haelend, and cwaeS, Anes Singes ^e is wana: far aa, and |i c beceapa wi% feo ealle %ine sehta, and dsel iSearfiim, and ^u hflefst "Sonne yiune goldhord on heofonan rice; and c&n, and filig me." pis is, swa we £r cwsedon, feawra manna d^ and swariSeah fulfremedra.

Drihten "Sancode srSan "Se he "Sa hlSfas tobrtece, awutefi-gende htL micclum he blissa'S for mancynnes haelu; andoi mid San tihte]?set we sceolon him "Sancian, swa oft swa we unie lichaman mid eorSlicum bigleofan, o'S'Se ure sawle imd lii halwendre lare gereordiaS. Se Haeiend "Sa tobreec ia, hSh^ |is and sealde his leomerum, ptet hi hit "Sam folce

dselan sceol-don, forSan "Be he "Sa gastlican lare him forgeaf, ^9di hi hi daeldon eallum geleaffuUum iSeodum. Be "Sam gedale cwef sum witega o'Srum andgite: ^^ Paruuli petierunt panem, nee erat qui frangeret eis:" }? aet is, on urum gereorde, " Da lytlan cild bsedon him hUifes, ac J^ser naes nan mann "Se }H>ne bSf him betwynan tobra&ce." piet is,)?a ungelseredan sohton "Sone bigleofan Godes wordes, ac hi nsefdon iSone lareow Se him cu'Se];a digelan Uire geopenian, and hi to soiSfaestnysse wege geweman. HI^ is Sses lichaman bigleofa, and lar is "Sfere sawle foda. pa fixas on "Sisum gereorde getacnodon "Sa lareowas "Se "Sa larlican bee awriton, be dihte yads Halgao Gastes. " pset folc aet, and hi wurdon ealle gefyllede." Da gereordia'S of Drihtnes hllifum, and beo'S gefyllede, ba Se his Kre gehyraS, and -Burh iSa hi sylfe gerihtla^a-S; forSan ye

k^8, but in the Almighty Lord^ and do good to the indigent tn his wealth. We read in the book of Christ, that a iJithy mail came to Jesus, and fell at his feet, thus saying, ^ thou good master, what shall I do that I may have ever-i. ng life ? The Lord answered him. If thou wilt attain unto ■blasting life, hold these commandments : Slay no one, Qamit not adultery. Steal not, Be not a false witness. Honour ' father and thy mother, and Love thy neighbour as thyself. &n answered the rich man, and said, All these things I fe ever held from my youth. Jesus again answered him, 3. said. One thing is wanting to thee: go now, and sell for ^ney all thy possessions, and distribute it to the poor, and >ii wilt then have thy treasure in the kingdom of heaven; d come, and follow me." This is, as we before said, the ed of few men, and yet of perfect ones. The Lord thanked before he brake the loaves, manifesting >w greatly he rejoices for the happiness of mankind; and ereby prompts us to thank him, as often as we nourish our Klies with earthly food or our souls with salutary doctrine, ^sus then brake the loaves, and gave to his disciples, that ey might deal them to the folk, for he then gave them e ghostly lore, that they might propagate it among all lieving nations. Of this distribution a prophet said in lother sense, " Parvuli petierunt panem, nee erat qui fran-Tet eis :" that is, in our tongue, '^ The little children begged em bread, but there was no man to break the bread among em." That is, the unlearned sought the food of God's ord, but they had not a teacher that was able to open to lem the hidden lore, and incline them to the way of life, read is the sustenance of the body, and instruction is the »od of the soul. The fishes in this refection betokened the »achers who wrote the books of the

law, by direction of the [oly Ghost. "The folk ate, and were all filled." They ted on the Lord's bread, and are filled, who hear his instruc-ion, and through it correct themselves; for instruction is

seo lEr hVS on ydel gebyred, buton heo beo to weoran \^ awend. peah "Se)w man here mete toforan, bwonike fe lii^n"^ frema'S pmt "Su bine geseo, buton "Su bis onl^rrige. Svtac ItB^c'^ •Be ne frema'S) J^eab Se "Su J>a halgan Kre gehyre, butoo kK WtliO" to gSdum weorcum awende. W**^

^^ Of &ere lafe w»ron gefyllede seofan spyrtan." pa seo-1 "^^ ^ fan spyrtan babba'S ^ ylcan getacnunge)^ ^fleofonUifH 1^^ " baefdon. Spyrte bK, swa swa ge sylfe witon, of rixum p- |IWk^ brSden, o'S'Se of palm-twygum. Rixe weaxst gewundkcoi wffiterigum stowum, and se palm is sige-beacen; and Gota gec6renum gedafenaiS ^mt hi beora beortan wyrtruminQi "Sam liflicum wylle^)>8et is, God, gelogian ;)?y-lffi8 ^Ufoh searian fram bis ecan lufe; and hi sceolon, mid rige }t% gastlican gecampes, to him eft gecyrran,)^ bi to iSam gefeohle £r asende. Se "Se wile campian ongean ^am re%an deoSe mid fsestum geleafan and gastlicum wsepnum, bS begyt age 'Surb Codes fylste; and se "Se feobtan ne dear raid Godes gewaepnunge ongean "Sone ungesewenlican feond, be In^ ^ae mid Bam deofellicum bendum gewyld, and to tintr^omge-Ifiedd.

^'pfler waeron gereordode feower)?usend manna/' Mid Ban feowerfealdum getele wses getacnod seo feowerfeaMe Cristes b6c, ye "Sa geleaffullan,]>urb hire lare, dsegbwomliee gereorda'S.

Mine gebroBra, ne Bince eow to befigtyme pset ge Bas god-spellican lare gehyrdon. We aweria'B us mid)?8ere segeae, aweriaB eow mid psere lare fremminge, J^set we eaUe babbaa moton "Ba mede]>e mannes eage ne geseab, ne eare ne ge-hyrde, ne on mannes beortan ne astSh,)>a "Be God gearaa^ "Bam eallum pe bine lufiaiS, seBe leofaB and rixa'B on eaba worulda woruld. Amen.

^^K^d in vain, unless it be turned to works. Though meat ^ brought before thee, little will it profit thee that thou see ^ v&Tiless thou taste it. In like

manner, it will not profit ^^^^, though thou hear the holy lore, unless thou turn it to ^^^^<>cl works.

^* Of the remainder were filled seven baskets." The seven

^^*^\iets have the same betokening as the seven loaves had.

flasket, as ye yourselves know, is platted of rushes or of

^^*-tn-twigs. The rush grows usually in watery places, and

^^^ palm is the sign of victory; and it is befitting God's

^^^osen that they place the root of their hearts in the well of

'^^^, which is God; lest they become seared up from his

Eternal love; and they should, with victory in the ghostly

^ght, return again to him, who had before sent them to that

^ht. He who will strive against the fierce devil with firm

belief and ghostly weapons, will get the victory through God's

support; and he who dares not fight with God's weaponing

against the invisible foe, will be constrained by the devilish

bonds, and led into torments.

"There were fed four thousand men." By the fourfold number was betokened the fourfold book of Christ, which through its lore daily feeds the believing.

My brothers, let it not seem too tedious to you that ye have heard this evangelical lore. We secure ourselves with the saying, do you secure yourselves with the fulfilling of the precepts, that we may all have the meed which eye of man never saw, nor ear heard, nor entered into the heart of

man, that which God prepares for all those that love him, who liveth and reigneth to all eternity. Amen.

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DOM. IX. POST PENTECOSTEN.

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ADTENDITE a falsis prophetis, qui ueniunt ad uo8: ei I^ liqua.

Drihten cwae*8 to his leorning-cnihtum, ^^Behealdat eow y^ wrS leasum witegum,];e to eow cumalS on sceapa biinim:" €t reliqua.

pis godspel is nu linfealdlice ges^. Da leasan xntegBn,\t Crist fores&le his leorning-cnihtum, wseron gedwolmen oo halgum hiwe drohtiiiende, and woldon awendan yone sofSan geleafan,]>e God sylf tcehte, of "Sam rihtan regole to heon gedwyldum, and setton lease bee ongean iSam so'Sum geleafim, to bepsecenne ^a unscse^Sigan cristenan. Nu siud o^re lease witegan, t^set sind ealle %e on halgum hiwe yfele weorc begaS, and hiwia^ hi wilSutan mid eawfflestum ^awum, and wiiTm-nan sind gesettrode mid itrleasnysse. Be swilcum cwasiS se Hselend on olSre stowe, ^^ 6e rihtwisia'S eow setforan maiinam, and God cann eowere heortan." Eft be cwaeiS, ^* Wa eow hlwerura, ge sind gelice gemettum ofer-geweorcum, pe becA wilSutan wlitige mannum aeteowode, and seo byrgen "Seah bi% afylled mid deadum banum and forrotodnysse; swa sind ge eac seteowode wilSutan rihtwise on manna gesih^um, and ge sind wi^innan afyllede mid hiwunge and unrihtwisnysse."

Drihten cwieS, " BehealdaS eow wi* leasum witegum:" swilce he cwaede, * Warnia*8 eow georne wi* swilcum licce-terum, forSan]>e hi ne sind na seep, ac sind wulfas on sceapa hiwum. Hi sind wi^utan eawfaeste, ac hi sind wi^innan buton so^fuestnysse, cristenra manna ehteras, and reaferas, swa swa re^e wulfas. Ge oncnawa^ hi be heora wsestmum. Ne behealde ge heora neb-wlite, ne gyme ge heora eawfsBstum gyrlum, ne hlyste ge heora

geswsesan lyiFetunge, ac behealda^ heora weorc. Hi maersiaS Godes halgan mid heora mu^, ac hi wi^Scwe^a? Godes halgum mid heora J^wyrlicum dsedum. Hi ofsetta^)?a geleaffiillan, and)>eah $e hi God mid wordum

THE NINTH SUNDAY AFTER PENTECOST.

ATTENDITE a falsis prophetis^ qui veniunt ad vos : et re* liqua.

The Lord said to his disciples, ^^ Guard yourselves against false prophets, who will come to you in semblances of sheep/* etc.

This gospel is now simply said. The false prophets, that Christ foretold to his disciples, were heretics living in holy semblance, but who would turn the true belief, that God him-^ self taught, from the right rule to their heresies, and set false books against the true belief, to deceive the innocent christians. Now there are other false prophets, which are all who in holy semblance perpetrate evil works, and clothe themselves without with pious practices, and within are envenomed with impiousness. Of such Jesus said in another place, ** Ye justify yourselves before men, but God knoweth your hearts." Again he said, " Wo unto you hypocrites, ye are like unto painted sepulchres, which appear beautiful to men without, and the grave is, nevertheless, filled with dead bones and rottenness; so ye also appear righteous without in the sight of men, and ye are within filled with deceit and unrighteousness."

The Lord said, ^^ Guard yourselves against false prophets :" as if he had said, * Be diligently cautious against such hypocrites, because they are not sheep, but are wolves in the semblances of sheep. They are pious without, but withia they are without truth, persecutors of christian men, and robbers, like fierce wolves. Ye will know them by their fruits. Look not at their countenance, heed not their pioua habits, listen not to their sweet flattery, but behold their works. They praise God's saints with their mouth, but they gainsay God's saints by their perverse deeds. They oppress, the believing, and though they calumniate not God by words.

ne telon, hi tola's bine Bwa-'Seah mid yfeluin iSeswnm.' Ii ^^ Hwlk gadera'S sefre winberian of -Sornum^ oype fioepphof I ^ bremelum ?"

Hwf[masg sefre of leahterfullum inaDDaiii,oSie | ^ of 'Swyruniy senige godnysse gegaderian ? Be &iim SomiB and bremehim cwae'S se iElmihtiga God to Adame, aefterte "Se h6 of 'San forbSdenan treowe "Sigde^ ^' Seo eorSe, ^ ii awyriged on %inum weorce, agifS pe ISoraas and bremelas."

'* iEIc god treow wytc^ gSde wsestmas^ and yfel tmw wyrc% yfele wsestmas/' Ne m^nde ure Drihten. mid ^ison wbrdum]>a treowa \fe on aeppel-tune wexa'S^ f^a Se sad Kflease, sawullease, and andgitlease, ac Jyorh heora luw k gebicnode ^ gesceadwisan men^ iSe and^^t hidbbaS and be ggenum wilJan wyrca'S, swa gSd swa yfeL Q6d biS)«t treow Se godne wsstm forSbriiicS^ yfel bi'S pmt "Se unwsstn-bere stents wyrse biiS)>£et Se yfelne waestm byrS; and se mm biiS berigendlic iSe mid g6dum weorcom hine sylfhe bysgsS, and oSrum gebysnaS; se biS unberigendlic "Se unnyt ko&8; se biS cwealmbaBre and twyfealdlice dead^ awa swa se apostol cwae'S, 86*86 on gddnysse unwsestmbsere biS^ and on yfelnyne sefre growende and wfiestmbaere.

^^ Ne mseg jiaet gode treow wyrcan yfele wsestmas, ne)«t yfele treow g5de wsestmas." Ne ewe's se Hfelend)wt se yfela ne mihte gecyrran and be6n gSd^ ac swa lange swa he yfel biS^ ne mseg be wyrcan godne wsestm. iErest sceal se mann bine sylfne awendan fram yfele^ yast his weorc magon beon awende. SoiSliee gif se man]7urhwinuiS yfel, ne nueg he habban g6de weorc; and gif se g6da man "SurhwunaS on his godnysse, ne mseg hS yfele wsestmas forSbringan ; forSi sette God l£re, and het Iseran Sa ungeUsredan, J^aet men sceo-lon yfel forlsetan, and to g6de gebugan, and on godnysse Surhwunian.

" iElc treow 'Se ne wyrcS gSdne wsestm hv& forcorfen, and on fyre aworpen/' Be "Sisum cyrfe sprsec fie Hselend oo oSre stowe ^urh bigspel,)ius cweSende: ^^ Sum hiredes hlaf-ord hsefde aplantod in fic-treow binnon his wfugearde, and

they calumniate him^ nevertheless^ by evil manners/ ^^ Who ever gathers grapes from thorns^ or figs from brambles?" Who can ever from sinful or perverse men gather any goodness? Of these thorns and brambles the Almighty Qod said to Adam, after he had eaten of the forbidden tree, '* The earth, which is accursed through thy work, shall yield thee thorns and brambles/'

** Every good tree worketh good fruits, and an evil tree worketh evil fruits." By these words the Lord meant not those trees which grow in an orchard, which are lifeless^ soulless, and void of understanding, but by their similitude he indicated those rational men, who have understanding, and work by their own will, either good or evil. Good is the tree that brings forth good fruit, evil is that which stands barren^ worse is that which bears evil fruit; and the man is praiseworthy who busies himself with good works, and sets example to others; he is not praiseworthy who lives useless; be is pernicious and doubly dead, as the apostle said, who is barren in goodness, and in evil ever growing and fruit-bearing.

^ The good tree cannot work evil fruits, nor the evil tree good fruits." Jesus said not that the evil man might not change and b^ good, but so long as he is evil, he cannot work good fruit. First shall a man turn himself from evil, that his works may be turned. But if a man continue evil, hd cannot have good works; and if a good man continue in his goodness, he cannot bring forth evil fruits; for God esta blished instruction^ and commanded the unlearned to be taught, that men should forsake evil, and turn to Gk)d, and continue in goodness.

'^ Every tree that worketh not good fruit shall be cut down, and cast into the fire." Of this cutting Jesus spake in another place through a parable, thus sajring: *' A master of a household had planted a fig-tree within his vineyard, and

com sefter fyrste to "Sam treowe^ sohte wasstm ter6D, ad nenne ne gemette. H€ cwfie'S ^a to J^aes wingeardes big* gengan, Efne nu "Sreo gear ic sohte wsestm on 'Sisum fic-treowe, and naenne ne funde : forceorf hit; to hwi hremf Ut 'Sisne stede ? Se biggenga him andwyrde^ Hlaford, Uefc Ut 8t&dan gearlanges, o^set ic hit bedelfe, aod mid meoxe k-wurpe, and bit witodlice wsestm wyrcS; gif hit "Sonne benui nele, ^u cymst and forcyrfst hit." pa iSreo gear get^oodoo Sry timan SiEsere worulde: ante legem, sub I^^, sub gntia: padt is i&r fie, under se, under Godes gife. Se tima is agin }t Wfies adr Moyses £, and se tima is ag& iSe wtes under MoyMs 6, se tima stent gyt -Se is under Godes gife, peet is fram Cristes to-cyme on menniscnysse 0*8)?yssere worulde geen-dunge. On Sisum Srym timan andbidaS God mancynnes rihtinge and gode wiestmas. Hwses biS

)>8et unwaestmbiat treow wyrSe sefter Sisum)>rim timum, buton scearpre lexe? Se biggenga baed pnm treowe fyrst set "Sam hiaforde, swa swi se apostol Paulus cwseS, '^ Ic bige mine cneowu to 'Sam Mi-mihtigan Feeder for eow, \fadt ge beon on soSre lufe gewyrt-rumode,];8et ge magon underfon mid eallum halgum hwset sy brikinyss, lEngnyss, heafanyss and deopnyss on Godes geset-nyssum; and tocnawan eac Sa oferstigendan soSan lufe Drihtnes Cristes, psei ge beon gefyllede on ealre Godes ge-fyUednysse." Se apostol SingaS for tis, bigende his cneowu to San iElmihtigan Hiaforde, pmt we ne beon forcorfene. Uton beon wiestmbfiere on g6dum weorcum,)^i-l& Se se HIaford fis wsestmlease gemete, and hate Us mid dealSes sexe forceorfan, and siSSan into Sam ecum fyre awurpan.

paet treow biS bedolfen and mid meoxe beworpen, Soune se cristena man mid soSre eadm6dnysse his sjmna behreow-saS. Dfies treowes ymb-gedelf is seo eadmodnys)>8es be-breowsiendan mannes; pmt meox is padt gemynd his fdlan daeda, on Saere dsedbote. Hwaet is fulre Sonne meox ? and swa-Seah, gif Su his wel notast, hwset bi'S wflestmbeerre ? Awend)>ine heortan mid soSre d^bote, and 'Sin weorc bii$

came after a time to the tree, seeking fruit thereon^ and found none. He said then to the dresser of the vineyard, Behold now for three years I have sought fruit on this fig-tree, and found none : cut it down ; why cuuibereth it this place ? The dresser answered him, Lord, let it stand a year longer, until I delve around it, and dress it with dung, and it then make fruit; if it then will not bear, thou wilt come and cut it down." The three years betokened the three times of this %vorld: ante legem, sub lege, sub gratia : that is, before the law, under the law, under God's grace. The time is gone that was before the law of Moses, and the time is gone that was under the law of Moses, the time stands yet that is under God's grace, that is, from Christ's advent in humanity until the ending of this world. In these three times God awaits the amendment of mankind and good fruits. Of what is the barren tree worthy after these three times, but of the sharp axe ? The dresser prayed a time for the tree of the lord, as the apostle Paul said, ^^ I bow my knees to the Almighty Father for you, that ye may be rooted in true love, that ye may receive with all the holy what breadth, length, height and depth there is in God's laws; and also know the surpassing true love of the Lord Christ, that ye may be filled with all God's fullness." The apostle

mediates for us, bowing his knees to the Almighty Lord, that we may not be cut down. Let us be fruitful in good works, lest the Lord find us barren, and command us to be cut down with the axe of death, and afterwards cast into the everlasting fire.

The tree is delved around and dressed veith dung, when the christian man with true lowliness repents of his sins. The delving about of the tree is the lowliness of the repentant man ; the dung is the remembrance of his foul deeds, in that penitence. What is fouler than dung ? and yet, if thou well use it, what is more fruit-bearing ? Turn thy heart with true penitence, and thy work will be turned. Root up greedi-

awead. Awyrtwala gredignyBse of "Sinre heoriim, and apliBti J^eron)?a 8o{$an lufe. Seo graedignyB is^ 8wa swa se apoitd Paulus cwsiS, wyrtruma aelces yfeles^ and seo soSe hfii ii wyrtruma aelces g6des.

pu mann wylt habban gSd, iSu wilt habban hasla ^mes lichaman, ac swa-'Seab ne tala]m psdt to micclum gode \ti "Se b8ef% eac swilce se yfela. Du wilt habban gold and ieolfar: efne ^as "Sing sind g6de, gif iSu hi wel notast: gif fa sjflf yfel hist, ne miht "Su hi wel notian. Sind nu forSi gold and seolfor yfele yfelum, and gSde g5dum. H wst hemsc& ^ }ti 'Sin cyst st^de ful mid g6dum, and "Sin ingehyd beo smtig eelces godes ? Du wilt habban gSd^ and nelt ie sylf beoo g6d. Sceamian %e mseg pmt ISin htis baebbe aelces godci genoh^ and hsebbe ^e senne yfelne. SoiSUce nelt iSu nan Sing yfeles habban on "Sinum aehtum: nelt iSu habban yfel wif, ne yfele cild^ ne yfele iSeowe men, ne yfel scrlid^ ne furSon ytie sceos ; and wylt swa-'Seah habban yfel Kf. Ic bidde }e)«l iSu Isete huru Se 'Sin lif deorre)H)nne 'Sine sceos. pu wik habban ealle faegere 'Sing and acSrene, and wilt "Se sylf beos wEclic and unwurS. Dine aehta mid stylre stemne wyllaS }t wregan to "Sinum Drihtne: * Efne "Su forgeafe]?isum men yoM fela g6da, and he sylf is yfel. Hwaet fremaS him]iaet }^t lie haefS^]>onne he Done naefS }? e him "Sa g6d forgeaf ^e li badK ?' Gif nu eower sum^ onbryrd)?urh "Sisum wordom, smeaS hwaet god sy,]>onne secge we, paet J^aet is g6d pe Surh nanum ungelimpe forloren be5n ne maeg. }>u miht forleosao un'Sances %a Sing Se ateorian magon, ac gif Su sylf for Code g6d byst,]>aet Su ne forlyst naefre unSances.

Drihten cwaeS, " Ne faerS into heofonan rice aelc Saera ie cweS to me, Drihten, Drihten; ac se 'Se wyreS mines Fasda willan pe on heofonum is, se faerS into heofonan rice." Bi Se mid twyfealdum geSance clypiaS Drihten, Drihten, and cweSaS];aet hi God cunnon, and hine swa-'Seah wiSsacaS niid heora yfelum daedum, nabbaS hi infaer to heofonan rice; ac

nes8 from thy hearty and therein plant true love. Greediness i»y as the apostle Paul said, the root of every evil, and true love is the root of every good.

Thou man wilt have good^ thou wilt have health of thy body, but yet account not that as a great good which the evil also has. Thou wilt have gold and silver: lo, these things are good, if thou well use them : if thou thyself art evil, thou canst not well use them. Gold and silver, therefore, are evil to the evil and good to the good. What profits it thee that thy chest stand full of good things, and thy mind be empty of every good ? Thou wilt have good, and wilt not thyself be good. It may shame thee that thy house has abundance of every good, and has thee alone evil. Thou wilt not forsooth have anything evil in thy possessions: thou wilt not have an evil wife, nor evil children, nor evil serving-men, nor bad raiment, not even bad shoes; and wilt, nevertheless, have an evil life. I pray thee to let thy life be at least dearer to thee than thy shoes. Thou wilt have all fair and chosen things, and wilt thyself be mean and worthless. Thy possessions with still voice will accui^ thee to thy Lord, ' Lo, thou hast given to this man thus much good, and he himself is evil. What profiteth him that which he hath, when he hath not Him who gave him those good things that he hath ?' If now one of you, stimulated by these words, inquire what is good, then say we, that that is good which cannot through any mishap be lost. Thou mayest, against thy will, lose the things that may perish, but if thou thyself art good for God, that thou wilt never lose against thy will.

The Lord said, ^^ Every one of those goeth not into the kingdom of heaven who say unto me. Lord, Lord; but he who doeth the will of my Father who is in heaven, goeth into the kingdom of heaven." Those who with twofold thought cry Lord, Lord, and say that they know God, and yet deny him by their evil deeds, will not have entrance to the king-

ys. "Se wyrca^];8e8 Heofonlican Feeder willan faraC btobeo-fenan nee. Crist cwse$ on sumere stowe, '^ Hoc est opu Dei, ut credatis in eum quein misit ille:" "p«t is Godet weorc, psBt ge on ^ne gelyfan)^ he asende." Dis is \ti fyrmeste weorc and se fyrmesta willa, \fsst we gelyfon on ^kne Imcennedan Godes Sunu, Haelend Crist, }K>ne ISe se iElmihtigi Faeder for ure alysednysse asende; and 'Bone geleafan we sceolon, mid bluttrum mode and eawfeestum tSeawum g^ glengan, \ffet we habbon infaer to heofenan rice, swa swa Crist sylf eallum geleafTullum behet. Hwilc eoriSlic loin dorste sefre gewilnian)^flRt be moste to heofenan rices inyrbiSe becuman, gif hit Crist sylf Gs ne behSte, and forSi to mid-danearde gewende, J^iet he ^ to him gefette ? Sy him wuldor and 16f, mid Fseder and Halgum Gaste, on ealra woraldi woruld. Amen.

nil. KL AUGUSTI. NATALE SCI lACOBI APOSTOLI.

ON)>isum dsege we wuriSia'S on urum 15fsangum and on freolse)>one mseran Apostol Iacobum, lohannes bro'Sor)«f Godspelleres. Hi begen sind Cristes moddrian suna« pa he genam oftost, and Petrum to his sunder-sprffice, swa swa we on Cristes bee gehwaer raeda^.

pes apostol lacobus bodode on ludea-Iande, and on %ere byrig l^e is Samaria gehi[ten. Da gelamp hit ^ast sum dry, Hermogenes gehaten, asende his gingran Philetum to fam foresffidan apostole,)?set hS his Hire "Surh drycrsft adwellan sceolde. Philetus "Sa com mid sumum phariseum to 'Sam apostole, and begann to wi^cweSenne %am geleafan ISe se apostol taehte. Hwset "Sa lacobus se apostol, gebyld |mrh iSone Halgan Gast, aydlode ealle];fes dryes seSunge, and

dom of heaven; l)ut those who do the Heavenly Father's will go into the kingdom of heaven. Christ said in some place, " Hoc est opus Dei, ut credatis in eum quem misit ille:" ** This is God's work, that ye believe in him whom he sent." This is the first work and the first will, that we believe in the only-begotten Son of God, Jesus Christ, whom the Almighty Father sent for our redemption; and that belief we should adorn with pure mind and pious manners, that we may have entrance to the kingdom of heaven, as Christ himself has promised to all the faithful. What earthly man durst ever desire that he might come to the joy of heaven's kingdom, if Christ himself had not promised it to us, and come to the world that he might fetch us to

him ? Be unto him glory and praise, with Father and Holy Ghost, to all eternity. Amen.

JULY XXIX. THE NATIVITY OF SAINT JAMES THE APOSTLE.

ON this day we honour with our hymns and with festivity the great Apostle James, the brother of John the Evangelist. They are both sons of Christ's maternal aunt. These and Peter he took oftcnest to his private speech, as we read everywhere in the book of Christ.

This apostle James preached in Judea, and in the city which is called Samaria. It then happened that a sorcerer, named Hermogenes, sent his disciple Philetus to the before-mentioned apostle, that he might make void his lore by sorcery. Philetus then came with some pharisees to the apostle, and began to gainsay the belief which the apostle taught. Whereupon James the apostle, emboldened by the Holy Ghost, rendered all the sorcerer's proof vain, and mani-

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geswutelode, "Surh witegena seSunge^ f^sst Crist is %oi Goin \^ Sunu. pa gecyrde se Philetus to his dwollicnm Kieovi Hermogenein, and cwsiS, '^Wite pu pa^t iSa nateshw6oBe miht $urh 'Sinum drycraftum)>one Grodes apostol lacobm oferswi'San. SoSlice ic geseah)»et he, on Cristes naom, deoflu admfde of w6dum mannuni, and pest he blinde onlikte, and hreoflice geclffinsode; tind eac me holde frjmd nidoB,)wet hi gesawon hwaer he "Sa deadan to life aiierde. EiDe halige gewritu he hse^ on gemynde,)?a so'Slice seSaS ^ k is Hflelend Crist, and nis nan oSer Grodes Sunn, buton se lie fram ludeum on r$de ah^ngen wses. Qenim iSe no minoe r&l, and gecum to 'Sam i^ostole lacobe, and gebide 'Se mik-sunge Ymea gedwyldes« Gif 'Su]ius ne de^t, wite "Sa ^t %k drfcneft "Se to ninre freme ne becymS. Ic wylle to him ge-eyrran, and biddan)>fiet ic mote heonon-forS his leoming-nuui beon."

Da wearS se dry Hermogenes mid graman afylled, and gel^nd)K>ne Philetum swa ^adt he bine bewendan ne mihte, and cwfie*S, " We sceolon

gese6n bwse'Ser iSin lacobus iSe alyil fram "Sisum bendum." pa. asende se Philetus of "Sam bendum his enapan ardlice to "Sam apostole, and he him asende sona his swILt-claS, and cwseS, '^ Nime he J^isne da's, and cweie, Drihten Crist arserS)m forscrenctan, and he alyst 'Ba gecyp-sedan." Philetus wearS Sa alysed fram pass dryes bendum, swa hra'Se swa se swi,Uci£6 bine hrepode; and hS am to itm apostole, bysmrigende pass dryes yfel-diedum.

Hwffit "Sa Hermogenes se dry clypode him deoflu to, and asende to Sam apostole,)ms ewe'Sende, *^ Para's nu ardlice to lacobe, and gebringaS bine to me, and Philetum samod, minne leoming-cniht, past ic minne teonan on him gewreoe, past mine oSre leoming*men me swa ne gebysmrian/' Ba deoflu Sa becomon to Sam apostole, past hS on his gebedmn stSd, and ongunnon bryman Gp on Saere Ijrfte, }^us cweSende, *^ Elala Su lacob, Godes apostol, gemyltsa Gs, foriSan Se wt nu efne byrnaS £rSan Se se tima come ure ontendnysse."

fested^ through proof of the prophets, that Christ is the true Son of God. Philetus then returned to his misleading teacher Hermogenes, and said, ^^ Know that thou canst not, by any means, through thy sorceries, overcome James the apostle of God. Verily I saw that he, in the name of Christ, drove devils out of mad men, and that he enlightened the blind, and cleansed lepers; and also faithful friends said to me, that they had seen where he raised the dead to life. All the holy writings he has in memory, which truly prove that he is the Saviour Christ, and none other is the Son of God, save him who by the Jews was hanged on a rood. Take now my counsel, and go to the apostle James, and pray thee mercy for thy error. If thou do not this, know that thy sorcery will turn for thee to no profit. I will return to him, and pray that I may henceforth be his disciple."

Then was the sorcerer Hermogenes filled with rage, and he bound Philetus so that he could not turn himself, and said, '^ We shall see whether thy James will loose thee from these bonds." Then Philetus from his bonds sent his servant quickly to the apostle, and he forthwith sent him his sweat-cloth, and said, ^^ Let him take this cloth, and say, The Lord Christ raiseth the oppressed, and he looseth the shackled." Philetus was then loosed from the

sorcerer's bonds, as soon as the sweat-cloth touched him; and he ran to the apostle, revifing the sorcerer's evil deeds.

Hereupon Hermogenes the sorcerer called devils to him, and sent them to the apostle, thus saying, <^ Go now quickly to James, and bring him to me together with Philetus my disciple, that I may avenge my wrong on him, that my other disciples may not so revile me." The devils then came to the apostle, where he was standing at his prayers, and begun to cry up in the air, thus saying, ^^ O thou James, apostle of God, have pity on us, for even now we are burning before the hour is come for our conflagration." The apostle said to

Se apostol him cwasS to, ** Hwi come ge to me ?" Da deoh andwyrdon, *^ Hermogenes Gs asende, and het us Isdanhm to "Se and Philetum ; ac Godes engel us gewraS mid fjrrenoa racenteagum, swa hra^Se swa we hider comon^ and we nt cwylmia'S." Se apostol lacobus cwseiSy '^ On naman ^ iElmibtigan Fseder, and his Suna, and Haliges Gastes, m-binde eow Godes engel, swa])flet ge faron to HermogeDem, and bine gewriSenne, buton eelcere dare^ hider gebringao." pa deoflu %a gecyrdon ongean to Sam drye^ and gewrite his handa to his hricge, and swalaeddon to iSam apostole,^ ewe^ende, ^^ p\x asendest us ^ibt we waeron ontende^ and ge-wriSene, and unaberendlice fornumene.**

Da cwse'S se apostol to %am dry, ** pu dysegost manna, }a h6past)>aet 'Su hsebbe 'Softraedene to %am awyrigedan deofle, mancynnes feonde,)>one "Su baede pedt he 'Se asende bis deo-fellican englas to minre dare. Hwi nelt Su besceawian fsi ic him gyt ne ge'Safige {^ast hi beora hatheortnysse oo fe aeteowian ?" Da deoflu eac swilce cwaedon, " JjSeX bine od urum anwealde,)>aet we magon 'Sinne teonan wrecan, and me ontendnysse." Se apostol cwaeS, ^' Efne her stent aetfonn eow Philetus : hwi nelle ge bine niman, swa swa Hermogeoei eow het?" Da deoflu andwyrdon, *^Ne mage we breppan furSon aenne wyrm binnon ^inurn clyfan/' pa cwieiS se apostol to Philetum, ^' Hermogenes)>e gewi€%, unbind)m bine, l^aet $u oncnawe ures Drihtnes regol^];aet men leomioo agyldan g6d for yfele. He Se wolde fram deoflum gebun-denne to him alaedan; alys %u bine nu fram deoflum gehaeftne, and l£t bine glin frigne.*' Philetus "Sa alysde his dwollican lareow fram "Sam deofellicum bendum,

and se dry)?aer stSd eadmod and ofsceamod. Da cwaeS se apostol^ '* Far "Se frig swa bwider swa "Su wille; nis na ure gewuna)?8et snig man un'Sances to Gode gecyrre." Hermogenes him andwyrde, *^ Ic cann geome)>aera deofla blLtheortnysse: buton iSu me sylle sum Sinra)>inga mid me, hi gelaeccaS me, and mid mislicum witum acwella'S." Se apostol cwseS^ <^ Hafa &

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icm, ** Why come ye to me ? '* The devils answered^ " Her-toi^nes has sent us^ and bade us conduct to him thee and biletus ; but God^s angel bound us with fiery chains as soon \ we came hither, and we now suffer tormeut.'* The apostle unes Baud, " In the name of the Almighty Father, and of B S0O9 and of the Holy Ghost, let the angel of God unbind yu, so that ye may go to Hermogenes, and bring him hither >an€l9 without any injury.'^ The devils then returned to le sorcerer, and bound his hands to his back, and so led him > the apostle, thus slaying, ^^Thou didst send us where we ere burnt, and bound, and intolerably tormented."

Then said the apostle to the sorcerer, '^ Thou most foolish r men, thou trustest that thou hast fellowship with the ac-Lirsed devil, the foe of mankind, whom thou didst beseech lat he would send his devilish angels to my injury. Why 'ilt thou not behold that I do not yet permit then;! to manifest beir rage on thee ?" The devils al6o said, " Leave him in our •ower, that we may avenge thy wrong, and our conflagra-ion." The apostle said, ^'Behold here before you stands %iletus: why will ye not take him, as Hermogenes com-oanded you ?*' The devils answered, ** We may not touch ^ven a worm within thy chamber." Then said the apostle o Philetus, ^^ Hermogeiies bound thee, unbind thou him, that hou mayest acknowledge our Lord's rule, that men should earn to requite good for evil. He would have brought thee 4> him bound by devils; loose him now confined by devils, ivkd let him go free." Philetus then loosed his erring master Trom the devilish bonds, and the sorcerei'stood there humble ^nd abashed. Then said the apostle, " Go free whithersoever thou wilt; it is not our wont that any man turn to God against his will." Hermogenes answered him, ^f L well know the fury of the devils : unless thou give me one of thy things mrith

me, they will seize me, and with divers torments kill me/' The apostle said, ** Have with thee my staff in hand,

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minne stief on handa, and gang "Se orsorh swa hwider mkI ligo £b wille." Se di^ "Sa nam)H>ne stsef, and gewende him,»lliiktke i genim ealne his drycneft, and brohte to Sam ap(Mtok,»l Ibgkt ti begann hi to forbremenne. Se apostol cwaeB," py-l« lie 11 iJ, " Lb smic heora ontendnysse derige "Sam ^wanim, awurp riaw and lead samod into Sam pusum, and besenc hy oo sfini ySum.'* Hermogenes swa dyde, and sKSan)«« aportate fet gesohte, biddende and cwe'Sende, ^^ pa sawla Alfxnl, underfSh me nu behreowsiendne, Jwne Se Su o* ^U aot gendne and t«elendne forbsere/' lacob se apostol him id^ wyrdte, " Gif Su Gode soSe d^bote geoffrast, his so&i miltsunge)m hegyUt.'* Hermogenes cwaeS, " To&n svfe I'blmrl ic geoffnge Gode soSe behreowswige, J^set ic ealle mine bee, Vnj lU on Sam]>e se drycreeft onstSd, aweaip, and ic wiSsoc eiUia deofles eneftum samod." Se apostol andwyrde, "Fir nalinpercd geond)?8era manna hus, Se]?u mid)nnum drycnefte foiUerie^ jloii bas and gebig hi eft to heora Drihtne. S^e him Jwet)wBtis«* lldKsr 1 }?fiet Su £r awsBgdest, and {^aet }?8et is leas }^t Sa srhimtB IhRfidi soSan tffihtest. paet deofolgyld,)>e "Su «r wnrSodefit, to-l^ghltf brec; and ^ddt feoh, Se Su mid yfelum craefte begeate, aspoi in^f on Godes Searfiim; and swa swa Su A wsere deofles bent) mbfl him geefenlfficende, swa Su hist nu Godes beam, Gode^lUoce efenlsBcende^ seSe dieghwomlice getiSaS wel-daeda anSaDC-lw' ^ wurSum, and hine forseondum bigleofan gearcaS. Giffcl^ mildheorta God Se gSd waes)?aSa Su yfel waere, hu micck 1i(^ swiSor biS he Se welwyllende, gif Su yfeles geswicst, aoi ifi^ hine mid gSdum weorcum gegladast/' Hwiet se dry Saon \^ eallum Singum]>8es apostoles lare gehyrsumode, and swaoo I Si Godes ege geSeah,)?set he fela wundra geworhte on Godes |^ naman.

Da gesawon Sa ludeiscan ^set se drf swa to Gode gecyrde, and ealle his frynd and leorning-enihtas samod, J^urh lacobes lare, on Crist gelyfdon, sealdon Sa feoh pBxn twam hundreds tt ealdrum]>e Sa burhware bewiston,

and gebrohton]H>ne apostol ti on cwearterne. WearS J>a micel styrung on "Bam folce, and \

afo fearless whithersoever thou wilt." The sorcerer then

the staff, and went home, and took all his sorceries and ^ht to the apostle, and began to burn them. The apostle

" Lest that the smoke of their conflagration hurt the try, cast stones together with lead into the bags, and

them in the sea waves." Hermogenes did so, and after-.8 sought the apostle's feet, praying and saying, " Thou semer of souls, receive me now repenting, whom envying

reviling thou hast until now endured." James the lie answered him, " If thou offerest to God true peni-3, thou wilt obtain his true mercy." Hermogenes said,

heartily do I offer to God true repentance, that I have cast r all my books in which the sorcery stood, and I have unced all the crafts of the devil together.'* The apostle feredy " Go now among the houses of those men whom I hast misguided by thy sorcery, and incline them again leir Lord. Say to them that that is true which thou be-didst contravene, and that that is false which thou before htest them for truth. The idol, which thou before didst ship, break in pieces; and the money, which by evil craft

hast gotten, distribute among God's poor; and as thou re wast a child of the devil, imitating him, so wilt thou

be a child of God, imitating God, who daily grants fits to the thankless, and for those despising him prepares • If the merciful God was good unto thee when thou

evil, how much more will he be benevolent to thee, if

cease from evil, and gladden him with good works!" mpon the sorcerer obeyed the apostle's precepts in all jTs, and throve so in awe of God, that he

wrought many cles in God's name.

'hen the Jews saw that the sorcerer had so turned to f and that all his friends and disciples together, through doctrine of James, believed in Christ, they gave money he two centurions who governed the inhabitants, and ght the apostle into prison. There was then a great stir

2 B 2

wearS genedd^ }^t be sefter pasre & hiiie betealde.)h cwaedou "Sa sunder-halgan, ^' To hwi bodast iSa Crist, ^m man \e betwux sceaSum ahangen wees ?" Hwaet iSa laoobn 8e apostol wearS afylled mid ISam Halgan Oaste, and \m swutellice 8»de J^iera witq^a seSunge be Criate, be Ui acennednysse, be "Sam wondrum)^ be on "Sj^asere wonide gefiremode, be bis Srowunge, be bis ceriste of deaSe, be Ui tipstige to beofenum, be his to-cyme on domes da^, ^ k ttlcmn men agylde be his agenum gewyrhtum.

To J^ssere gereccednysse genEm se apostol menigfaide gyddunga and gewitnyssa beahfsdera and wit^ena, to ofer-drifenne "Sa Erleasan ludeiscan, and cwse-S, << Wene ge, mine gebroSru^ gif ge]>y8es ne gelyfalS,)^t ge magon stwiodn }mm egeslicum witum J^ses ecan fyres^ "Sonne Sa bs&oa leoda gelyfaS "Sffira witegena gesetnyssum be Criste? B^ wepaS, ic bidde, eowere fym-leahtras mid heofigendam sten-num, J^ffit se Erfesta Miltsigend eowere bebreowaunga underiS,]?i-](gs Se eow getimige swa swa getimode Dathan and Abii^D, SaSa hi Moysen on]>am westene forsawon, and Sone iB-mihtigan God]^arle gegremodon^ swa swa hit gersd is: Seo eorSe geopenode and forswealh Dathan, and heo ofo-wreah Abir6n and his gegaderunge, and heofenlic fyr b&in oo beora gesamnmige, and Sa synfuUan forbsemde.'*

Hwffit Sa, sefter]>yssere bodunge, forgeaf se mUdheofU Drihten swa miccle gife his apostole, f^et hi ealle mid inic stemne clypodon, ^' We syngodon, we dydon unribtlice; syk lis forgifennysse. Hwset sceole we dSn ?" Se apostol ud-wyrde, *^ Mine gebroSra, nelle geortruwian, gelyfaS on Crist, and beoS gefullode, and ealle eowere synna beoS adilogode." iEfter Sisum, ymbe feawa dagas, geseah Abiathar, Ssft ludeiscra heafod-biscop,]>ffit swa micel menniac luddscre msegSe on Crist gelyfde, and wearS mid

Sndan afylled, and sealde sceattas, and astyrede micele ceaste on fere meoigO) swa)?fet an sunder-halga gel^d |K>ne apostol, and bine g^

among the people, and it was resolved that he should clear himself according to law. Then said the pharisees, ^^ Why preachest thou Christ, the man who was hanged between two thieves ?" Whereupon James the apostle was filled with the Holy Ghost, and plainly said to them the confirmation of the prophets concerning Christ, of his birth, of the miracles which he performed hi this world, of his passion, of his resurrection from death, of his ascension to heaven, of his coming on doom's day, that he may reward every man according to his own works.

For this narrative the apostle took manifold utterances and testimonies of patriarchs and prophets, to confute the impious Jews, and said, ^^ Do ye, my brothers, imagine, if ye believe not this, that ye can escape from the dreadful torments of the everlasting fire, when the heathen nations believe the traditions of the prophets concerning Christ ? Bewail, I

: beseech you, your sins of old with lamenting voices, that the clement Merciful may receive your repentance, lest it befall you as it befell Dathan and Abiram, when they despised Moses

: in the wilderness, and greatly provoked the Almighty God,

. as it is read: The earth opened and swallowed up Dathan, and it overwhelmed Abiram and his gathering, and heavenly

s fire burned in their assembly, and consumed the sinful."

Whereupon, after this preaching, the merciful Lord gave to his apostle so much grace, that they all with one voice cried, ** We have sinned, we have done unrighteously } give us forgiveness. What shall we do?" The apostle answered, ^^ My brothers, despair not, believe in Christ, and be baptized, and all your sins shall be obliterated." After this, within a few days, Abiathar, the Jewish head-bishop, seeing that so many people of the Jewish tribe believed in Christ, was filled with rancour, and gave money, and stirred up great strife in the multitude, so that a pharisee bound the apostle, and led

Iiedde to J^aes cynges d6merne Herodes^ se w«s yss edda Herodes suna sunu; and he het hine "Sa beheafdian.

Se sunder-halga "Sa, losias^ Isedde J^one apostol to \tat cwealm-stowe^ and)^£er Iseg be t^am wege & bedieda dypi-gende to Sam apostole, ** Eala "Su lacob, Cristes apostol, alys me fram minutn sErnyssum, forSan -Se ealle mbe tymi aindon nucelum gecwylmode." Se halga apostol him cineS to, *^ On mines Drihtnes naman ans hal, and bletsa ifinne Hffilend.** Hweet Saerrihte ai€s se bedreda, and am Mini-gende, and Cristes naman bletsigende. paiSa se sunder-halga losias)?8et t^n geseah on "Sam bedredan men, ^ fed he to]>ie8 apostoles fotum, and cwaeS, *' Ic halsige %]«i & me do miltsunge Saes Se ic wilS ^ agylte^ and d5]raet ic beo dselnimend on Drihtnes halgan naman." Da undergeat ac apostol]>aet his heorte waes geneosod]>mrh Godes Grast, and ewfleS, ^^ Gelyfst %u]>set Driiiten Haelend, iSone 'Se ludei on rSde-hengene acwealdon, is)?£es Lifigendan Godes Sunn?" losias cwsbS, ^^ Ic gelyfe, and)>es is min geleafa fram Sissere tide, ^sdt Crist is]>8es Lifigendan Godes Sunu.*' pa bet Abiathar, se ealdor-biscop, geniman Sone losiam, and cw»2 him to, ^^ Gif Su Se hraSor ne gewitst fram lacobe, and baton Su wyrige Cristes naman, pxx scealt beSn beheafdod samod mid him/' Da cwaeS losias, ^^Sy Su awyriged oo Sioum gedwyldum, and sy gebletsod Haelendes Cristes nama S to worulde/' Abiathar Sa het enucian his mtiS, and sende to Sam cyninge Herode, and begeat)?8et he moste hine behesf-dian samod mid lacobe.

Hi becomon Sa to Ssere cwealm-stowe, and se apostol abffid him wseter beran. Him wearS Sa gebSren tS bncfdl wseteres, and he cwseS to losian, ^^ Gelyfst Su on Soiie i£l-mihtigan Feeder, and on his ^cennedan Sunu, and on Sone Halgan Gast?" losias ewaeS, "Ic gelyfe." Se apostol hine begeat mid Sam wsetere, and cwaeS, " Syle me sibbc coss.'* He hine cyste Sa, and se apostol hine bletsode mid

him to the judgemeDt hall of the king Herod, who was the ; son's son of the old Herod; and he then commanded him to

be beheaded.

i Then the pharisee Josias led the apostle to the place of

t execution, and there lay by the way one bedridden, crying to
^. the apostle, '^ O thon James, apostle of Christ, free me from
: my pains, for all my limbs are greatly tormented/' The
: holy apostle said to him, ** In the name of my Lord arise
^ whole, and bless thy Saviour." Whereupon the bedridden
r straightways arose, and ran rejoicing, and blessing the name
of Christ. When the pharisee Josias saw that miracle in
the bedridden man, he fell at the apostle's feet, and said, ^* I
beseech thee that thou have mercy on me for that in which I
have sinned against thee, and do that I be a partaker in the
Lord's holy name." Then the apostle understood that his
heart was visited by the Spirit of God, and said, ^* Believest
thou that the Lord Jesus, whom the Jews put to death on a
rood, is Son of the Living God ?" Josias said, " I believe,
and this is my belief from this time, that Christ is Son of the
Living God." Then Abiathar, the chief bishop, commanded
Josias to be taken, and said to him, ^< If thou the more
quickly dost not withdraw from James, and unless thou
cursest the name of Christ, thou shalt be beheaded together
with him." Then said Josias, '^ Be thou accursed in thy

errors, and be the name of Jesus Christ blessed to all eter'-

nity." Abiathar then ordered them to strike him on the

mouth, and sent to the king Herod, and obtained that he

might behead him together with James.

They came then to the place of execution, and the apostle prayed for water to be borne him. A bucketful of water was then borne to him, and he said to Josias, ^* Believest thou in the Almighty Father, and in his only-begotten Son, and in the Holy Ghost?" Josias said, "I believe." The apostle sprinkled him with the water, and said, " Give me the kiss of peace." He then kissed him, and the apostle blessed him

r6de-t^ne, and be swa fiilfremed on Ooden geieafiin under-feng beheafdunge mid J^arn apostole, and hi rigefseate samod ferdon to Criste, Sam ia wuldor and wurSmynt on eabi worulda woruld. Amen.

VI. KL. AUGUSTI. SAxXCTORUM SEPTEM DORMIENTIUM.

WE wUlaS eow eac gereccan sceortlice^ ps^t na sefter twim dagum is ^maa Sbofon Slapbra gemynd^ J^aBra naman siod "Sus gecwedene, Maximianus, Malchus^ Martinianus, Diooi-sius, lohannes, Seraphion, Constantinus. pas seofon gdeaf-fullan Godes cempan weeron^ on Decies dagum pdds caseres, wuuigende on Ssere byrig Ephesum* Hi waeron se^lboreoe for worulde, and wurdon to Sam hae'Senan cwellere gewrehte for faeora cristendome. Da nolde he hi sfleiptuigeB acwellan, ac let him fyrst, for heora sej^elborennysse^ J^aet hi hi be-Sencan sceoldon, and bugan to his hseSengylde^ ponne he eft come; oSSe heora lichaman sceoldon beon mid mislicum tintregum gecwylnoede. Decius Sa gewende to oSrum burgam, to tintregienne Sa cristenaq, and Sa seofan Grodea Segeoas beceapodon heora ehta wiS feo, and ptet Searfum digellice dseldoni and eodon of Saere byrig into anum micchim screafe under anre dune, and padv on gebedum Surhwunodon dsges and nihtes.

Eft SaSa Decius com, Sa het he hi gelangian. pa weari him gesffid psBt hi on Sam scrsBfe behydde wceron^ and he & gehlLthyrt het fordyttan pses

screfes mSS mid ormstum weorc-stauum. Ac se mildheorta God hefde lytic sr hi ealle geswefode binnon Sam scriefe, and hi swa slapeode lagon Sreo hund geara, and twIL and hund-seofontig gears, oS)?fiet cristend6m becom ofer ealne middaneard. Eft Sa sfter Sisum fyrste, on Sees caseres dagum Theodosies, seSe micdam

with the sign of the rood, and he thus perfect in the belief of God received decapitation with the apostle, and they trium* phant went together to Christ, to whom is glory and honour for ever and ever. Amen.

JULY XXVII. THE SEVEN HOLY SLEEPERS.

WE will also shortly inform you, that now in two days is the memory of thb Seven Sleepers, whose names are thus said, Maximianus, Malchus, Martinianus, Dionysius, Johannes, Seraphion, Constantinus. These seven believing soldiers of God were, in the days of the emperor Decius, dwelling in the city of Ephesus. They were of noble birth before the world, and were accused to the heathen slayer for their Christianity. He would not slay them immediately, but granted them time, on account of their noble birth, that they might bethink themselves, and bow to his idol, when he came again ; or their bodies should be tortured with divers torments. Decius then went to other cities, to torment the christians, and the seven servants of God sold their possessions for money, and secretly distributed it to the poor, and went from the city into a great cave under a mountain, and there continued in prf^yer day and night.

When Decius again came, he commanded them to be sent for. It was then said to him that they were hidden in the cave, and he then enraged commanded the mouth of the cave to be closed with immense hewn stones. But the merciful God had a little before put them to sleep within the cave, and they so lay sleeping three hundred and seventy-two years, until Christianity spread over all the world. Subsequently, after this time, in the days of the emperor Theodosius, who

on Crist belyfde, getimode pxt sume wyrhtao afbndon tout stiui ffit ^ms scrsefes mu^e^ and bine aweg airiligdon* Hwd tki se i£lniihtiga Scyppend forgeaf ISam seofon halgum \t on "Sam screfe lagon Iif and sBrist, sefter swa lEogum slcpe; i hi wurdon "Sa ameldode)mm burhwanun. pis wundor

wear5 %a t^am cristenum casere Theodosie gecyd, and hS mid blHkm mode "Sider tii'Sode mid ealre ^seve burhware^ and biscopoD, and heafod-mannum.

Da faalgan martyras "Sa tit-eodon of "Sam scrsefe togeanes Sam casere^ and heora nebwlitu scean swa swa sunne. Se casere "Sa Theodosius feoU setforan him^ and heora adcoe synderlice cyste, mieclum blissigende, and cwaB^S, ^' Swa ic geseo eow swilce ic gesawe Haelend Crist,)mSa h€ Lazamm of his byrgene araerde." pa cwaetS se yldesta, Maximianns, to Sam casere, '* Gelyf &, for "Se -araerde se ^Imihtiga God & of eorSan eer "Sam mieclum dsge, J^aet ISu buton twyn geljfe)?aet deadra manna aerist biS. Nu we arison of dealSe, and we lybbatS. Stande nu "Sin cynedSm on sibbe and on soVom geleafan, and Crist bine gescylde wi'S deofles costnungiim." iEfter Sison feollon hi eft ealle setforan yattn casere, swa swa God behead, and heora gast ageafon. pa wolde se casere wyrcan him eallum gyldene scryn, ac hi sBteowodon him on SflBre ylcan nihte, and s^on, ^^ Of eorSan we arison,]A 6s on eorSan gerestan, oiSpsBt God fis eft aersere." Se casere & and bis biscopas araerdon maere cyrcan ofer heora lichaman, to lofe 'Sam iElmihtigan Gode, seSe leofaiS and rixaf i on ecnysse. Amen.

DOMINICA XII. POST PENTECOSTEN.

DIXIT lesus ad quosdam qui in se confidebant tanquam iusti, et aspernabantur ceteros, parabolam istam : et reliqua. ^'Drihten s^e ^is bigspel be sumum mannum pe on him

fervently believed in Christ, it happened that some workmen found the stone at the cave's mouth, and rolled it away. Whereupon the Almighty Creator gave to the seven saints that lay in the cave life and resurrection, after so long a sleep; and they were then announced to the citizens. This miracle was then made known to the christian emperor Theo» dosius, and he with joyful mind journeyed thither with ail the citizens, and bishops, and head men.

The holy martyrs then went out from the cave towards the emperor, and their countenances shone like the sun. Then the emperor Theodosius fell before them, and kissed each of them separately, greatly rejoicing, and said,

'^ I so see you as if I saw Jesus Christ, when he raised Lazarus from his sepulchre." Then said the eldest, Maximianus, to the emperor, ** Believe us, for thee the Almighty God hath raised us from earth before the great day, that thou without doubt may believe that there will be a resurrection of dead men. We have now arisen from death, and we live. May thy kingdom stand in peace and in true belief, and may Christ shield it against the temptations of the devil." After this they all again fell before the emperor, as God had commanded, and gave up their ghosts. Then would the emperor make for them all golden shrines, but they appeared to him on the same night, and said, '^ From earth we arose, let us rest in earth, until God again raise us." Then the emperor and his bishops raised a great church over their bodies, to the praise of Almighty God, who liveth and reigneth ever to eternity. Amen.

THE TWELFTH SUNDAY AFTER PENTECOST.

DIXIT Jesus ad quosdam qui in se confidebant tanquam

justi, et aspernabantur csteros, parabolam istam: et reliqua.

" The Lord said this parable of some men who trusted in

sylfiim truwodon ^Bst hf rihtwise wceron, and oSre fomwon, pus cweiSende, Tw€gen men eodon into Godes temple In to gebiddenne^ in w»8 sonder-balga^ and o'Ser wses openfice synful :** et reliqna.

pis godspel mseg be6n twyfealdlice getrahtnod: AttX be ludeiscum folce, and be b«^num 'Seodum]w to cristendooe gebugon; and eft si^^San be selcum menn "Se hine vyVat gSdne talalS, and cSre forsih'S. paet ludeisce folc wies ^ ahilfen swilce)mrb rihtwisnyBsnm pstre ealdan £e, and od fsere hi sylfe herodon; and J^set heiSene folc^ feor fram Gode, audette mid eadmSdiiysse his synna, and wearS Gode genn-laeht and ahf[fen, and psst ludeisce folc gew€t fram Gode for-sewen^ }^urh heora (ip-ahefednysse and %enre bc^unge. M\c man, 'Se hine g5dne talaiS and oive forsihS, biS finun Gode forsewen swa se sunder-balga wses, pe hine sylfne iSurh %enum geearnungnm g6dne tealde, and ^ne oSeme hynrde. He eode into Godes temple hine to gebiddenne;)^ nolde he hine gebiddan, ac herian; tealdehis g5dan daeda, swilce God hi nyste. H6 cwsefS, *^ God ! ic "Sancige iSe pset

ic ne eom oa swilce of re menn ;*' ealles to micel clypung,)>aet h€ osre o'Srum mannum gelic. Hum gif he cwsede pset hS nsre Bumam o'Srum mannum gelic,—ac he cwmi, " Ic ne earn swilceswa o'Sre men;" swilce he cwede, ' Ic ana eom rihtwis, and "Sa ofre sind synfulle/

^^ Ic faeste twegen dagas on'Ssere wucan, and ic teofie ealk mine sehta." Nis her nan gebed on 'Sisum wordum^ ac is gylp. Se synfulla stod feorran, gecnaewe his misdieda, and ne dorste his eagan tip-ahebban^ ac slob his breost, }^us cwel^ ende, " Deus, propitius esto mihi peccatori :'* psdt is, " God iElmihtig, gemiltsa me synfiillum." Her is gebed on "Sisum wordum, and her is synna andetnys. Betere hiS pedt se mao mid feawum wordum, mid onbryrdum mode to "Sam i£lmihti-gan Gode clypige,]H)nne he menigfealdlice sprece, and his worda ne gyme. Mid linre clypunge wearS pe& synfull*

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themselyes that they were righteous, and despised others, thus saying. Two men went into God's temple to pray, one was a pharisee, and the other was openly sinful," etc.

This gospel may be doubly expounded: first of the Jewish people, and of the heathen nations that turned to Christianity; and then again, of every man that accounts himself good, and contemns others. The Jewish people were, as it were, exalted through the righteousness of the old law, and for which they praised themselves; and the heathen folk, far from Gk>d, confessed their sins with humility, and became near to God and exalted, and the Jewish folk withdrew from God despised, through their arrogance and own perversity. Every man, that accounts himself good, and contemns others, will be contemned of God, as the pharisee was, who, through his own merits, accounted himself good, and contemned the other. He went into God's temple to pray; then would he not pray, but praise himself; he reckoned up his good deeds, as if God knew them not. He said, *^ God! I thank thee that I am not as other men;" an exclamation altogether too great, that he was not like to other men. At least if he had said that he was not like to some other men,—but he said, ^' I am not as other men;" as if he had said, ^ I alone am righteous, and the others are sinful.'

^^ I fast two days in the week, and I tithe all my possessions." Here is no prayer in these words, but there is vaunt. The sinful stood afar off, conscious of his misdeeds, and durst not lift up his eyes, but beat his breast, thus saying, *^ Deus, propitius esto mihi peccatori:" that is, ^^ God Almighty, have mercy oh me a sinner." Here is prayer in these words, and here is confession of sins. It is better that a man with few words, with compunctious mind, cry to the Almighty God, than that he manifoldly speak, and be not heedful of his words. With one cryinj^ this sinful man was

gerihtuinod, 8wa swa Drihten be him cw«f8, ^ SotS k «i IF^ se<^. He eode ham gerihtwisod Cram '8am GfSmin.'* | J^

Is swa-'Seah swiSe fremfulUc, Jraet gehw€ htne gdome ud geornlice to Gkxle gebidde, gif his mod biS to San iwite | ^ onbiyrd; ellea man sceal hine sceortlice, mid oobrpdnyse and bebreowBonge, gebiddan. Ne sceole we tdlao, pf ve hwset lytles to g5de gedoS, ac we sceolon geixman ore ma-dieda mid w6pe and geomninge, and Jraera miltsnnge griNddaa. peah ie hwlL micel to g6de ged5, amd srS^San mid gylpe d-foran Gode bis wel-dsda gerime,)H>niie heaS In Gode swi gecweme swa him waeron J^ses gylpendan smider-haigan. Ms Gode nan neod are g6dan daeda, ac hi fremiaS us sylfbm to "San ecan life, gif hi baton ydelum gylpe for his lu&n beoli gefremode. He secS gSdne willan on m-um dfledum, na bk neode. peah 1$e hwlL fede senne 'Seaifan o^-Se ma, for Codes naman, hti maeg b€ pmt to micclum telktn, ponne God afett bine and ealne middaneard ? Gif he sum hfis Gode arsri^ bwset mseg]wt to wiSmetennysse psere healican beofeoan, and 'Sere ecan wununge)>e God bim gearcaS on his rice, to edieane]><«s lytlan bGses ?

Se witega Ezechiel awri[t be "Sam feower nytenum pe him seteowode waeron, padt hi beef don eagan bim on selce bealfe. An "Sera nytena wabs on menniscre ansyne bim steowod, oSer on leon ansyne,]>ridde on cealfes, feorSe on earnes. pas feower nytena getacnodon ^ feower godspelleras, Ma-theus, Marcus, Lucas, lobannes, and eac esdle Grodes bydelas]^ "Sa godspellican lare bodedon. pa feower nytenu bsfdoo eagan on selce bealfe heora licbaman, forSaii ^ Godes ge-c6renan sceolon foresceawian beora dseda on aelce bealfe, swa]fsdt bt symle g6d gewilnian, and wi% yfel hi

gewarnian. Ac hit getimat^ oft, for are tyddernysse,)^aet we sume 'Sing for-gymeleasiaS, ^sl bwile pe we ymbe sume b5giaS; and buton twyn nsBbbe we nEn cage)?8er Sser seo g}'meleast biS. Efne pes sunder-balga, pe we er ymbe-sprsecon, bsefde opene eagan to forhaefednysse, to selmes-diedam, to Sancigenne

piistified, as the Lord said conceruing him^" Verily I say unto ycuy He went home from the other justified."

It is, however, very profitable, that every one pray to God oft and fervently, if his mind be greatly stimulated thereto; else a man should pray shortly with compunction and repentance. We should not proclaim it, if we do some little good, but we should enumerate our misdeeds with weeping and ^oaning, and implore mercy for them. Though any one do much good, and afterwards with vaunt before God enumerate his good deeds, then will they be as pleasing to God as were those of the vaunting pharisee. God has no need of our good deeds, but they facilitate to us ourselves the everlasting life, if without idle vaunt they are performed for his love. He seeks good will in our deeds, not his need. Though any one feed one or more poor, for God's name, how can he account that as much, when God feeds him and all the world ? If he raise a house to God, what can that be in comparison with the high heaven, and the eternal dwelling which God prepares for him in his kingdom, in reward for that little house ?

The prophet Ezekiel wrote of the four beasts which appeared to him, that they had eyes on every side. One of those beasts appeared to him with the face of a man, the second with a lion's face, the third with a calf's, the fourth with an eagle's. These four beasts betokened the four evangelists, Matthew, Mark, Luke, John, and also all God's messengers who preached the evangelical lore. The four beasts had eyes on every side of their bodies, because God's chosen should consider their deeds beforehand on every side, so that they ever desire good and guard themselves against evil. But it often happens, through our weakness, that we neglect some things, while about some we are solicitous ; and without doubt we have no eye there where the heedlessness is. Lo this pharisee, of whom we before spake, had open eyes for abstinence, for alms-deeds, for thanking God, but he

Oode, ac hS nefde Dienne werscipe pest he ^Sa soSan eidmol-nysse on his wel-dffidum geheolde. La hw«t fremaS fcie burhware |?eah iSe)^st port beo tmmlice on fldoe healfe g^ timbrod, gif ^Smr bi'S an hwem open forketen^)net se oowbi-nenda here {Forii "Sam infsr hsebbe ?

We sceolon on umm wel-dffidum bliasian mid soSre eid-ni6dny88e, and umm Drihtne geomlice 'Sancian his gife, ^ he & geuSe paet we moston his willan g^wyrcan)wrh sane wel-dffide« Ne maog nSn man naht to g6de gedon imfaa Gk)des gife, swa swa se apostol Paulas cwaelSy " }7a mami, hwset hffifst -Su]nBs -Se "Su fram Gode ne underfenge? Hwi wuldrast in swilce "Su nEn "Sing ne underfenge?*' Beiu ylcan ewe's eac ure Drihten, ^^ Ne mage ge nan 'Sing to gode gedSn buton me." peah -Se ore dsda been gSde geSuhtei to hw^ magon hi, gif hi Oode ne lieialS ?

'^ JSIc iSsera "Se hine onhefS bi'S geeadmet, and se Se hine sylfiie geeadmet, se bi'S abUfen." Ne biiS pes cwyde na symk sona gefyiled on manna gesihiSam, bi^ swa-'Seah forwel oft, swa swa we on bocum gehwser rsedaS, pttt se ^Imihtigi Scyppend for oft -Sa ofermSdan CLnlSances geeadmette. Aa iSflera wses Nabochodonosor, o'Ser wees his sunu Balthasar, and manega o'Sre him to-eacan, peah ^ we Sas sinderlice namian. Naboebodonosor, se bae'Sena cyning, gehergode ob Godes folce, on ludea lande, and for heora inandsedum God padt geSafode. Da genam he "Sa ma^m-fatu, g^ldene and sylfrene, binnon Godes temple, and to his lande mid him ge-Iffidde. Hit gelamp eft siiS'San pmt be on swefne ane gesihiSc be him sylfum geseah, swa swa him sy^-San aeode. JSfter ISison ymbe twelf mona'S, eode se cyning binnon his healk mid ormsetre ^p-ahefednysse, herigende his weorc and bis mibte, and cwie'S, ^^Hfi ne is)^is seo miccle Babilon "Se ic sylf getimbrode to cyne-stole and to "Srymme me sylfum, to wlite and to wuldre, mid minum %enum msegene and strengSe?" Ac him clypode jwrrihte to swiiSe egeslic stemn of heofenum,]nis cweSende, ^'^)>u Nabochodonosor, ym rice

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had DO care to hold true lowliness among his virtues. Ah what profits it the citizens though the gate be firmly constructed on every side, if there be a comer left open, that the assailing host through that have entrance ?

We should rejoice in our good deeds with true lowliness, and fervently thank our Lord for his grace, that he grant us that we may work his will through some good deed. No man can do aught of good without God's grace, as the apostle Paul said, ^^ Thou man, what hast thou that thou hast not received from God ? Why gloriest thou as if thou hadst received nothing ? " Of the same our Lord also said, ^^ Ye can do nothing good without me." Though our deeds may appear good, to what purpose are they, if they are not pleasing to God?

'^ Every one of those which exalt themselves shall be humbled, and he who humbleth himself shall be exalted." This saying is not always forthwith fulfilled in the sights of men, yet is very often, as we read everywhere in books, that the Almighty Creator very often humbles the proud against their will. One of these was Nebuchadnezzar, another was his son Bel-shazzar, and many others besides them, though we name these particularly. Nebuchadnezzar, the heathen king, warred on God's folk, in the land of Judea, and God permitted it for their crimes. Then took he the vessels of gold and silver within God's temple, and brought them with him to his land. It afterwards befell that he in a dream saw a vision concerning himself, as it afterwards happened to him. About a twelvemonth after this the king went into his hall with unbounded arrogance, praising his works and his might, and said, *^ How, is not this the great Babylon, which I myself have built for a royal seat and for grandeur to myself, for beauty and for glory, with my own main and strength ?" But a very awful voice straightways called to him from heaven, thus saying, ^^Thou Nebuchadnezzar, thy kingdom shall depart

gewit firam ISe, and pu bist fram mannam awcMpen, and Vk wunung brS mid wildeorum, and)ni etst gaers, swa swa an, seofon gear, o'SJ^aet -Su wite ^mt se healica God gewyIt mi rfcuy and)>8et hS forgifS rice "Sam ^ hS wile."

*^ Witodlice on)?sere ylcan tide w«e8 J^eos sprasc gefylled ofer Nabochodonosor, and hS am to wuda^ and wnoode mid wildeonim, leofode

be gsrse, swa swa nyten^ oS}wt bis fan weox swa swa wimroanna, and his naeglaa swa swa camci clawa/' Eft si'S'San him forgeaf se JSloiihtiga Wealdend iuf gewitt; and he cwae'S, ^' Ic Nabochodonosor ahof mine aga fi[p to heofonum^ and min andgit me wearS forgifen^ and ie "Sa bletsode)Fone Hehstan God^ and ic herode and woldnNie }K>ne ISe leofa'S on ecnysse, forSan "Se his miht is ece, and Us itce stent on msegSe and on msegSe. Ealle eorS-bugieiMk sind to nahte getealde on his wi'Smetenysse. i£fter his willan he dels aegSer ge on heofonan ge on eorSan^ and nis nio Sag]^ his mihte wi'Sstande, o'SSe him to cwefie^ Hwi dest fo swa 7 On ^Seere tide min andgit gewende to me, and ic beooa to wurSmynte mines cynerices, and min mennisce hiw me becom. Mine witan me sohton^ and min mserS weart ge-eacnod. Nu eornostlice ic msrsige and wuldrige "Sone Heo-fonlican Cyning, forSan "Se ealle his weorc sind soSe, and hit wegas rihtwise, and he m«eg geeadmettan)>a "Se on modig-nysse fara"?."

)?us geeadmette se iElmihtiga God "Sone modigan cyning Nabochodonosor. Balthasiir his sunu feng to lice lefter his feeder geendunge^ and nses gemyndig his feeder swingle, u wearS ahafen mid modignysse ongean "Sam iElmihtigam. ^^ On suraere tfde hg feormode ealle his witan^ and het beran forS)?a gyldenan and sylfrenan ma'Sm-fatu, ye his faeder on Godes temple binnon Hierusalem genam. Hi druncon iSa of "Sam halgum fatum, and herodon heora hse'Senan godas; ac l^aerrihte wearS gesewen swilce anes mannes hand writende on IScere healle wage, setforan "Sam cyninge,)^as word^ Manb,

from thee, and thou shalt be cast out from men, and thy dwelling shall be with wild beasts, and thou shalt eat grass, as an ox, for seven years, untU thou knowest that God on high ruleth the kingdoms of men, and that he giveth empire to whomsoever he will."

^' Verily at that same time this speech was fulfilled upon Nebuchadnezzar, and he ran to the wood, and dwelt with wild beasts, lived on grass, as a neat, until his hair grew like women's, and his nails like the claws of an eagle/' Afterwards the Almighty Ruler again gave him his wit, and he said, ^^ I Nebuchadnezzar lifted mine eyes up to heaven, and my understanding was given unto me, and I then blessed the Most High God, and I praised and glorified him who liveth to eternity, for his might is everlasting, and his

kingdom standeth from generation to generation. All earth-dwellers are accounted as naught in comparison with him* According to his will he doeth both in heaven and on earth, and there is nothing that can withstand his might, or say unto him. Why doest thou so ? At that time my understanding returned unto me, and I came to the honour of my kingdom, and my human form returned to me. My counsellors sought me, and my greatness was increased. Now verily I magnify and glorify the Heavenly King, for all his works are true, and his ways righteous, and he can humble those that walk in pride."

Thus humbled the Almighty God the proud king Nebuchadnezzar. Belshazzar his son succeeded to the kingdom after his father's end, and was not mindful of his father's chastisement, but was lifted up with pride against the Almighty. ^^ On a certain time he feasted all his counsellors, and bade be borne forth the golden and silver vessels which his father had taken in God's temple within Jerusalem. They drank then from the holy vessels, and praised their heathen gods; but straightways was seen as it were a man's hand writing on the wall of the hall, before the king, these

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Thbchel, Pharrs. psL wearS se cyning to San swite afyrht, J^aet he eal scranc, and him man hedde)K>ne witega to Danihel. HS ewe's to "Sam witegan, Ri^l me jns gewrit, and ic "Se forgife eal purpuran reaf and gyldenne swur-beah, and ^u bist se iSridda mann to me on minum lice. Danibd him andwyrde, Gif iSam 'pe %u wille "Sine sylene, iis gevrk ic iSe gerecce. Du noldest "Se wamian purh]nnes beta 'Sreale^ ac drunce of Godes ma{>m-fatuni, and herodest Ifine hfleSenan godas, dumbe and deafe. Nu asende se ^Imih^i God]^ Sis gewrit ye on iSinre healle w%e stent: Mane, Thechel^ Phares. Mane,)?set is, God bsefS geteald)mi ike, and geendod ; Thechel, padt is, he awseh "Sin rice on wi^;ib, and he hit afunde gewEnod; Phares, |?aet is, "Sin rice is to-dseled and forgifen Medum and Persciscum* pa het se cyning syllan "Sam witegan Danihele purpuran reaf and gyldenne swur-beah, and het cySan geond eall, J^aet he wsre se iSridda man to him. On ISflere ylcan nihte comon Medas^and ofslogon)? oiie Balthasar, and Darius Meda feng to his rice."

Fela bysna we mihton eow gereccan be -Sison andgite, U se iElmihtiga for oft iSa modigan geeadmette, and {'a ead-modan geuferode and ah6f; ac ge magon be -Sison, gif ge wyllalS, micel understandan, and ISurh pas race' ge magon eov sylfe gerihtlscan to soSre eadniodnysse, g^f ge gesslige beo^.

Geunne eow se iElmihtiga,)?urh his msegen'Srymme, on Syssere worulde gesundfulnysse and so^re eadmodnysse, and eow ahebbe to his heofonlican

rice, se'Se ima gewylt ealn gesceafta. Amen.

wordn, Mene^ Trkel, Peres. Then was the king so greatly affrighted^ that he all shrank, and they led to him the prophet Daniel. He said to the prophet, Read me this writing, and I will give thee a robe all purple, and a golden neck-chain, and thou shalt be the third man after me in my kingdom. Daniel answered him, Give thy gift to whom thou wilt, I will interpret this writing unto thee. Thou wouldst not take warning through thy father's punishment, but didst drink from God's vessels and praise thy heathen gods, dumb and deaf. Now hath Almighty God sent thee this writing which standeth on the wall of thine hall: Mene, Tekel, Peres. Mene, that is, God hath numbered thy kingdom, and ended it. Tekel, that is, He hath weighed thy kingdom in the balance, and he hath found it wanting. Peres, that is, Thy kingdom is divided, and given to the Medes and Persians. Then commanded the king a purple robe and a golden neck-chain to be given to the prophet Daniel, and commanded it to be proclaimed everywhere, that he should be the third man after him. In the same night came the Medes, and slew Belshazzar, and Darius the Mede took his kingdom."

Many examples we could relate to you in this sense, how the Almighty hath very often humbled the proud, and exalted and raised up the lowly; but ye may, if ye will, understand much by this, and through this narrative ye may direct yourselves to true lowliness, if ye will be happy.

May the Almighty, through his power, grant you in this world prosperity and true humility, and raise you to his heavenly kingdom, who alone ruleth all creatures. Amen.

XVIII. kL. SEPT. ASSUMPTIO SCM MARIJS UIRGINIS.

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MEN ISa leofostan, hwilon £r we rehton eow %one pistol \t se halga Hieronimus sette be forSsi'Se ^asre eadigan Mabiah, Cristes meder,]^urh J^one he adwsescte "Sa dwollican guet-nysse ^e saml^rede men s^on be hire forSsi'Se. Na wylle we eow gereccan be ISain halgan godspelle ye man aet ijuat maessan eow ffitforan raedde: '^Intrauit lesus in quoddam

castellum:" et reliqua; ^'Se Hselend becom into sumeie eaiSelican byrig^ and an wif, MarUia gehEten, gela'Sode hioe to hire gereorde :'* et reliqua.

Ne sprecS ^is godspel nSn)nng sinderlice be Cristes meder, ac man hit rset swa-ISeah gewmielice aet hire nuessan, for ISsere cyrclican gesetnysse. Augustines trahtnunge we fyliaS on iSisum godspelle.

pas twa wif; Martha and Maria, wseron ^ses Lazares ge-swustru, ye se Hslend of dea^e araerde. Hi wseron bata ytes Hselendes leoming-men, and hg gelome aet heora huse hine gereorde mid his leoming-cnihtum. Hi wseron gecyr-rede to micelre eawfeestnysse "Surb Cristes Uire and wundmin, and he hi lufode forSi. Hi miderfeng heora "Senunga, forSan Ve he haefde solSne lichaman,]mrh ISone iSe him hingrode and j^rste. Se underfeug]^sera wimmanna J^nunge in ISam huse seiSe on westene wses fram englum gereordod. Nu iSenca^ sume men ^mt -Sa wif waeron gesslige ^tet hi swilcne cmnan underfengon. So%)?aet is« gesaelige hi wseron, ac swa-ISeah ne iSurfe we ceorian]^set Prihten nis licbamlice on iSyssere worulde wunigende nti, swa swa he iSa waes,]^set we mihtos hine eac to tis gelaiSian, forSan "Se he cwasi, ^' Swa hwset swa ge doiS on minum naman anum "Sam laestum, ^set ge doi$ me sylfum."

Martha wses swiiSe bysig ymbe Drihtnes iSenunge, and hire swuster Maria saet stille set Drihtnes fotum, heorcnigende

AUGUST XV. THE ASSUMPTION OF THE HOLY VIRGIN MARY.

[£N most beloved; a while ago we interpreted to you the listle which Saint Jerome composed on the death of the leased Mary, the mother of Christ, by which he extin-iiished the erroneous tradition that half-learned men related 3nceming her death. We will now narrate to you concerning le holy gospel which has been read before you at this mass: Intravit Jesus in quoddam castellum :" et reliqua; "Jesus ame into a certain town, and a woman, named Martha, in-ited him to her refection,^' etc.

Now this gospel says nothing in particular concerning the aether of Christ, but it is, nevertheless, usually read at her aass^ for the church lesson. Augustine's exposition we fol-ow in this gospel.

These two women, Martha and Mary, were the sisters of jazarus^ whom Jesus raised from death. They were both iisciples of Jesus, and he frequently took refection at their lOUse with his disciples. They had turned to great piety hrough Christ's precepts and miracles, and he loved them m that Account. He received their services, because he had k true body, through which he hungered and thirsted. He eceived the women's services in the house, who had been fed n the wilderness by angels. Now some men will think that he women were blessed in receiving such a guest. It is rue^ they were blessed, but yet we ought not to murmur that he Lord is not now dwelling in this world bodily, as he then va8, so that we could also invite him to us, for he said, ' Whatsoever ye do in my name for one of the least, that ye lo for myself.'^

Martha was very busy about ministering to the Lord^ and ler sister Mary sat still at the Lord's feet, hearkening to his

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his I£re. Martha swSiic, and Maria sfiet smtig. On Ssu \ t twSm geswustrum wsron geUurnode tw|[lif, J^is gesswmcfnlk "Se we onwunia'S, and J^aet ece "Se we gewilnia'S;)«t ia fi! is wraecfiil, ^mt oSer is eadig; En hwilwendlic, oSer ece. Martha sprsc cu^ice to Sam Haelende, wolde]^t be bete hire swuster hire fyktan set Ssere "Senunge^ |^ heo miodiiii ymbh6gode.)?a beladode Drihten Marian, and cwcS, ^^ Martha, Martha,)? u eart carfiil and bysig ymbe fela^ing: witodlice ^n iSing is nyd-behSf." An "Sing bilS geset tofom eallum : nis ^xt En iSing fram manegum, ac man^a tug and fram "Sam Enum ; fela Sing sind geworhtCj ac En is seSe ge-worhte heofenas and eorSan, &£ and ealle gesceafta: ^ealle gesceop and geworhte an God, seSe ana is soS God on i^rim hadum wunigende. Efne Sa gesceafta sindon swi^ g5de, ic se Ena is betere Se ht ealle gesceop; J^ises Enes gewilnode Maria, SaSa heo gesait set Godes fotum, his word beorcni-ende. Martha wses geornful hfi heo mihte God fedan; Maria hSgode swiSor hti heo mihte,]^urh Godes lEre, hire sawk gereordigan; forSan]?e Sses modes gereordung is betere]^onne Ssere wEmbe. Seo swuster hf wolde habban to bire bysegan, ac Drihten waes hire forespreca, and heo set & orsorhgre.

Drihten cwsS, '^ Maria geceas]H>ne selestan dsel, se ie ne bi-S hire nsefre 8?tbr5den." G6d waes Marthan 'Senung,Sa& heo Sam iElmihtigan)>enode, ac swa-Seah Maria geceas)K)ne selran dsel. Hwi seira? forSan Se hit ne biS hire nsfirt setbrSden. Witodlice)?£et j^aet Martha geceas b hire nu let-brSden. Heo geceas geswinc, ac hire is)?8et setbrSden, forSan Se Crist hi gebrohte to ecere reste on his rice, swa swa be behSt eallum him Seniendum,]nis cweSende, ^' Dser Ssr ic sylf beo, J^ser biS min Sen." Martha swEnc Sa swike on rewette, and Maria s£t stille swilce set Ssere hySe. Heo waes bysig ymbe Enum Singe, and heold {fsbs witegan cwydc, ^ cwffiS," Me is g6d {^aet ic me to Gode geSeode, and sette minne hiht on Drihtne." SwiSe g6d Senung is and heri-

lore. Martha toiled^ and Mary sat unoccupied. By these two sisters were betokened the two lives, this toilsome one in which we exist, and the everlasting which we desire; the one life is an exile, the other is happy; one transitory, the other everlasting. Martha spake plainly to Jesus, desiring that he would command her sister to aid her in the serving, about which she was greatly solicitous. Then the Lord exculpated Mary, and said, ^' Martha, Martha, thou art careful and busy about many things: but one thing is needful." One thing is set before all: that one thing is not from many, but many things are from that one; many things are wrought, but it is one who wrought the heavens and the earth, the sea and all creatures : all these one God created and wrought, who alone is true Ood, existing in three persons. Lo, the creatures are very good, but he alone is better who created them all; him only Mary desired, when she sat at the feet of God, hearkening to his word. Martha was anxious how she might feed God; Mary was more solicitous how she might, through Grod's lore, refect her soul; for the refection of the mind is better than of the belly. Her sister would have her busied with her, but the Lord was her advocate, and she sat then more at ease.

The Lord said, " Mary hath chosen the best part, which shall never be taken from her." Good was Martha*s ministering, when she ministered to the Almighty, but, nevertheless, Mary chose the better part. Why better ? because it shall never be taken from her. But that which Martha chose is

now taken from her. She chose toil, but that is taken from her, for Christ has brought her to everlasting rest in his kingdom, as he promised to all those that served him, thus saying, '^ There where I myself am, there shall be my servant." Martha toiled as in a ship, and Mary sat still as at the hithe. She was busy about one thing, and held the saying of the prophet, who said, " It is good to me that I cleave unto God, and set my hope in the Lord." It is very good and

gendlic, ^tet geh^ Oodes iSearfum -Senige^ and swi^Sosttaii eawfsestum Godes iSeowum; ac swa-ISeah iti^re is ^t man)?a heofenlican lare aecge)mm ungeUeredum, and heon nwli gereordige^)^ nsefre ne ateoria'S, ponne man -Sone deadlkn lichaman mid brosniendlicum mettum afyUe.

iEgSres men beh6fia%, ge bigleofan ge ISre; ac swa-teah hwdnlice fremalS)?«8 mannes Itf "Se brS njrtene gdic, te h^wa'S symle to 'Sere eorSan, ^mt is, to eorSlicum 'Singimi, and for andgitleaste ne cann his mSd awendan to "Sam appU-cam iSingum, ne to iSam ecan life. Paulus cwas'S, *' Se te ne cann, bine man eac ne cann." Eft he cwae'S, ^' psiie baton Godes ffi syngialS, %a losiaiS eac buton Godes &"

On "Sisum wrecfuUum life we sceolon earmra maima helpan, we sceolon iSa hungrian fedan, nacode scrydan, coniaa underfSn, hseftiingas Gt-alysan, %a unge^wseran gesibbiao, untrume geneosian, deade bebyrian. Das ^Senunga sindon on -Sisum life, ^ Martha getacnode. Witodlice on "Sam to-weardan life, Se Maria getacnode, ne beoiS ISas neoda, ne iu "Senunga; J'ser we beolS gefedde, and we "Sser nsnne ne afedai^; yasr hxS fiilfremed {^aet Maria her geceas. Be %an life cwsS se Hffilend, J^set be de-S his halgan sittau, and he sylf finrende him -Sena^. Dam he SenalS]^onne, %e him nu 'Senia'S)wrfa "Searfena "Senmige; forSi is Marthan "Senong swi^ heri-gendlic, "Surh hi wses Maria geherod. }7eah "Se se lareow halig beo, hra'Se asleacaS his tunge to iS«re godcundan bodwige, gif hi naefS]H)ne lichamlican fodan; is swa-'Seih selre ^adt f^set ece is.

We sffidon eow and gyt secgaS,]^£et "Sas twit geswustni haefdon getacnunge "Sises andwerdan Kfes and ISses ecan. On -Sam |[num huse waeron twIL Iff, and ^fet so'Se lif, Crist. On Marthan wses getacnung -Sises andwerdan lifes, on Marian -Sees toweardan.)?set)^t Martha dyde,)^aer we sind ; ^t ^BSit Maria dyde, to -Sam we hopia'S. iEgSer Kf is

herigendlic, ac ysdt fn is swa-'Seah geswincfal. Ne beo se carfuUa leah-terfii], ne se ne lufige idelnysse se^e on stilnysse is;)m 1$e

praiseworthy ministering, that every one minister to God's poor, and above all to the pious servants of God; but yet it is greater to declare the heavenly lore to the ignorant, and refect their souls, which never perish, than to fill the mortal body with corruptible meats.

Man stands in need of both, of sustenance and of lore; but yet little profits that man's life who is like unto a beast that ever looks to the earth, that is, to earthly things, and for lack of understanding cannot turn his mind to things on high, nor to the everlasting life. Paul said, " He who knoweth not, him also no man knoweth/' Again he said, ^^ They who sin without God's law, shall also without God's law perish."

In this life of exile we should help poor people, we should feed the hungry, clothe the naked, receive the stranger, deliver captives, reconcile those at variance, visit the sick, bury the dead. These ministerings are in this life, which Martha betokened. But in the life to come, which Mary betokened, there will not be these needs, nor these ministerings; there we shall be fed, and we shall there feed no one; there will that be perfect which Mary chose here. Of that life said Jesus, that he will cause his saints to sit, and he himself going about will serve them. Those he will serve then, who now serve him by serving his poor; therefore is the service of Martha very praiseworthy, through it was Mary praised. Though the teacher be holy, his tongue will quickly slacken from divine preachuig, if he have not bodily food; nevertheless, that is better which is eternal.

We have said to you and yet say, that these two sisters were typical of this present life and of the eternal. In that one house were two lives, and the true life, Christ. In Martha was a type of this present life, in Mary of that to come. That which Martha did, there we are; that which Mary did, for that we hope. Either life is praiseworthy, but the one is, nevertheless, toilsome. Let not the solicitous be sinful, nor him love vanity who is in stillness; let those who

ynibe olSra manna bigleofan and scrude hogia^, ^ geefn-Iseca'S Marthan ;)?a iSe gymaiS]^8ere heofenlican lare, & gc-efenlseca'S Marian^ ie Drihten swi'Sor herode. Witodlice swa oft swa we ymbe oiSra manna neode hogia%, we geefen-IflecaiS Marthan; and swa oft swa we to Godes hu5e ga%, hislof to gehyrenne and Gs to gebiddenne^ we geefenlsecaiS Marian.

pis godspel is nu sceortlice getrahtnod, and we seega1$ eow ^mt nl[n man hine ne sceal beladian ^mt he Godes cyrcan ne gesece^ "Seah Se he fyrlen sy. Swa hS feorran Godes bos gesecSj swa his nied mare biS. Nis nan twyn pxt eow ne beo forgolden selc "Ssera stapa Ve ge to Godes buse stsppaiS, ymbe eowere sawie "Searfe.

Hwaet wille we eow swiiJor secgan be iSisum symbel-d«ge, buton)^fiet Maria^ Cristes modor, wear5 on "Sisum da^e, of iSisum geswincfuUum middanearde^ genumen lip to heofenan nee, to hire leofan Suna, ie beo on life abasr, mid Sam heo blissaS on ecere myrhiSe ^ to worulde. Gif we mare secgA^ be ISisum symbel-daege)?onne we on Sam halgum bocum raedaS^]>e Surh Godes dihte gesette waeron,)?onne beo we Sam dwolmannum gelice, J^e be heora agenum dihte, oSSe be swefnum, fela lease gesetnyssa awriton; ac Sa geleaffdUan lareowasy Augustinus, Hieronimus, Gregorius, and gehwilce oSre,]>urh heora wisdom, hi towurpon. Sind swa-Seab gft Sa dwollican bee, segSer ge on Leden ge on Englisc, and bi raedaS ungerade menn. Genoh is geleaffiillum mannum to rsedenne and to secgenne J^set)? set soS is ; and feawa is Sera manna Se mage ealle Sa halgan bee Se)?urh Godes m^iS, oSSe Surh Godes Gast gedihte waeron, fulfremedlice Jmrh-sraeagan. L^ete gehwa aweg Sa dwollican leasunga, Se ^ unwseran to forwyrde IfiedaS, and rsede gehwIL, oSSe hlyste, t^sere halgan lare, Se Gs to heofenan lice gewissaS, gif we lu gehyran wyllaS.

Uton nu geomlice biddan J^a eadigan Marian, ^e nu to-ds^ wses ahafen and geuferod bufon engla Srymme, }>fiet heo us Singige to Sam iElinihtigan Gode, seSe leofaS and rixaS on calra worulda woruld. Amen.

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THE ASSUMPTION OF THE HOLY VIRGIN MARY. 4 45

are solicitous about other men's food and raiment^ imitate Martha; those who treasure up heavenly lore^ imitate Mary, whom the Lord more praised. Verily as often as we are solicitous about other men's need, we imitate Martha; and as often as we go to God's house, to hear his praise and to pray, we imitate Mary.

This gospel is now shortly expounded, and we say unto you that no man shall excuse himself from seeking the church of God, though he be far off. The farther he seeks God's house, so will his meed be greater. There is no doubt that every one of the steps that ye step to God's house, for your souls' need, will be indemnified to you.

What more shall we say to you of this feast-day, but that Mary, the mother of Christ, was on this day, from this world of toll, taken up to the kingdom of heaven to her dear Son, whom she had borne in life, with whom she rejoices in eternal mirth to all eternity. If we say more of this feast-day than we read in the holy books that have been composed by the inspiration of God, then should we be like unto those heretics, who from their own imagination, or from dreams, have recorded many false traditions; but the orthodox teachers, Augustine, Jerome, Gregory, and many others, have, through their wisdom, rejected them. These heretical books, nevertheless, yet exist, both in Latin and in English, and ignorant men read them. It is enough for believing men to read and to say that which is true; and few are those men that can perfectly examine all the holy books that have been inspired by God's mouth, or by the Spirit of God. Let every one cast away the heretical leasings that lead the unwary to perdition, and let every one read, or listen to, the holy lore, which directs us to the kingdom of heaven, if we will hear it.

Let us now fervently pray the blessed Mary, who was today raised and exalted above the host of angels, that she intercede for us to the Almighty God, who liveth and reigneth for ever and ever. Amen.

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DOMINICA I. IN MENSE SEPTEMBRI, QUANDO LEGITUR lOB.

MINE gebroSra, we r^daiS nu aet Godes -Senuogam be tin eadigan were Iob ; nu wille we eow hw«et lytles be faim g^ reccan, forSan ISe seo deopnys -Sasre race oferstih'S ure andgit, and eac swi'Sor]^sera ungelsredra. Man sceal Iffwedam mannum secgan be heora andgites mffi'Se, swa ptei bi De bcon "Surh iSa deopnysse aemode, ne iSurh "Sa Kngsumnysse efrytte.

'^ Sum wer wses geseten on {^am lande pe is gebiken Hus, his nama wses lob. Se wer wies swi-Se bilewite and rihtwis, and ondrsedende God and forbugende yfeL Him wieioD acennede seofan suna and %reo dohtra; he haefde seofoo iSusend sceapa and ISreo {Susend olfenda^ fif hand getymn oxena and fif bund assan, and ormaete micelne hired. Se wer wfles swi^Se msere betwux eallum !Eastemum, and his suna ferdon and ISenode selc o'Srum mid his g6dum on ymhwyrfte let his buse^ and ^asrio heora swustru gehii^odon. Iob soSlice aras on "Sam eahteo^San dsege on aeme-merigeo, and offrode Gode seofonfealde lac for bis seofon sunum, i$y-Ises Se hi wVS God on heora geSance agylton. Dus dyde Iob eallum dagum for his sunum, and hi swa gehalgode.

Una translatio dicit ^* filii Dei/' et altera dicit ^^ aogeli Dei."

^' Hit gelamp on sumum diege, SalSa Godes englas comon, and on his gesib-Se stodon^ %a wses eac swylce se scucca him betwux^ to Sam cwaS Drihten, Hwanon come Su? 8c sceocca andwyrde, Ic ferde geond)?as eorSan^ and hi beeode. Drihten cwseS, Ne beheolde Su IE minne "Seowan Iob, bset n^n man nis his gelica on eorSan, bilewite man and ribtwis, ondrasdende God and yfel forbugende ?"

Swa st5d se deofol on Godes gesihSe swa swa de'S se blinda on sunnan. Seo sunne ymbscinS Jwne blindan^ and se blinda

THE HRST SUNDAY IN SEPTEMBER, WHEN JOB IS READ.

MY brothers, we read now at God's service concerning the blessed man Job ; we will now relate to you some little concerning him, for the deepness of the narrative transcends our understanding, and yet more that of the unlearned. One should speak to laymen according to the measure of their

understanding, so that they be not disheartened by the deepness, nor by the length wearied.

^^ A certain man was settled in the land which is called Uz, his name was Job. The man was very meek and righteous, and fearing God and eschewing evil. To him were born seven sons and three daughters; he had seven thousand sheep and three thousand camels, five hundred teams of oxen and five hundred asses, and an immensely great household. The man was very great among all the Easterns, and his sons went and served each other with his goods in turn at his house, and thereto invited their sisters. But Job arose on the eighth day at early morn, and offered sevenfold gifts to God for his seven sons, lest they might have sinned against God in their thought. Thus did Job on all days for his sons, and thus hallowed them.

Una translatio dicit "filii Dei," et altera dicit "angeli Dei."

<< It happened one day, when God*s angels came, and stood in his sight, that there was also Satan among them, to whom the Lord said, Whence comest thou ? Satan answered, I have been walking over the earth, and going about it. The Lord said. Hast thou not beheld my servant Job, that no man is his like on earth, a meek and righteous man, fearing God and eschewing evil ?"

The devil so stood in the sight of God, as a blind man does in the sun. The sun shines about the blind, and the blind

ne gefiihS jfxre sunnan leoman. God geseah ikme deaU, and se deofol swa- 'Seah waes bed^eled Grodes gesihSeaodba wuldres. EorSe is gecweden Codes fot-sceamdy and seo heofen is his Srym-setl. Nu stod se sceocca, swike st Godes fSt-sceamele^ up on ISsre eorSan,]?a'5a se iElmihtip bine axode hwanon he come. He cwaeS pset he ferde geood \fBs eorSan, forSan ^ he fserS, swa swa Petrns se apostd cwse'S, ^^ Bee's syfre and wacole, forSan ^ se deofol, eowcr wi'Serwinna, fserS onbutan swa swa grymetende leo, secedde hwsene he abite; wiSstandaS)^m strange on gdeabuJ' Micele wseron 'pists mannes geeamunga, pa se ^Imihtiga be him cwseS, ptet his gelica nsere on eorSan. Gre magon g^ hyran sume his Seawas, swa swa he be him sylfum awi€t

lob cwseS^ '^ Ic alysde hrymeude j^earfan, and ^Sam steop-bearne, l^e buton fultume wses, ic geheolp, and wydewan heortan ic gefrefrode. Ic waes ynibscryd mid rihtwisnTSfle, ic wses blindum men eage, and healtum fot, and]^earfaa ffieder. Of flysum minra sceapa waeron gehlywde "Searfeoi sidan, and ic iSearfum ne forwyrnde pads «e hi gyrndon; De ic ne set ana minne hlaf buton steop-beame^ ne ic ne blissode on minum menigfealdum welum. Ne fsegnode ic on mines feondes hryre, ne Iseg sel'Seodig man wi'Sutan minum hegum, ac min duru geopenode symle wegferendum. Ne behydde ic mine synna^ ne ic on minum bosme ne bediglode mine nn-rihtwisnysse.'* Ne sfiede lob Sis for gylpe, ac forSan «c he wtes eallum mannum to bysne geset.

pus mserne man wolde se manfulla deofol, j^urh &m micclum costnungum "Se he him to dyde fram Gode gewe-man, and cwae^S to Drihtne, " Ne ondrset lob on idel God: jm ymbtrymedest bine and ealle his aehta, and his hand-geweorc |m bletsodest, and his aehta weoxon on eortSan. Ac astrece hw6n Bine hand, and getill ealle "Sa)?ing ^ he ah, and he 8c on ansyne wyrigS. Drihten cwae^S to "Sara sceoccan, Efnc nu ealle Sa Sing Se he ah sindon on Sinre handa, buton Sam anum, j^aet Su on him sylfum Sine hand ne astrecce." Ne

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sees not the light of the sun. God saw the devil, and, nevertheless, the devil was deprived of the sight of God and his glory. The earth is called God's footstool, and the heaven is his throne. Now Satan stood, as it were at God's footstool, upon the earth, when the Almighty asked him whence he came. He said that he had been walking over the earth, because he walks, as Peter the apostle said, '* Be sober and watchful, because the devil, your adversary, walketh about as a roaring lion, seeking whom he may devour; withstand him strong in belief." Great were the merits of this man, when the Almighty said of him, that his like was not on earth. Ye may hear some of his ways, as he has written concerning himself.

Job said, ^^ I delivered the crying poor, and the step-child, that was without support, I helped, and the heart of the widow I comforted. I was clothed with righteousness, I was to the blind man an eye, and to the halt a foot, and of the poor a father. From the fleeces of my sheep the sides of the poor were

covered, and I refused not to the poor that which they desired ; nor ate I my bread alone without the step-child, nor did I exult in my manifold riches. I rejoiced not in the fall of my foe, nor lay the stranger without my hedges, but my door ever opened to the wayfaring. I hid not my sins, nor in my bosom concealed I my unrighteousness." Job said not this for vaunt, but because he was set to all men as an example.

So great a man the wicked devil would, through the great temptations that he inflicted on him, seduce from God, and said to the Lord, ^^ Job feareth not God in vain : thou hast fenced him about and all his possessions, and his handiwork thou hast blessed, and his possessions have waxed on the earth. But stretch forth thine hand a little, and touch all the things that he owneth, and he will curse thee to thy face. The Lord said to Satan, Behold now, all the things that he owneth are in thine hand, save that alone, that thou on himself stretch

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derode lobe naht l^ses deofles costnung, ac fSremode, forbn Se hS wses fiilfremedre on geJ^incSum^ and Gode near zfter)?8e8 sceoccan ehtnysse.

Se deofol gewende "Sa fram Godes gesih-Se, and acwcaUe ealle his sebta Imes daeges. ^^ Sum serendraca com to lobe, and cwaefi, pine syll eodon, and %a assan wiS bi keswodoo, y?L ffierlice comon Sabei, and bi ealle Us benamon, and ^ yrSlingas ofslogon, and ic ana setbaBrst, pest ic "Se)ns cydde. Mid)?am fie se yrSIing }>is seede^ fia com sum oSer, and cwsefi, Fyr com ffierlice of heofenum, and forbiBrnde eaUe "Sine seep, and fia hyrdas samod^ and ic ana astwand,)uet k fie fiis cydde. pa com se firidda aerendraca, and cwsIS, Bi Chaldeiscan comon on firim floccum^ and ure olfendas eaOe gelaehton, and fia hyrdas mid swurde ofslogon; ic aoa «t-fleah, J>fft ic fie)^i8 cydde. Efne fia-gyt com se feorfia arfod-raca inn, and cwaefi, Dine suna and fiine dohtra seton and druncon mid heora yldestan brefier, and efhe)m fniice swegde swifilic wind of fiam westene, and tosloh pmi fa6s st fiam feower bwemmum, J>flBt hit breosende fiine beam ofSrihtt and acwealde; ic ana ffitbserst ^aRi ic fie yis cydde. Hwst fia lob ai^, and totor his tnnecan, and bis loccas forcearf, and feol to eorSan, and

cwsefi, Nacod ic cx>m of minre modor innofie, and naood ic sceal heonan gewendan. Drihten me forgeaf fia sehta, and Drihten hi me eft benam; swa swa him gelicode, swa hit is gedon; beo his nama gebletsod. On eallum fiisum fiingum^ ne syngode lob on his weleruoi, oe nSn fiing dyslices ongean God ne spraec."

Eal fiis dyde se eolda deofol to gremienne)H>ne godan man, and synile he Isefde aenne cucenne, him to cyfienne his sehti lyre, ptet his m3d wurde fram Oode awend^ "Safia hS fia on-gelimp geaxod haefde. paet fyr com ufan -fie)« seep for-baemde^ ac hit ne com nS of heofenum, }>eah -fie hit swa g^ hfwod waere; forfiun fie se deofol waes on heofenum nielirt sififian he fianon I'urh modignysse afeol mid his gefemiD*

not forth thine hand." The devirs temptation hurt not Job, but profited him, because he was more perfect in honours, and nearer to God after the persecution uf Satan.

The devil went then from the sight of God, and slew all his possessions in one day. ^^A messenger came to Job, and said, Thy ploughs were going, and the asses were grazing beside them, when the Sabeans came suddenly, and took them all from us, and slew thine husbandmen, and I alone have escaped, that I might announce this unto thee. While the husbandman said this, there came another, and said. Fire came suddenly from heaven, and burned up all thy sheep, and the shepherds together, and I alone have escaped, that I might announce this unto thee. Then came a third messenger, and said. The Chaldeans came in three bands, and seized all our camels, and slew the keepers with the sword; I alone have fled away, that 1 might announce this unto thee. Lo yet came a fourth messenger in, and said. Thy sons and thy daughters were eating and drinking with their eldest brother, and lo, a strong wind suddenly sounded from the wilderness, and struck the house at the four comers, so that falling it crushed thy children, and killed them ; I alone have escaped, that I might announce this unto thee. Hereupon Job arose, and tore his tunic, and cut his locks, and fell to the earth, and said. Naked I came from my mother's womb, and naked I shall go hence. The Lord gave me the possessions, and the Lord hath taken them from me; as it hath pleased him, so is it done; be his name blessed. In all these things. Job sinned not with his lips, nor spake anything foolish against God."

The old devil did this to exasperate the good man, and he always left one alive, to announce to him the loss of his possessions, that his mind might be turned away from God, when he had been informed of those misfortunes. The fire came from above that burned up the sheep, but it came not from heaven, though it was so feigned; for the devil was aever in heaven after he through pride fell thence with his

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Eall 8wa deS Antecrist, Sonne he Gym's; he asent fyr Q&n, swilce of heofenum, to bepaecenne J^set earme mancyim ft)» on biS. Ac wite gehwa, pmi se ne aiaeg nan fyr of beofenom asendan, seSe on heofenum sylf cuman ne mot. ^' Od eallnm Sisum Singum ne syngode lob on his welerum." On twi wison men syngiaS on heora welerum ; paet is, gif hi unriht sprecaS, op^ riht forsuwiaS; ac lob ne syngode on his welerum, forSan Se he dyslice ongean God ne spraec, m eac Godes herunge ne forsuwade. He cydde psst he buton gyt-sunge swa micele sehta hsefde, SaSa he hi swa eaSelice batoo unr5tny8se forlet*

^' Eft siSSan, on sumum daege, ^a)?a Godes englas stodoo on his gesihSe, l^a wees eac se scucca him betwynan, and Dribteo him cwaeS to, HwaBt la, ne beheolde Su niinne Seowan lob,]>flBt his gelica nis on eorSan, and gyt he hylt his unscs^^ig-nysse? pu astyredest me togeanes him, J^aet ic Searfleas hine geswencte. Se scucca andwyrde, Fel sceal for felle, and swa hwset swa man haefS he sylS for his life. Astrece on]?ine hand, and hrepa his ban and his flsesc, Sonne gesibst ^ |?SBt lie Se on ansyne wtrigS. Drihten cwaeS to San scuccan, Efne he is i^u on Sinre handa, swa-j^eah-hwseSere beald lus sawle." Ne geSafode God)?i8 to forwyrde {^am eadigan were, ac]>set hg wsere to bysne eallum geleaffullum mannum, and wurde swiSor gemaersod)7urh his micele geSyld and earfo^ nyssum. ^^ Da gewende se deofol of Drihtnes gesihSe, and slob lob mid }>aere wyrstan wunde, fram his hnolle ufewerdan oS his ilas neoSewerde. lob saet Sa sarlice, eal on anre wunde, up on his mixene, and ascnep Sone wyrms of his lice mid anum croc-scearde. His wtf him cwseS to, Gyt Su burk-wunast on Sinre bilewitnysse; wyrig God and swelt. lob hire andwyrde, pu spraece

swa swa iin stunt wif. Gif we god underfengon of Godes handa, hwi ne sceole we eac yfel underf5n ? On eallum Sisum Singum ne syngode lob on bis welerum." Se swicola deofol genam j^aet wif him to gefyl-

companions. In like manner Antichrist will do, when he comes ; he will send fire from above, as from heaven, to deceive the miserable mankind among which he is. But be it known to every one, that he can send no fire from heaven, who may not himself enter into heaven. " In all these things. Job sinned not with his lips." In two ways men sin with their lips; that is, if they speak contrary to right, or silently withhold the right; but Job sinned not with his lips, because he spake not foolishly against God, nor also did he silently withhold God's praise. He manifested that he had had so great possessions without covetousness, when he so easily without sorrow quitted them.

** Again afterwards, on a certain day, when God's angels stood in his sight, there was Satan also among them, and the Lord said unto him. Well, hast thou not beheld my servant Job, that his like is not on earth, and yet he holds his innocence ? Thou didst excite me against him, so that I have needlessly afflicted him. Satan answered. Skin shall be for skin, and whatsover a man bath he will give for his life. Stretch forth now thine hand, and touch his bone and his flesh, then wilt thou see that he will curse thee to thy face. The Lord said to Satan, Behold, he is now in thine hand, yet, nevertheless, save his soul." God did not consent to this for the blessed man's destruction, but that he might be for an example to all believing men,- and be more glorified through his great patience and tribulations. " The devil then went from the sight of the Lord, and smote Job with the worst wound, from his crown upward unto his soles downward. Job then sat painfully, all with one wound, upon his dunghill, and scraped the corruption from his body with a potsherd. His wife said to him, Yet thou persistest in thy meekness; curse God and die. Job answered her. Thou hast spoken as a foolish woman. If we have received good from the hand of God, why should we not also receive evil? In all these things Job sinned not with his lips." The guileful devil took

8tan, \fadt he "Sone halgan wer iSurh hi geswice, swa swa he ffir Adam I'urh Euan beswac; ac se ylca God)^ ge^ode {'set he swa gecostuod wsere,

heold hine wrS psBS deofles syr-wungum, and wi-S his sawle lyre.

'^Witodlice "Sa geaxodon]>ry cyniiigas, iSe him gesibbe wseron, eal his ungelimp, and comon him to of heora nee, \fmi hi hine geneosodon. Heora naraan waeron "Sus get^de, Elifaz, BaldaSy Sofar. Hi gecwsedon,)?8et hi 8amod cumeade hine geneosodon and gefrefrodon. Hi "Sa comon and hioene oncneowon for ieere ormaetan untnimnysse, and hrymdoD l^aerrihte w€pende. Hi totseron heora reaf^ and mid doste heora heafod bestreowodon, and him mid sston man^ dagas/' Hit wses swa gewunelic on ealdum dagum,]raet gif hwani sum feerlic sl^r become, j'aet he his reaf tot^ere, swa swa lob dyde, and eac "Sas $ry cyningas. Hi comon hine to ge-frefrigenne, "Sa awendon hi heora frofer to edwite, and hine mid heora wordum tirigdon, swilce he for his sjmnum swa ge^ tucod waere, and cwaedon, " Wite com ofer *Se, and in ateo-rodest; samys iSe hrepode^ and ^\i eart geunrotsod. HwaEf is nu "Sin Godes ege and "Sin strencS ? Hwaer is %in ge^yld and "Sinra dseda fulfremednys ?" and mid manegum ^rafungum hine geswencton. ^' lob cwmiSj Eala gif mine syniia and min yrmiS, |?e ic fiolige, waeron awegene on anre wsegan, jKHine wseron hi swserran gesewene "Sonne sand-corn on sa?. To iSreagenne ge logia'S eowere spruce, and ge 9enca'8 to awen-denne eowerne freond. Mannes lif is campdSm ofer eorSan, and swa swa medgildan dagas swa sind his dagas." He cwadi ^Bdt mannes lif is campd5m ofer eorSan, forSan ^e selc "Ssera $e Gode geSih^^ bi$ on gewinne wvS tk)ne ungesewen-lican deofol, and ongean his agenum lustum, pa, hwHe 'Se hi on life biS: and swa swa se hyrman his edleanes anbida^, swa geanbida^ se gastlica cempa his edleanes set "Sam ^1-mihtigum Gode. Godes c^ecorenan sind on gewinne on "Syssere worulde^ and -Sa Erleasau on hire blissiaS; ac iSaera rihtwisra

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to hiui the Moman as a helper^ that he might through her deceive the holy man, as he had before deceived Adam through Eve; but the same God that permitted him to be so tempted, preserved him against the devil's machinations, and against the loss of his soul.

" Now three kings, who were akin to him, heard of all his

misfortune, and came to him from their kingdom, that they

might visit him. Their names were thus called, Eliphaz, Bildad, 2iophar. They said, that coming together they would visit and comfort him. They came then and knew him not for the exceedingly great sickness, and straightways cried out weeping. They tore their garments, and bestrewed their Beads with dust, and sat with him many days." It was so customary in ancient days, that, if a sudden affliction befell any one, he tore his garments, as Job did, and also these three kings. They came to comfort him, then turned they their comfort to reproach, and irritated him with their words, as if for his sins he were so chastised, and said, ^' Punishment came over thee, and thou didst faint; soreness touched thee, and thou art troubled. Where is now thy awe of God and thy strength ? Where is thy patience and the perfectness of thy deeds?" and with many reproaches tormented him.

*^ Job said. Oh if my sins and my misery that I suffer were weighed in a balance, then would they appear heavier than the sand-corns in the sea. For reproof ye compose your speech, and ye think to pervert your friend. Man's life is a warfare on earth, and as the days of a hireling so are his

days." He said that the life of man is a warfare on earth,

because every one of those who thrive to God, is in strife

against the invisible devil, and against his own lusts, while he

is in life: and as the hireman awaits his reward, so awaits

the ghostly soldier his reward from Almighty God. God's

chosen are in strife in this world, and the wicked rejoice in

it; but the strife of the righteous turns to joy, and the joy of

gewinn awent to blisse, and "Saera arleasra bliss to biteram sl^rnyssum on "Saere ecan worulde, pe gewelgkS "Sa j^olmodan.

Ealle "Sas costnunga deofol^ and iSsera ashta lyre, his beam dea% and his agen untrumnys, his wTfes gewitleast, and his freonda edwit, ne mihton awecgan lob of bis modes anned-nysse, ne fram his niicclan geleafan, 9e be to)^n iElmihtigiB Gode symle hsefde; ac se scucca wearS gescynd, }t tint beswican wolde.

lob cwse'S eft^ ^^ Min flsesc is yniscryd mid forrotodnysBe and mid dustes horwura, min hyd forsearode and is for-sciUncen. Me habbaS geswencednysse dagas, and on niht min ban hvS mid slirnysse I'urhSyd; and iSa ^ me eta% ne slapalS. Ic eom lame wi^meten, and yslum and axum g^ anlicod.'* Eft he cwab^S, ** Ara me. Drib ten ; ne sind mine dagas nahte." Eft he cwse'S, ^^ Ic wat so^lice)^aet mm Aty-send leofa^, and ic on "Sam endenextan daege of eorSan arise, and ic beo eft mid minum felle befangen, and ic on minnm flfesce God geseo, ic sylf and na o^r ; \fes hiht is on minmu bosme geled.**

We s^on eow, and gyt secga'S, |^aet we ne magon ealle $as race eow be endebyrdnysse secgan, forSan "Se seo boc is swiSe micel, and hire digele andgyt is ofer ure msSe to smeagenne.

Da "Sry cyningas "Sa haefdon langsume spr^ece vnS)H)ne gedrehtan lob, and gewendon him ham syj^f^an. Ac Crod bi gesprsec }>a, and cwae%,

'pstt he him eallum $rim gram wsre, forl^an %e hi swa rihtlice SBtforan him ne spriecon, swa swa lob his "Segen, God cwae*S him to, ** Nima-S eow nu seofoo fearras and seofon rammas, and faraiS eft ongean to minaoi ^eowan lobe, and geoflfriaS "Sas lac for eow; lob so-Slice, min •Seowa, gebit for eow, and ic his ansyne underfo, J^aet eow ne beo to dysige geteald, }>set ge swa rihtlice to me ne sprsscon swa swa min fieowa lob." Hit waes gewunelic on ealdum dagum, l^aet man Gode fiyllice lac offrode on cucan orfe, and ^aacwealde; ac seo offrung is nu unalyfedlic aefter Crifites

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the wicked to bitter afflictions in the eternal worlds which enriches the patient.

All these temptations of the devil, and the loss of his possessions, the death of his children and his own sickness, his wife's witlessness, and his friends' reproach, might not move Job from the steadfastness of his mind, nor from his great faith, which he had ever hud in Almighty God; but Satan was confounded, who would have beguiled him.

Job said again, ^^ My flesh is clothed with corruption and with the filth of dust, my skin is seared up and is shrunken. Days of affliction have me, and at night my bone is pierced through with pain; and those that eat me sleep not. I am compared to loam, and likened to cinders and ashes.'^ Again he said, " Have mercy on me. Lord; my days are not naught." Again he said, '^ I know truly that my Redeemer liveth, and I on the last day shall from earth arise, and I shall be again clothed with my skin, and in my flesh I shall see God, I myself and not another ; this hope is laid in my bosom."

We have said to you, and will yet say, that we cannot recount to you all this narrative in detail, because the book is very great, and its hidden sense is above our capacity to investigate.

The three kings then had long speech with the afflicted* Job, and afterwards went home. But God then spake to them, and said, that he was wroth with them all three, because they had not so rightly spoken before him as Job his servant. God said to them, ^* Take now seven bullocks and seven rams, and

go again to my servant Job, and offer these gifts for yourselves ; but Job my servant shall pray for you, and I will accept his countenance, that it be not accounted to you as folly, that ye have not spoken to me so rightly as my servant Job." It was usual in old days, that men offered such gifts to God of living cattle, and then slew them ; but that offering is now unallowable after Christ's passion. Eli-

"Srowunge. Elifaz Sa, and Balda^, and Sofiur ferdon oogetD to heora m^Rge lobe, and didon swa swa bim God bebead; and Drihten underfeng lobes anayne^ and heora synne iSnih bis Singrsedene forgeaf. Deab pe lobes ansyn were atelia toswollen, and bis lie eal niaSan weoUe, swa-l^eah is awritoK |?st se iElinihtiga underfeng bis ansyne, pstytL he for Ui freondum gebied. Dribten eac Sa gecyrde to lobes befareov-sunge, %aSa he for his magum gebsed^ and bine gebiekie (nm eallum his untrumnyssum, and bis aehta him ealle forgeald be twyfealdum. Be 'Sisum is to understandenne,)«t seiSefor o'Srum gebit fremaS him sylfum miccluniy swa swa)»st hilige gewrit segS,)^t ^a'Sa lob for bis freondum gebsed, Jm gecyrde God to bis bebreowsunge, and swa ealSelice bine eft gehadde, swa h€ bine & geuntrumode.

lob hsefde £r bis untrumnysse seofon Susend sceapa and iSreo "Susend olfenda, fff bund getyme oxena and fif huad assan; bim wseron eft forgoldene feowertyne ^useiid sceapa and syx l^usend olfenda, J'usend getyme oxena and ^usend assan; and Drihten bine bletsode swi'Sor^on ende iSonne on angynne. He hsefde seofon suna and $reo dobtra mty aod silS-San eft eal swa fela. Hwi nolde Gk>d bim forgyldan his beam be twyfealdum, swa swa he dyde bis sehta ? He noMe forSi \fe his beam naeron forlorene, awa swa his jebta Wfieroo; bis sbta waeron ealle amyrrede, and his tyn beam acwealde; ac $a beam wseron ewa-'Seah gehealdene on iSam digelan Sfe, betwux balgum sawlum; and he forSi underfeng pa^rtL beanu getel be l^nfealdon, forSan pe "Sa o^re bim waeron gehealdene, iSe {^urb pa&s deofles ebtnysse acwealde waeron. Hwset U lobes gebro'Sra, and geswustru, and ealle %a pe bine sr culkMi, comon him to, and bine gefrefrodon, and bis micchim wan-drodon, and bim gife geafon. Naeron gemette on ealre eorSaa swa wlitige wimmen swa swa waeron lobes dohtra. HS so%-lice leofode aefter his swingle an bund geara and feowertif geara, and geseah his bearna beam o% %a feorSaii n)sgie.

phaz then, and Bildad, and Zopbar^ went again to their kinsman Job, and did as the Lord commanded them; and the Lord accepted Job's countenance, and through his intercession forgave their sin. Though Job's countenance was horribly swollen, and his body all swarmed with worms, it is, nevertheless, written, that the Almighty accepted his countenance, when he prayed for his friends. The Lord also then turned to pity of Job, when he prayed for his kinsmen, and healed him from all his diseases, and repaid him all his possessions by twofold. By this is to be understood, that he who prays for others profits himself greatly, so as the holy writ says, that when Job prayed for his friends, God turned to pity on him, and as easily healed him again, as he had before with disease afflicted him.

Job had before his sickness seven thousand sheep and three thousand camels, five hundred team of oxen and five hundred asses; there were paid back to him fourteen thousand sheep and six thousand camels, a thousand team of oxen and a thousand asses; and the Lord blessed him more at the end than at the beginning. He had seven sons and three daughters before, and again afterwards as many. Why would not God give him back his children by twofold, as he did his possessions ? He would not because his children were not lost as his possessions were; his possessions were all destroyed, and his ten children killed; but the children were, nevertheless, preserved in the hidden life, among holy souls; and he, therefore, received the number of children onefold, because the others were preserved, which, through the devil's persecution, had been killed. Job's brothers then, and sisters, and all those who had before known him, came to him, and comforted him, and greatly wondered at him, and gave him gifts. There were not found on all the earth women so beautiful as were the daughters of Job. He verily lived after his affliction an hundred and forty years, and saw his children's children unto the fourth generation. In all

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On eallum his life he leofode twa hund geara and eahtaand feowertig geara* He wses se fifta man sefter Abrahame \tm heahfaedere. On iSain timan wies swi'Se langsom Ef on man-cynne.

Gif hwilc gelled man J^as race oferraede, oHe rain gehyre, }^nne bidde ic l^aet he ^Sas scyrtinge ne tide: \m mseg his agen andgyt secgan fuUice be

'Sisum; and eow Isewedum niannum is iis genoh, "Seah 9e ge "Sa deopan di^-nysse "Sieron ne cunnon. Hit gelanip Sus soSlice be loihe swa swa he sylf awT€t, ac swa-'Seah seo gastlice gedumu^ paRve gereccednysse belimpiS to Cristes menniscnysse and to his gelaSunge, swa swa lareowas trahtnodon. Gif uie senigum sum iingelimp becume^ iSonne sceole we beoo g^ myndige {^ises m^ran weres, and gcSyldige beon on hm 'Swyrnyssum l^e & se iElmihtiga on besent, and habban minn care ure sawle]>onne "Saere scortan gesseVSe pe we sceolon for-Isetan.

Sy wnldor and wurSmynt "Sam welwyllendan Scyppende ealra his wundra and his wel-daeda^ selSe ana is God a oo ecnysse. Amen.

DOMINICA SEXTADECIMA POST PENTECOSTEN.

NEMO potest duobus dominis seruire : et reliqua.

Drihten cwaeS on sumne timan to his leorning-cnihtuni, " Ne maBg nan man twam hlafordum sauiod iSeowian ; oUt he %one senne hata'S and "Sone o'Serne lufa'S, o'S'Se he bine to ?am anum geSeot and)?one oiSerne forsihiS :'* et reliqua.

Beda trahtnode sceortlice Hh godspel, and cwa&9 bst we sceoldon «a hwTlwendlican Sing to urum bricum habban, na on ure heortan lufe healdan. Drihten sylf geopenode hw«t isL twegen hlafordas sind, mid)?am «e he cwse«, ««Ne mage ge Gode «eowian and eoweres feos gestreone.*' Gehyre se

bis life he lived two hundred and forty-eight years. He was the fifth man from Abraham the patriarch. In that time was a very long life among mankind.

If any learned man read over this narrative, or hear it read, then I pray him not to blame this abridgment: to him, his own understanding may speak fully on this subject; and for you laymen this is enough, though ye know not the deep mystery therein. It truly befell Job thus as he himself has written, but, nevertheless, the ghostly signification of the narrative refers to Christ's humanity and to his church, as doctors have expounded. If to any of us some mishap befall, then should we be mindful of this great man, and be

patient under the crosses that the Almighty sends on us, and have greater care for our souls than for the short happiness that we shall forsake.

Be glory and honour to the benevolent Creator for all his wonders and benefits, who alone is God to all eternity. Amen.

THE SIXTEENTH SUNDAY AFTER PENTECOST.

NEMO potest duobus dominis servire: et reliqua.

The Lord said at a certain time to his disciples, ^^ No man can at the same time serve two masters; he will either hate the one and love the other, or he will attach himself to the one and despise the other," etc.

Beda has shortly expounded this gospel, and said, that we should have transitory things for our use, not hold them in the love of our heart. The Lord himself disclosed who the two masters are, when he said, ^^ Ye cannot serve God and your own pecuniary gain." Let the covetous hear these

gytsere |m8 word, seSe ieaslice is crUten gecweden; gdiyit h€,]78et he ne m«g his gytsunge iSeowian, and Criste unsoL Nis swa-Seah gecweden, se "Se welan hffifS, ac se & ^Snmd Sam welum. Witodlice se iSe is f^sera a^hta Seow, he iSeowi^ him swa swa hhiforde, and se "Se is ptem sehta hlaford, ke dffilS hi swa swa hiaford. Se "Se gytsunge him hsfS to hhf-orde, se forsihIS his Scyppend; and se "Se his Scyppeode iSeowaS mid lufe, swa swa hiaforde, he forbihS tia feoodikaD gytsunge, seo'Se is wyrtruma celces yfeles. Dribtoi u m£node,)?8et we nseron ealles to carfuile ymbe urne fodaa, o'S^ embe ure gewseda. We sceolon mid geswince us metes tilian, for Adames oferg^^ednysse; ac we sceolon "Sa ymiu-dignysse fram Us awurpan.

^^ Betere is seo sawul iSonue se mete^ and se lichamabeten "Sonne his scrud :** swilce he cwaede, ' Se God Se eow ^ beteran Sing, \fSdt is sawle and lichaman, forgeaf, and eow to men gesceop, se ylca mseg eow eaSelice foresceawian bigleo&n and hleowSe, gif ge his willan gefremmaS/ Wite gehwi ^sdt seo sawul is gast, and be eorSlicum mettum ne leo&S,ac ure hwilwendlice lif biS mid mettum gefercod. For syDDom oftihS se iEimihtiga Wealdend hwilou mannum bigleofan, ac swa-Seah se Se hungre

acwelS, we gelyfaS J^aet he gegaeS Gode, buton he)^ swiSor forscyidgod wsere. He cw«5, ^* BehealdaS \fas fleogendan fugelas, Se ne sawaS ne ne ripaS, ac eower Heofonlica Fseder hi afetZ* Gif Sa wacan fugelas, ye nu to-dffig beoS, and beoS to-merigen to nahte awende, habbaS butan care bigleofan, Surh heora Scyppeodes fore-sceawunge, hG miccle swiSor wile God foresceawian urne bigleofan, we Se sind ece on urum sawlum, and eac beoS od lichaman unateorigendlice eefler Sam gemsenelicum sriste ?

Drihten cwaeS, ^at we sind miccle rottran ponne Sa fuge-las; forSan Se se man is Se Gode geSihS ealra gesceafta rotost, and Gode leofost, buton Sam heofenlicum englum, }e nssfre ne sjmgodon. Mannes gecynd is micclum gewurSod, Jjurh)?»t \fe se iElmihtiga Godes Sunu hine sylfne gemede-

Words, who is falsely called a christian ; let him hear, that he cannot serve his covetousness and Christ together. It is not, however, said, he who hath riches, but he who serveth those riches., Verily he who is the servant of his possessions, serves them as a master, and he who is the master of his possessions, deals them as a master. He who has cove-tousness for a master, contemns his Creator; and he who serves his Creator with love as a master, contemns hateful covetousness, which is the root of every evil. The Lord exhorted us not to be altogether too careful about our food, or about our garments. We should gain us meat with toil, for Adam's transgression; but we should cast solicitude from us.

^^ Better is the soul than meat, and the body better than its clothing:" as if he had said, 'The God that gave you the better things, that is, soul and body, and created you as man, the same can easily provide you food and covering, if ye perform his will.' Let every one know that the soul is a spirit, and lives not on earthly meats; but our transitory life is sustained by meats. For sins the Almighty God sometimes withdraws sustenance from men, but, nevertheless, we believe that he who dies of hunger goes to God, unless he were greatly criminal. He said, '^ Behold the flying birds, which nor sow nor reap, but your Heavenly Father feedeth them." If the weak birds, that are now to-day, and will to-morrow be turned to naught, have sustenance without care, through their Creator's providence, how much more will God

provide our sustenance, we who are eternal in our souls, and shall also be unperishable in body after the common resurrection ?

The Lord said, that we are much more joyous than the birds; because the man who thrives to God is of all creatures the most joyous, and to God dearest, save the heavenly angels, who never sinned. Man's nature is greatly honoured thereby, that the Almighty Son of God vouchsafed to assume that

mode J^aet gecynd to underfSnne. He cwseS, '^ Hwik eovcr msg geican ane elne to his lenge?" Witodlice ne become we]7urh ure foresceawunge to iSani wfiestme,)^ we on unm lichaman habbaS; uton forSi Itetan yses reafes ymhidignpae to %«B8 dihte)^ Sam lichaman "Sa lenge forgeaf. Wyrta sod eaiSelice gesceafta, and iSurh winterlicne cyle syink for-seariaS; swa-^eah ^Sds iEimihtigan cystinys hi geglencS mid 8wa wlitigum blostmum, {'set hi oferstigalS mid heora fager-nysse ealle eorSlice gebleoh. Ne mihte se wuldorfulla Salomon, ne nan eorSlic cjrning swa wlitige deagunge his hneglam begytan swa swa rose heefS, and lilie, and fela o^Sre wyrta ^ wunderlice scinaS: ISa wyrta beo'S nu to-daeg blowende oo wynsumnysse, and to-merigen beo% forbaeriide. Merigeo is geteald on bocum for toweardre tide^ pesih ge Sa bysoe ne cunnon.

Hwi forgifS God)>am wacum wyrtum swa fsegeme wlite, and (is forbyt)>aet we ne sceolon hogiaii ymbe ure frsetewnngey baton forSan "Se we sceolon mid wacnysse and soSre ead-modnysse)?a heofenlican fsgernysse and fraetewunge geear-nian, ^e Adam forieas, forSan "Se he wolde^ purh 9ses deofles tihtinge, nisBrra beon]7onne he gesceapen wses ? Ne sceok we wuldrian on woruldlicere fraetewunge, forSan pe seo fraete-wung and se lichama sind brosniendlice swa swa Ssera wyrta blostm. Drib ten bead ^adt we nseron bysige and carfiille, cwelSende, ^* Hwset sceole we etan, oSSe hwset drincan, o^^ mid hwam beSn ymscrydde ?" and cwaeS, " Witodlice eoww Heofenlica Feeder wat ^mt ge J^yssera Singa behofiaS: secsS ffirest Godes rice, and his rihtwisnysse, and ealle Sas iva^ eow beoiS J'ferto geeacnode." We sceolon ^rest secan Godes rice and his rihtwisnysse:)?aet is,)>a;t we sceolon swi&r h5gian embe ^mt ece Iff, |H)nne ymbe Sone ateorigendlican bigleofan, Sone (is ge^cna'S God Sserto, gif we -Sss oSres swiSor cepaS. Ne cwseS he na)?8et (is beoS)^a ateorigeud-lican bigleofan

forgyfene, ac j^serto ge^Lcnode^ forSan iSe be taiaS]7aet ece lif to his gife, and Sone eorSlican bigleofan to

nature. He said, " Which of you can add one ell to his length ?" Verily we come not through our own providence to the stature that we have on our bodies; let us, therefore, leave care of raiment to the disposal of him who gave to the body its length. Plants are tender creatures, and through wintery chill always wither; nevertheless, the bounty of the Almighty adorns them with such beauteous blossoms, that they excel by their fairness all earthly colours. Neither the glorious Solomon, nor any earthly king could get such beautiful dyeing for his garments as the rose has, and the lily, and many other plants which appear wonderful: these plants are to-day blowing in winsomeness, and to-morrow are burnt. In books to-morrow is reckoned for future time, though ye know not an example.

Why gives God to the mean herbs so fair an aspect, and forbids us to be solicitous about our decoration, but because we should by simpleness and true lowliness merit the heavenly fairness and decoration, which Adam lost, because he would, through the instigation of the devil, be greater than he was created ? We should not glory in worldly decoration, for the decoration and the body are corruptible as the blossom of plants. The Lord enjoined that we should not be busy and careful, saying, " What shall we eat, or what drink, or with what be clothed?" and said, "For your Heavenly Father knoweth that ye need these things: seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." We should first seek God's kingdom and his righteousness: that is, that we should be more solicitous about the everlasting life than about the perishable sustenance which God adds for us thereto, if we are more observant of the other. He said not, that perishable sustenance will be given us, but added thereto, because he accounts the everlasting life as his gift, and the earthly

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hwilwendlicere l«De. paet ece Kf CLs forgifS Gk^d^ and yA his genibtsumnysse (is Sone hwflwendlican fSdan &er-tD-eacan wyrpiS,

swuteligende J^set se fSda nis na ure med, ac yedi ece lif is ores geswinces edlean.

Deghwomlice we sc^oIod g^wilnian)^ae8 ecan Iifes, and ure synna symle wanian ; forSan "Se hi beoS g^aderode to micehre hjrpan, gif we hi weaxan Iseta'S. Oft of 'Sinnum i€o-scurum flewS seo eorSe.

pis godspel ISincS dyseguin mannum sellic, ac we hit secgaiS swa-'Seah^ weald "Seah hit sumum men lidge. God fis gerihtlfi&ce, aiid to %am ecan life gelffide, swa swa be hAA -Sam "Se bine lufia'S. Sy bim wuldor aud wurSnijrnt oti etln worulda woruld. Amen.

DE SANCTA MARIA.

HWiET wylle we secgan ymbe Mabiak gebyrd-tide, buton J^aet heo wss gestrjned }^urh feeder and -Surh moder swa swi oiSre men, and waes on Sam d^ege acenued pe we cweSat sexta idus Septembris ? Hire feeder hatte loachim, and hire moder Anna, eawfseste men on Ssre ealdan si; ac we neUaS be Sam na swiSor awritan,)?y-kes Se we on aenigam gedwykk befeallon. Eac j^aes dseges godspei is swiSe earfoSe Iswedom mannum to understandenne; bit is eal nicest mid baligra manna naman geset, and bi babbaS swiSe ULngaume trabt-nunge, aefker Sam gastlicum andgite; Si we hit IsetaS uns^

sustenance as a temporary loan. God gives us the everlasting life, and, through his abundance, casts to us, in addition thereto, temporary food, manifesting that the food is not our meed, but that everlasting life is the reward of our toil.

Daily should we desire the everlasting life, and unremittingly lessen our sins; for they will be gathered into a great heap, if we let them wax. Oft from thin rain-showers the

earth is flooded.

This gospel will to foolish men seem extraordinary, but

we, nevertheless, say it, seeing that to some it may be pleasing.

May God direct us, and lead us to the everlasting life, as he

hath promised to those that love him. Be to him glory and

honour to all eternity. Amen.

OF SAINT MARY.

: WHAT shall we say of the birth-tide of Mary, save that she was begotten by father and by mother as other persons, and was born on the day that we call the eighth of Sep-; tember ? Her father was named Joachim, and her mother I Anna, pious persons according to the old law; but we will < not write further concerning them, lest we fall into any error. This day's gospel is also very difficult for laymen to understand ; it is all chiefly occupied with the names of holy men, and they require a very long exposition according to the ghostly sense; we therefore leave it unsaid.

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XI. KL. OCTOBRIS. NATALE SANCn MATHEI APOSTOLI ET EUANGELISTAE.

SE GoDSPELLERR Matheus, pe we to-dffig wurSiaiS, iwnft be him sylfum hG se Haeiend hine j^eceas to his gefemedese, ^us cwe'Sende, ^^ Cum transiret lesus, uidit bominem id tb^ lonio sedentem, Matheutn nomine:" et reliqua: ^^Da&ie Haeiend ferde on sumere byrig, iSa geseah he sittan snnme mannan set toll-setle, Matheus gehaten; and be cwefi tobim, Folga me. Matheus aras)>8errihte fram his tolle, and filigde •8am Hselende :** et reliqua.

We nima8 ^tet andgit]?ises godspelles segSer ge of Mathees gesetnysse ge of Lucas. Matheus is Ebreisc nama,)»2et is on Leden * Donatus/ and on Englisc * Forgifen/ o8& * G^ gSdod.' God hine godode swa }>aet he hine awende of tollere to apostole, and him forgeaf "Sa gife J^aet he awrat ISa forman Cristes boc, and is godspellere J>urh Codes uiicclan cpte. ^^ He

hine geseah sittan set tolle.*' He hine geseah na ^t . an mid lichamlicere gesih'Se^ ac eac swilce mid incundre milt-1 sunge, swa)7set he hine geceas to heofonlicere ge^incSe, an^ cwfie^," Folga me." * Folga me na J?aet an on fotiicum ganjp, ac eac swilce on godra %eawa geefenlsecunge,' swa swa k apostol cMffilS, " Se "Be ewe? J^aet be on Criste wunige, he sceal faran swa swa Crist ferde."

Matheus ai^s^ and forlet his tollscire, and filigde Criste; forSan)^ he mid ungeseweniicere onbryrdnysse his rood Ifierde, swa swa he mid his worde wilSutan hine clypode. "ib-theuR]7a gearcode micel gereord]7am Hielende, and hine to his huse gela^ode." He gearcode him gebeorscipe on his huse, ac he gearcode him micele J?ancwur8raii gereord on his heortan, "Surh geleafan and soiSre lufe, swa swa he sylf cwxi ^^ Ic stande aet i5aere dura cnucigende, and swa hwa swa mine stemne gehyriS, and ia duru nie geopenaS, ic gauge in to

SEPTEMBER XXI.

THE NATIVITY OF SAINT MATTHEW, APOSTLE AND EVANGELIST.

THE EvANGKLiST Matthkw, whom we to-day honour^ wrote of himself how Jesus chose him to his fellowship^ thus saying, ** Cum transiret Jesus, vidit hoininem in teionio sedentem, Matthseum nomine:" et reliqua: "As Jesus passed by in a certain town, he saw a man sitting in the toll-seat, called Matthew; and he said unto him, Follow me. Mattliew arose forthwith from his toll, and followed Jesus," etc.

We take the sense of this gospel both from the tradition of Matthew and of Luke. Matthew is a Hebrew name, which is in Latin DonatuSy and in English Given, or Endowed. God endowed him so that he turned him from a toll-gatherer to an apostle, and gave him the grace that he wrote the first book of Christ, and is an evangelist through the great goodness of God. " He saw him sitting at the toll." He saw him not alone with bodily sight, but also with inward compassion, so that he chose him for heavenly honour, and said, ** Follow me." ' Follow me not only by walking on foot, but also in the imitation of good practices,' as the apostle said, *' He who saith that he dwelleth in Christ, shall walk as Christ walked."

Matthew arose, and left his tollship, and followed Christ, because with invisible stimulation he instructed his mind, as he with his word called him from without. " Matthew then prepared a great feast for Jesus, and invited him to his house." He prepared him an entertainment in his house, but he prepared him a much more thankworthy feast in his heart, by belief and true love, as he himself said," I stand at the door knocking, and whosoever heareth my voice, and openeth the door to me, I will go in to him, and feast with

him, and mid him gereordige and he mid me." God afindd lelces mannes heortan, and 8e iSe underfeh'S hits neosunge iinl gSdum willan, se bi% gereordod wrSinnan)nirh gife ^ | ' Halgan Gastes; and God wunaS mid him, gif he on godim weorcum 'Surhwupa'S.

pa Bonder-halgan and iSa b6ceras, pe beciddon ^mi Criit mid yam synfullum mannum hine g^reordode, wsroo inii twyfealdnm gedwylde befiSngene, forSan ^ hi J^ss Hskoda mildheortnysse on "Sam synfuUam hyrwdon, and tn sjtte rihtwise tealdon. Drihten him cwae-S to, '* Ne beh^fiaS fit halan nSnes IsBces, ac "Sa untrmnan/' He is ' Hslend' ge* haten, forSan)m he hastVS eegSer ge manna lichamain ge beon sawle; and forSi he com to mancynne, psRt he wolde & syn-fullan gerihtlffican, and heora sawla gehaslan. *' Se "Se went)^t he his sy, se is uiihal/' pset is, se "Se truMraiS on hb Sgenre rihtwisnysse, ne hdgaiS he be "Sam heofenlican Icoe-dome.

He cwffi'S, " FaraS, and leomia'S hwaet psRt msbe, Ic wylk mildheortnysse, and nift offhinge/' JHs cwseS sum witegi, £rSan "Se Crist to men geboren wurde. Ne biiS Gode i^ offrung ne nlLn liic gecweme buton mildheortnysse. Deih ^ sum wselhreowa Gode l^ geoffirige, ne hvS heo Ghxle aod-fenge, buton he his wselhreawnysse awurpe, and mildheortnysse lufige. pa ludeiscan wuldrodon on heora A\em offrungum, and Crist s»de J^aet him wsere leofre \iSe heoitao, and het hi forSi leornian hwaet se witega meende mid fisre clypunge. Gode in swi-Se leof)?ffit he mancynne myitsige, and him is leofre)iset he (is miltsige iSurh sumne inttngU) "Sonne he (is for urum scyldum geniSerige; and Sa mildheori-nysse)>e him is gecyndelic, "Sa he wile habban £Bt (is swiSor)H)nne ure lac.

He cwiei$, ^'Ne com ic na to clypigenne Sa rihtwisaOjic 'Sa synfullan to d^bote." Ba synfuUan he gebigS to d^ bote, and "Sa rihtwisan h^ geeacnaiS mid maran rihtwisnyne-Ne clypalS he «a him to «e hi sylfe rihtwise taliaS, swilce

him and he with me/' Qod tries the heart of every man, and he who receives his visitation with good will, will be feasted within, through the grace of the Holy Ghost; and God will dwell with him, if he persist in good works.

The Pharisees and the scribes, who complained that Christ ate with sinful men, were possessed with a twofold error; because they blamed Christ's mercy on the sinful, and accounted themselves righteous. The Lord said to them, ^^ The hale need no leech, but the sick." He is called Healings because he heals both the bodies of men and their souls; and he came to mankind, because he would direct the sinful, and heal their souls. *' He that thinks he is whole, is sick.*' That is, he who trusts in his own righteousness, is not solicitous for heavenly medicament.

He said, '^Go, and learn what that means, I will have mercy, and not offering." This a prophet said, before Christ was bom as man. To God no offering nor any gift will be pleasing vrithout mercy. Though some cruel tyrant offer a gift to God, it will not be acceptable to God, unless he cast away his cruelty, and love mercy. The Jews gloried in their lawful offerings, and Christ said that a tender heart was dearer to him, and, therefore, bade them learn what the prophet meant by that exclamation. It is very pleasing to God to have mercy on mankind, and it is more pleasing to him to have mercy on us for some cause, than to condemn us for our sins; and the mercy which is congenial to him he vrill have from us rather than our gifts.

He said, '^ I came not to call the righteous, but the sinful to repentance." The sinful he inclines to repentance, and the righteous he increases with more righteousness. He calls not unto him those who account themselves righteous, such

8wa Sa sunder-halgan wsron,)?e mid andan ceorodoo^he mid 'Sam synfullum set. Eal mennisc wies synfdll, ac DrihtcB gerihtwisode, buton geearnungum, "Surh his gife, "Sa iSe he geceaS; 8wa swa h€ dide ^jj^ne godspeliere Matbeom, fe vc im to-daeg wurSiaiS. He waes bedofen on

deoppre nyteo-nysse woruldlicra gewilnunga, ac Drihten hine stbned of "Sam fenlicum adelan to heofeniicnm geiSincrSum, and hiae gesette eallum iSeodum to godspeliere. Sy him ^xb wnUor a on ecnysse. Amen.

PAS8IO EIUSDEM.

DES ylca apostol and godspeliere becSm, purh Godes sande, sefter Drihtnes tipstige to heofenum, to Ethiopian, jiet is Sapra Silhearwena rice, and gemette J^ser tw%en drymen, Zeroes and ArfaxaS, dweliende]?fiet folc mid heora drycnefte. Hwaet "Sa Matheus arasode beora deofles crseft, and ealle^ gehaelde ye hi alefedon^ and fela o^re mitnirae f^aerto-eacan,]>urh)?se8 H^elendes nanian,]?e bine "Sider asende.

An yads cynges cnihta waes ser afaren to Hierusalem, and wearS be wege, Surh Godes apostol Philippum, gefuliod, sc miderfeng)?one godspeliere Matheum mid ealre estfulnysse, and hine axian ongann, '^ La leof, sege me htimeta canst iiu, nu %u eart Ebreisc^ Grecisc gereord, and Elgyptisc, and eac Eihiopisc?" Matheus andwyrde, "Eal middaneard h«fde ane spraece^ serSan "Se seo dyrstignys asprang lefter Noes flode,)?aet men woldon him araeran swa heahne stypel, |«t his brof astige to beofenum; ac se iElmihtiga towearp heon anginn, swa)?£et he forgeaf aelcum ISaBra wyrhtena sjmderlic gereord, and heora nSn nyste hwaet o'Ser gecwae*. Eft sy^San, J^aes iElmihtigan Godes Sunn,)?ai$a be wolde, com to middanearde, and taebte mid hwilcere getimbrunge we sceoloo to beofonum astigan, and asende & bis apostoium]K>ne Halgan Gast of beofenum on fyres biwe, se lis ouaelde swa

as the Pharisees were^ who murmured with envy because he ate with the sinful. All human kind was sinful, but the Lord justified, without merits, through his grace, those whom he chose, as he did this evangelist Matthew, whom we now today honour. He was steeped in the deep barbarism of worldly cupidity, but the Lord drew him from the fenlike mud to heavenly honours, and set him as an evangelist to all nations. Be to him therefore glory to eternity. Amen.

PASSION OF THE SAME.

THIS same apostle and evangelist came, through the sending of God, after the Lord's ascension, to Ethiopia, that is the kingdom of the Silhearwas, and found there two wizards, Zaroes and Arphaxat, misleading the people with their sorcery. Whereupon Matthew exposed their devil's craft, and healed all that they had afflicted with disease, and many other sick in addition thereto, in the name of Jesus, who sent them thither.

One of the king's servants, who had before journeyed to Jerusalem, and was baptized on the way by God*s apostle Philip, received the evangelist Matthew with all devotedness, and began asking him, ^' Sir, tell me how dost thou, who art a Hebrew, know the Greek tongue, and the Egyptian, and also the Ethiopic?" Matthew answered, "All the world had one speech, before the audacity sprang up after Noah's flood, that men would raise them so high a tower, that its roof should mount to heaven; but the Almighty overthrew their undertaking, so that he gave to each of the workmen a separate language, and not one of them knew what another said. Afterwards, the Son of Almighty God, when he willed it, came to the world, and taught with what building we should ascend to heaven, and sent to us his apostles the Holy Ghost from heaven in semblance of fire, which heated us as

swa fyr deS isen, and Cia forgeaf ingehyd ealles wisdomei nd eaira gereorda J^yssere wonilde. And to swa bwiloere leode swa we cumaS, we cunnon ^Smre gereord, na mcdemlice ae fulfremedlice."

iEfter l^sere spraece comon 9a dr^inen^ and bsfdoo him mid twegen onmete dracan, -Ssera orSung acwealde |«teaniie mennisc: ac se apostol Matheus }ia dracan geswefode, and si'SiSan of "Sam lande adrsefde, swa)raet hi naefre aiiSSan }m gesewene neron. iEfter "Sisuin]Herrihte gewi^t yss cyngei Bunu, and %a dry men stodon aet his forf^i-Se^ leasetende ^ hi woldon bine eft to life ar^eran. DnXa him J^ass ne speow, "Sa sffidon hi Sam cyninge,)?»t he waere gelsht to heora godum, and sceolde be6n En iSeera goda, and he wurSe wsre]?8et him man woriite anlicnysse, and tempi araerde. pas cynges cniht "Sa, seSe hssfde geinnod)Kme godspellere M»-theum aet his huse, s^e "Siere cwene be him. Se eyeing ft, Eglippus, sende his ErwurSostan Segenas to &im apostoie, and hS com ISa, and)>one aeiSeling Eufranon, on Drihtnes naman, of dea^ ar^rde. To "Syssere

daede wearS psss cynges heorte ablicged, and he bet his leode cuman and hi gebiddan to "Sam apostole^ cwae'S]^t he god waere on mannes iuwt lutiende.

Da com {^aes landes menigu mid leobtfatum and mid taperum^ mid store and mid mislicum offningum; woldoo "Sam godspellere swa swa gode offrian. Hwaet & Mathcof hi "Sisum wordam gespraec^ ^* Ne com ic na god, ac ic eom Godes "Seowa, se asende me to eow,]7aet ge bugon fram eow-erum baeSengilde to "Sam soiSan Scjrppende, seSe ana is God. NimaiS eower gold and eower seolfor, }>e ge me beodaiS, and faralS and ar»ra{$ ^hia iElmihtigan Gk)de tempel, and gadrisS eow SsBr to gehyrenne Godes word." Hwaet iSa sixtig "Susend manna ferdou to "San weorce, ayid binnon Sritig daga ^ tempel geendodon. Matheus "Sa se apostol sceop Saere cyrcsn naman ^ Resurrectio/ j^aet is ^ iErist/ forSan ie 'Sorb tss ae^linges aerist waes se intinga]7aere cyrcan getimbrunge.

PASSION OF THE SAME. Afb

fire does iron^ and gave us knowledge of all the wisdom and all the languages of this world. And to whatsoerer people we come^ we know their language, not incompletely but perfectly."

After this speech came the wizards, and had with them two immense dragons, the breath of which killed the miserable people : but the apostle Matthew lulled the dragons to sleep, and afterwards drove them out of the land, so that they were never afterwards there seen. After this the king's soa suddenly died, and the wizards stood by at his decease, pretending that they would raise him again to life. When they did not succeed in this, they then said to the king, that he was taken to their gods, and should be one of their gods, and that he was worthy that an image were made to him and a temple raised. The king's servant then, who had entertained the evangelist Matthew at his house, spake to the queen concerning him. The king then, Egyppus, sent his most venerable thanes to the apostle, and he came, and, in the name of the Lord, raised the prince Eufranan from death. At this deed the heart of the king was amazed, and he commanded his people to come and worship the apostle, saying that he was a god concealed under the form of a man.

Then came the multitude of the land with lamps and with tapers, with frankincense and with divers offerings; they would offer them to the evangelist as to a god. Whereupon Matthew spake to them in these words, ^^ I am not a god, but I am a servant of God, who hath sent me to you, that ye may turn from your idolatry to the true Creator, who alone is God. Take your gold and your silver, which ye offer to me, and go and raise a temple to the Almighty God, and gather yourselves there to hear God's word." Thereupon sixty thousand men went to the work, and within thirty days finished the temple. Matthew the apostle then gave to the church the name of * Resurrectio,' that is * Resurrection,' because through the prince's resurrection was caused the building of the church.

On ^are cyrcan wunode se godspellere "Sreo and twcntig geara^ and gehadode mfessepreostas and diaconas, and oo ge-hwilcuin burgum biscopas gesette, and fela cyrcan anerde. Se cyning Eglippus wearS gefullod, and his gebedda Eafe-nissa, and heora stinu Eufranon, seSe J^ier arsered w«8, and bis swuster Effigenia^ seo 'Surhwunode on msgShade for Cristes lufan. pa twegen drymen^ Zoroes and Arf&xalS, wurdon gescynde of Sam earde, swa braiSe swa se ae]?eling of deaSe aras. Llingsum is to reccenne hti fela blinde se apostol onlihte, opye bu fela bedredan he gehselde, hfi fela reoflige be geckensode, hG fela wode he gebrohte on gewitte, bu feh deade he ar^rde, and hu cristen se cyning wearS, and ha eawfaest seo 8e)>ele cwSn^ and hti estfuU eal pass cyninges folc Das race we laetaS for 'Saere langsumnysse, and we wUhcS eow secgan \ftes halgan godspelleres Srowunge.

Se cyning Eglippus leofode his lif on eawfaestre drobt-nunge, and on fulre ylde ferde to Gode, and his broSor sudu Irtacus, yfele geworht man, feng to his rice. Se wolde niman his magan to wife,]?aes cyninges dohtor, seo-Se wxs to abbudissan gehadod ofer ma Sonne twani bund msedenum, and behet]7am apostole healf his rice, gif he mihte hi gebigao to his synscipe. pa het se apostol Sone cyning cumao to cyrcan mid his folce, and ealle Sa mfedenu samod. Hi 8a comon, swa heora gewuna wres, and se apostol him eallum s^e hwset gebyraS to sinscipe, hwset to wydewan hade, hwaet to msegShade, and hwaet to selces maiines Seawum ie on Godes gelaSunge mid geleafan wunaS. And cwaeS Sa act nextan, }?8et, Gif hwS)?aBS cjrninges bryde gewemde, J^mt be wyrSe waere)?8et hine man on

byrnendum ligum bescufe. " pu niin leofe beam, Irtace, nu Su wast j^set Effigenia, Sines foregengan dohtor, is]^s Heofenlican Cynges bryd, and uiid halig refte gehalgod: hG miht Su ^am iElmihtigun his bryde beniman, and Sinum sinscipe geSeodan ?" Irtacus Sa wear? swiSe geyrsod, and Sonon swa gewat.

Da astrehte seo abbudisse Effigenia hi mi f^aes apoetoles

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In that church the evangelist dwelt three and twenty years, and ordained mass-priests and deacons, and set bishops in every city, and raised many churches. The king Egyppiis was baptized, and his consort Eufenissa, and their soii Eufranan, who had there been raised, and his sister Effi-^ genia, who continued in maidenhood for love of Christ. The two wizards, Zaroes and Arphaxat, were driven from the country, as soon as the prince had arisen from death. Long is it to relate how many blind the apostle enlightened, or how many bedridden he healed, how many lepers he cleansed, how many mad he brought to their wits, how many dead he rmsed, and how christian the king became, and how pious the noble queen, and how devout all the king's folk. This narrative we leave for its longsomeness, and we will recount to you the holy evangelist's passion.

The king Egyppus lived his life in pious tenour, and in full age went to God, and his brother's son Hyrtacus, an evil-conditioned man, succeeded to his kingdom. He would take his kinswoman to wife, the king's daughter, who had been ordained as abbess over more than two hundred maidens, and promised the apostle half his kingdom, if he could incline her to wedlock with him. Then the apostle bade the king come to church with his folk, and all the maidens also. They came then, as was their wont, and the apostle said to them all what is befitting to wedlock, what to widowhood, what to maidenhood, and what to the duties of every man who with belief continues in God's church. And said at last, that, If any one defiled the king's bride, he would be worthy to be thrust into burning flames. " Thou my dear son, Hyrtacus, now thou knowest that EfiBigenia, thy predecessor's daughter, is the bride of the Heavenly King, and hallowed with the holy veil: how canst thou take his bride from the Almighty, and join her with thee in wedlock?" Hyrtacus then became extremely wroth, and so departed thence.

Then the abbess Effigenia stretched herself at the apostle's

fotum BBtforan ealluin &un folce, and cwie'S, '* Ic Udde te, pnvh ione God "Se iSe to apostole geceas, pat "Su asette iiat hand ofer me and ofer ealle ISas gehadodan mffidenu, and gc-bletsa tis,]>aet we magon setberatan "San "Se us gebysmmi wile." Matheus "Sa, truwigende on his Drihtne, lede ha% reft ofer hire heafod, and ofer ealra "Ssera masdena beafdo }t hire mid waeron, mid)7jrsaere bletsunge^ ^' God JSinnbtig^ lichamena Scyppend and sawla Biawend, pu iSe iiane ylde ne nsnne hSd ne forsihst; ac "Su eart eaba Scyppend, and gelice Alysend; geheald paB "Sine J'inena wiS eelcere gewemmcd-nysse^ and gesti^nga hi on halgum m^egnum, past hi mid wulder-beage eces maegShades to "Sines Suna Heleodei Cristes clffinan gej^eodnysse becuman moton." ififter yissat bletsunge and menigfealdre tihtinge, maessode se apoetol Cam folce^ and hi si'SSan ham gewendon; ac se apostol belaf bin-non iSam temple, hine gebiddende set "Sam halgan weofode.

pa sende se wslhreowa cyning Irtacus aenne cwellere to "Sam apostole, padt he hine acwellan sceolde. Witodlice && h€ stSd on his gebedum, astrehtum handam, }ia Syde se cwellere hine bseftan mid atSgenum swurde^ and hine swa gemartirode. pus wearS se apostol and godspellere Matheus on Sisum daege gemartirod, and his halige sawul gewende to heofenan rice to Hnlende Criste. pa wearS)?aet cristen folc swiSe astyred for "Sses apostoles siege, and woldon forbsman inne]H>ne Itrleasan cyning, ac "Sa eawfiestan msssepreostaa and diaconas hi earfoSlice gestildon. paet halige maedeo, Effigenia, aspende hire gold and hire seolfor, and arserde cyrcan Sam apostole to wurSmynte^ and -Sa lafe "Searfum daelde.

Da asende se cjming Irtacus 8e'SeIb6rene wif to Sam maedene Effigenian, pa^t hi hi forspeonon to his lustum; ac Sa'Sa hi ne mihton hire mSd to "Sam gebigan, pa, clypode se cjming him drymen to, and wolde mid drycrsefte hi to his willan geweman. Eft "Sa'Sa him pyses ne speow, %a bet hi ontendan eal hire boti, pa&r heo mid hire maedenum on ge*

feet before all the people^ and said, ^' I pray thee by the Ood that hath chosen thee for apostle, that thou set thine hand over me and over all these consecrated maidens, and bless us, that we may escape from him who will

dishonour us." Matthew then, trusting in his Lord, laid a holy veil over her head, and over the heads of all the maidens that were with her, with this blessing, '* God Almighty, Creator of bodies and Inspirer of souls, thou who despisest not any age nor any condition; for thou art of all Creator, and likewise Redeemer ; preserve these thine handmaids against all pollution, and strengthen them in holy virtues, that they with the glory-crown of eternal maidenhood may come to the pure fellowship of thy Son Jesus Christ." After this blessing and manifold exhortation, the apostle massed to the folk, and they then went home; but the apostle remained within the temple, praying at the holy altar.

Then sent the bloodthirsty king Hyrtacus an assassin to the apostle, that he might slay him. While then he was standing at his prayers, with outstretched hands, the assassin stabbed him from behind with a drawn sword, and so martyred him. Thus was the apostle and evangelist Matthew martyred on this day, and his holy soul went to the kingdom of heaven to Jesus Christ. Then were the christian folk greatly stirred for the slaying of the apostle, and they would bum the impious king in his house, but the pious mass-priests and deacons stilled them with difficulty. The holy maiden, Effigenia, spent her gold and her silver, and raised a church in honour of the apostle, and distributed tlie remainder to the poor.

Then the king Hyrtacus sent noble-born women to the maiden Effigenia, that they might seduce her to his desires; bat when they could not incline her mind thereto, the king called wizards to him, and would by sorcery corrupt her to his will. Afterwards, when tliis did not succeed, he gave order to set fire to all her house, where she with her maidens

bedum iSurhwunode. Hwffit ptet fyr "Sa bam onbutan im boUe, ac ^serrihte seteowode Codes engel mid Sam apostok Matheo^ and cwsS to pam mfiedene^ '* Beo %u annede, EC-genia, and unforht; yia fyr sceal gec3rrraii to)^am i$e Ut asende/' Hwaet %a Drihten arserde micelne wind, and se g^ Isehte ealne]K>ne lig, and abser hiiie to ^asts cyninges bode, 8wa]?iet him ne belsefde nan Ying unfor^urnen, and he sylf earfoSlice \fhm fyre eetbserst. Him waere swa-ISeah betere past he forburne]>oune he setburste ; forSau %e his anceimedi sunu sona awedde, and hine sylfiie

gesi5d seo micck coSo pe ifficas hataS eiefantinus morbus, mid ISaere be w«8 otset fram "Sam hnoUe ufan oS his fStwylmas neoSan. He geaeak "Sa \fset hine ne mihte nan laece gehaelaii, and sette his swurdei ord togeanes his inuo^, and feci him on uppon, {'st him iSurheode. Rihtlice swa, padt he him setforan underfenge ct his agenum handum, padt)^set he ddn het jmm halgan apostole set his bsece!

pset folc pa. gesette EflBigenian brcSor, Ueor gehaten, to cyninge, seSe wses £r gebletsod tet |?aes apostoles handum. Se rixode on Sam cynerice Sreo and sixtig geara, and siS^ sette his lenne sunu to ealdornien, and oiSerne to cyninge. pset rice wunode siSSan on soSuni geleafan oS J^isne aud-werdan daeg, pam iElmihtigan to lofe, se'Se is ealra leoda Cyning. paer beo*8 gefremode fela wundra gelome, i5arli geearnunge)>aes eadigan apostoles, Surh Godes mihte, man* num to frofre. Sy psds Gode 16f a on ecnysse. Amen.

V. KL. NOVEMB. PASSIO SANCTORUM APOSTOLORUM SIMONIS ET lUDE.

MEN "Sa leofostan, we wylla^ eow secgan |?aera apostola iSrc-wunge "Se we nu to-dseg wurSia^, Simonbs and Iudan.

were continually at prayers. Whereupon the Are burnt about the house, but straightways God's angel appeared with the apostle Matthew, and said to the maiden, '^Be steadfast, EflEigenia, and fearless; this fire shall return to him that sent it." Whereupon the Lord raised a great wind, and it caught all the flame, and bare it to the king's dwelling, so that there remained nothing to him unbumt, and he himself with difficulty escaped from the fire. Tet better had it been for him to have been burnt than to have escaped; for his only-begotten son forthwith became mad, and the great disease attacked himself, which leeches call elephantinus morbus, with which he was afflicted from the crown above to the soles of his feet below. He saw then that no leech might heal him, and set his sword's point against his belly, and fell upon ity so that it pierced him through. Rightly so that he should receive that before him at his own hands, which he had commanded to be done to the holy apostle behind his back 1

The people then set Effigenia's brother, called Ugor, as king, who had before been blessed at the apostle's hands. He reigned in the kingdom sixty-three years, and afterwards ^et his one son as ealdorman, and the other as king. That kingdom has since continued in true belief until this present day, to the praise of Almighty God, who is of all nations King. There are performed many miracles frequently, through the merit of the blessed apostle, through might of Ood^ for comfort to men. Be therefore praise to God to all eternity. Amen.

OCTOBER XXVIII. THE PASSION OF THE HOLY APOSTLES SIMON AND JUDE.

MEN most beloved, we will say to you the passion of the apostles whom we to-day honour, Simon and Judb.

Hi ferdon^)mrh wissunge {^aes Halgan Gastes, to '8am etrde |>e is gehSten Persida, and)»aer gemetton €a tw%en drymcD, Zaroen and Arfaxa'S, ^ ffitflugon "Sam apostole Mathco,af "Ssera Silhearwena lande, and mid mislicum scyncrefton ^ folc dwelodon. pa haefde se cyning Xerxes gecweden gefeoht ongean %a Indiscan, and sende bis ealdorman)mm here to-geanes. Se ealdorman "Sa ofFrode his Be p^m tuefenira godum^ ac 9a deoflu)>e on "Sam anlicnyssum sticodon oe mihton nane andsware syllan, swa swa heora gewunawcs. Da ferdon hi to o'Srum deofolgiide. and {^ler befronon, hii heora godas him andwyrdan ne mihton ? pa, andwyrde se deofol^ and cwse^,]?fiet heora godas ne mihton him andswait syllan for "Sam twam apostolum "Se \mr cumene wienm,in "SsBra hatte Simon, o^er ludas. '^Das habba'S swa miode mihte fram Gode,)>tet nl[n deofol ne dear on heora andwerd-nysse sprecan." pa het se ealdorman Uuarardah hi him to gelangian^ and hf befran hwst hi waeron^ o^^ hwanim bi comon, oype hwi hi "Sider comon ? Da apostoli cw«doo, ** We sind Ebreisce, Heelendes Cristes)>eowan, and we comon hider for eowere haele,)?aet ge eowere deofolgild forlston, and oncnawon)H)ne so^an God]fe on heofonmn is." Da dydoo in,]>urh)>6e8 ealdormannes bene, pmt "Sa deoflu spraecon,

swa swa heora gewuna wses, and s£don)^set jiaer wiere micel gefeobt toweard, and on aeg^re healfe [manega] sceoldon feallan.

Hwaet iSa apostoli "Sa hlugon)7»ra deofla leasunga, and se ealdorman cwse^, *' Me stent ege f^ysse andsware, and ge hlihaB." Da apostoli him andwyrdon, " Ablinne Sin ege, forSan Se sib com mid lis to Sissere scyre. Beo Se stiile daeglanges Sinre fyrdinge, and to-merigen, ymbe undern, | cumaS)>ine eerendracan Se Su asendest, and cySaS pe ytei ^ I Indiscan willaS beon eowere gafol-gylderas, and mid ealre | sibbe eow underSeodan." Hwffit Sa hseSengyldan, Sa 15e)?det tempel and]7aera goda gymdon, cwsedon to J^am ealdor- I men mid micclum graman, ^* La leof, ne scealt Su Sa arwur- i San godas Se Se soS secgaS, forseon, for Sissera leasra manna i

They went, through direction of the Holy Ohost, to the country which is called Persia, and there met the two wizards, Zaroes and Arphaxat, who had fled from the apostle Matthew from the Ethiopians' land, and with divers magic arts deceived the people. At that time the king Xerxes had declared war against the Indians, and sent his general against their army. The general then offered his gifts to the heathen gods, but the devils that abode in the images might not give any answer, as had been their wont. They then went to another idol, and there inquired, why their gods might not answer him ? Then the devil answered, and said, that their gods might not give him an answer because of the two apostles that were come there, one of whom was named Simon, the other Jude. '* These have so great might from God, that no devil dare speak in their presence." Then the general Warardacb commanded them to be brought to him, and asked them who they were, or whence they came, or why they came thither ? The apostles said, '^ We are Hebrews, servants of Jesus Christ, and we are come hither for your salvation, that ye may forsake your idols, and know the true God that is in heaven." They did then, at the prayer of the general, so that the devils spake, as was their wont, and said that a great fight was at hand, and on either side [many] should fall.

Hereupon the apostles laughed at the devils' leasings, and the general said, ^* Awe seizes me through this answer, and ye laugh." The apostles

answered him, "Let thine awe cease, for peace is come with us to this province. Be still for a day's space from thy march, and to-morrow, about the third hour, thy messengers will come whom thou hast sent, and announce to thee that the Indians will be your tributaries, and with all peace submit to you." Hereupon the idolaters, who had care of the temple and the gods, said to the general with great anger, " O Sir, thou shouldst not despise the venerable gods who say the truth to thee, because

and ^HSeodigra s^ene; ac hat hi healdaiij ^-bes & fleames cepon." 0a andwyrde se heretoga, '^ Ic hate haUrn hi and eow, oS)i«t heora saga afiuidod sy ; aiSISaii we witm hwike we aceolon gdLrwurSian, hwilce fordraian.'*

Hit wearS iSa geUest on merigen swrn swa 9a, apoilQii be-hSton,)MBt "Sa bodan comon fram ¥am Ipdiflmm, mid giUe and mid fiilre sibbe. pa hSt se eaidorman onslan onnctc id^ and wolde "Sa hieiSengildan forbaeman, -Se '5am apostolom wi5cw»don; ac Sa apostoli begen hi astrehton st ^les csldor-mannes fotum, biddende Jyaet hi neron for hecwa iotiiigaii acwealde : ** We comon for manna hsl'Se hider ; no sisd we geiSohte J^st we men acwellon." Hi bigoo forS astrelite, and dydon dust uppon heora heafod. Da cwse'S se eaidorman, '^ Wundor me "SiucS eower "Singrseden ; and hi sealdon soeattas minum "S^ienum, to "Si]^t ic eow cace forbfenide«"))a apostoli cwiedon, *' pis is ures lireowes Cristes r^oL OSre men hStikh heora fynd, and yfel mid yfek foigyklaS, we soiSlice lufiaS ure fynd, and yam teak doS pe & hatiaS." Da andwyrde se eaidorman, '^ GeSafia'S hnm jnidi man ctUe heora aehta eow sylle/' And he het iSa mid yam worde sceawian heora ehta.))a wurdon "Ssr getealde an hand yten hse'Sengylda ye 'Sses temples gymdon, and nim man ne mihte heora sehta gefiman, on golde and on seolfre, on orfe and od reafe.

Da bead se eaidorman iSa aehta yam apostolam, ac hi wiS-socon, %us cwelSende, '^ Nis & alyfed aehta to haebbenne ofo* eorSan, forSan "Se ure aehta sind ece on heofenum,)?»r iScr undeadlicnys ricsa'S." Se eaidorman cwae%, ^< UnderfoC sam "Sing, forSan iSe ge sind aeliSeodige and 'Searfan." pa apostoli andwyrdon, ^' Ne sind we na iSearfan, forSan "Se we habbaS heofenlice welan. Ac gif Su wilt ytet yis feoh became to Sin re

sawle Searfe, todffil hit Sonne Searfum and wanhalum, wydcwam and steop-beammn, and hafenleasam gafelgyldrum:

of the saying of theae lying men and foreigners; but bid tliem be held^ lest they take to flight/' Then answered the leader, ^< I will order them and you to be held^juntil their saying be proved; afterwards we shall know which we shall reverence, which condemn/'

It then took place on the morrow as the apostles had promised, that messengers came from the Indians, with tribute and with full peace. The general then commanded an immense pile to be kindled, and would bum the idolaters, who had gainsaid the apostles; but both the apostles stretched themselves at the general's feet, praying that for their sake they might not be killed: '^We are come hither for the salvation of men; now it seems to us that we kill men." They continued lying prostrate, and put dust on their heads. Then said the general, '^ Tour intercession seems to me a wonder; and they gave money to my servants, that I might bum you alive." The apostles said, '^This is the mle of our teacher Christ. Other men hate their foes, and requite evil with evil, but we love our foes, and do good unto them that hate us." The general then answered, "Consent at least that all their possessions be given to you." And he then with that speech commanded them to view their possessions. There were then reckoned an hundred of the idolaters that had charge of the temple, and no man could number their possessions in gold and in silver, in cattle and in raiment.

Then bade the general those possessions be given to the apostles, but they refused, thus saying, " It is not allowed us to have possessions on earth, because our possessions are eternal in heaven, where immortality reigns." The general said, " Receive something, because ye are strangers and poor." The apostles answered," We are not poor, for we have heavenly riches. But if thou wilt that this money turn to thy soul's need^ distribute it to the poor and the sick, to widows and step-children, and indigent tributaries : but we

we so'Slice ne beh6fia9 J^ssera eorSlicera sehta; ne)u ne magon %am sweltendan men heonon folgian/' Seealdormui iSa)?a apoRtolas mid him to 'Sam cyninge Xerxes gelsdde, and tealde him be endebyrdnysse hti hit gedSn wies. p^ wseron ^a fores^an drf men jiser, Zaroes and Arfun^, tod yfele sprsecon be iSam apostolum^ and b^edon]?aet hi mostoo heora mihte cySan on sumam mannuno, pget se cyning gesave hwse'Ser hi so'Sfseste wseron.

ph hSt se cyning clypian him to unbesorge men^ and bet In habban geflit wVS "Sa drymen ; and ht dydon "Sa, mid deoBes crsefte^)^ffit hi ealle wurdon adtlmbode^ and cwsedon to ISan cyninge^ '* pset "Su wite]>aet we sind of iSfiera goda getde, «t laetaiS hi nu sprecan, ac we gedo'S psat hi g€n ne magon." paSa hi Us gedSn hssfdon, Sa cwiedon hf eft^ '^ We forgi&S him nu gang, ac we do's)^aet hi openum eagum naht ne geseoS." DalSa hi "Sis dydon, "Sa forhtode iiasa cynges heorte, and Saes ealdormannes, and hyra frynd sisdon, ^t In ne sceoldon "Sa drymen forse5n, J^i-lses $e ht paa lefunge on heon limum gebrohton. pa gebrohte se ealdorman "Sa alefedao men micclum gedrehte to Sam apostolum, and cwsS, '^ Ic hflebbe afunden Sa menn jie eow wylla'S lasmn, and tscan ha ge magon J^sera drf manna scincrseft oferswi^an, swa ^t \a gescynde heonon fleoS." Da astrehton hi ealle hi set bis fotum^ biddende jiaet hS)>8et behat mid weorcum gefylde.)>a ongunnon Sa apostoli hi to l^renne, and to secgenne bu Adam for his ofergsegednysse wearS on deofles -Seowdome gebroht, and y»t se mildheorta God swa-ISeah forgeaf)yam raannum]>e hine senne wurSia'S,]?8et se deofol him derian ne m»g. ** Nu sind ge Surh deofl bepaehte, ^set ge gelyfaS un ydelum anlicnyssum, and forlsetaS eoweme Scyppend]w eow geworbte, and he forlset eow, and se deofol eow tawode]mrh his drymen, swa swa he wolde, forSan "Se ge ungebletsode wseron. Behl[taS nu J^set ge wyllaS)?am deofolgyldum wi%-sacan, and pone soSan God,)>e eow gesceop, wur^ian, and to

Tieed not these earthly possessions; nor may they follow lience the dying man." The general then led the apostles ^with him to the king Xerxes, and recounted to him in detail what had taken place. Then were there the beforesaid wizards, Znroes and Arphaxat, and spake evilly of the apostles,

and prayed that they might show their might on some men, that the king might see whether they were true.

Then the king commanded unconcerned men to be called to him, and commanded them to have a dispute with the wizards; and they did then, with the devil's craft, so that they were all struck dumb, and said to the king, ^^ That thou mayest know that we are of the number of the good, we will now let them speak, but we will do so that they may not go.'* When they had done this, they said again, " We will now give them the power of going, but we will do so that with open eyes they see nothing." When they had done this, the king's heart feared, and the general's, and their friends said, that they should not despise the wizards, lest they should bring this lameness on their limbs. The general then brought the lamed men greatly afflicted to the apostles, and said, ^^ I have found men who are willing to instruct you, and teach how ye may overcome the magic of the wizards, so that they flee hence confounded." Then they all stretched themselves at his feet, praying that he would fulfil that promise by works. The apostles then begun to teach them, and to say how Adam for his transgression was brought in the thraldom of the devil, and that, nevertheless, the merciful Ood has granted to those men who worship him alone, that the devil may not hurt them. ^^ Now ye are deceived through the devil, so that ye believe in vain images, and forsake yoiu* Creator who wrought you, and he has forsaken you, and the devil has scourged you through his wizards, as he would^ because ye were unblessed. Promise now that ye will re* nounce idols, and worship the true God who created you.

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him eow gebiddan; and we mearcia'S eowere foran-iieiHi mid Cristes rSde-tScne^ and soSlice bi ne magon nSSan tm oferewyiJan."

0a astrehton hf ealle hi set Jisera apostola fotom, Yn cwcS-ende, ^* Do9 huru]>aBt hS ne magon ure tungan gehremnu, ne Gs alefian; and beo si'SiSan Godea grama ofer &, gif «t sefre to hffi'Senum gylde buga'S." Da apostoli "Sa, sfter ^isom behate, gebletsodon J^a gedrehtan men, and hi Grode betshtn; and se ealdorman hi gekedde to ?am dr^mannum* 9a woUod hi dSn swa swa hi & dydon, ac hi ne mihton.))a dypode Im]76era manna, Zebeus gebEten, and cwaeiS to ^Sam cyninge, '^ Ekda]m cyning,

J^as fiilan wuhta)m aceoldest awurpaa of iSinum rice^ 'Sy-laes ^e hi mid heora fyl'Se fia ealle besnuUB. | Hi habbaiS mid him awyriendne engel, mancymiea feond^aiid se hasfS andweald on "Sam mannum Ve heora Scyppeod for-seo'S, and to deofolgyldum buga'S. Grodea apostolas & Uet-sodon mid Cristes rSde-tlMsne, and efiae we nu, "Surh)« Met-sunge, ^aa drymen gebysmriafi." Hi ealle cwsedon, *' Gif ge aht magon, do^S nu swa swa ge gyratan-dsg dydou/'

pa drymen 1$a wurdon gejrrsode, and gemacodon, yioA heora scinerieft,]i»t him comon to creopende fela neddian. Da cwaedon hi ealle to "Sam cyninge, ^^ lA leot, hat clypigaa iSa Godes apostolas." Hi wmrdon "Ba hrsedlice gedgde, and gemetton "Ssra drymanna basingas mid nsddrum afyllede. pa apostoli ISa heton Sa nseddran, on Cristes naman, ^»t lu sceoldon iSa drymen toslitan, and hi "Sserrihte ongonnon to ceowenne heora lichaman, swa jiset hi ^otorodon swilce oSre wulfas. Da cwse'S se cyning Xerxes to "Sam apostolom, *^ L8Bta*S hi abitan oiS deeX." Hi andwyrdon, << We sbd asende to gecigenne mfmcyim fram dea'Se to life, na to sen-fenne fram life to deaSe." pa cwsedon iSa apostoli to iSam naeddrum, '^ On Cristes naman gewita'S to eowere wmiunge, and ateoiS l^ast attor lit of "Sisum drfum,)7iet ge him on aguton." Da ongunnon ealle 9a naeddran to ceowenne heora fleesc and heora hl6d eucan, \>8dt hi)?8et attor fit-atugon. pafa

and pray to him $ and we will mark your foreheads with the sign of Christ's rood, and verily they will not afterwards be able to overcome you/'

They then all stretched themselves at the apostles' feet^ thus saying, '^ Do at least that they may not tie our tongues, nor lame us; and may the anger of God afterwards be over us, if we ever bow to an idol." The apostles then, after this promise, blessed the afflicted men, and committed them to Ood; and the general led them to the wizards. Then would they do as they did before, but they could not. One of the men then, named Zebeus, cried, and said to the king, ** O thou king, thou shouldst cast out these foul wights from thy kingdom, lest they defile us all with their filth. They have with them an accursed angel, a foe of mankind, and he hath power over those men that despise their Creator, and bow to idols. Ood's apostles have

blessed us with the sign of Christ's rood, and, behold, we now, through that blessing, deride these wizards." They all said, '^ If ye aught can, do now as ye did yesterday."

The wizards were then exasperated, and caused, through their magic, that many serpents came creeping to them. They then all said to the king, ^^ O Sir, command the apostles of Ood to be called." They were then quickly summoned, and found the cloaks of the wizards filled with serpents. The apostles then commanded the serpents, in the name of Christ, to tear the wizards, and they straightways begun to chew their bodies, so that they howled like other wolves. Then said the king Xerxes to the apostles, ^* Let them be bitten to death." They answered, *' We are sent to call mankind from death to life, not to drive from life to death." Then said the apostles to the serpents, ^' In the name of Christ depart to your habitation, and draw the poison out of these wizards, that ye have shed into them." Then begun all the serpents to chew their flesh and suck their blood, that they might draw out the poison. When the serpents had departed.

)>a nasddran aweg-tugon,]?a cwaedoti fSa apostoli to %un dry-mannum, ^^ Ge itrleasan, geh3nra'S psRt halige gewrit, \e ins cw8B'5, Se iJe olSerne wyle beswTcan^ serest he beswicS hioe sylfne. Dyssera nseddrena geslit eow niihte to deaXe g^ bringan, oype langlice geswencan ; ac nu binnon 'Srim dagvm ge bee's]?y8sera wuiida gehielede; past ge hum eower ar-leasnysse geswicon,]H>nne ge Codes godnysse ou eowsylfbm afandia^. pas Sry dagas ge beoS gedrehte, {iset eow ofSina eower gedwyld."

Da heton "Sa apostoli hi aberan to heora inne, and bi iSrim daguin ne onbirigdon aetes ne waBtes^ ac symle hrymdcHi and grimetedon for ISam ormsetum tintregum. ^fter "San Sriddu dsege,]>a)^a hi fornean waeron adydde^ ISa comon begen h apostoli, and cwsedon him to, ^' Nele se ^Imihtiga God habban genydne];eowdom. Arisa^ nu hl^le, and habbalS eov %enue eyre, to gecyrrenne fram yfele to gode^ gif ge wyllai^" Ht Sa)>urhwunodon on heora geleafleaste, and setflugon]nm apostolum, swa swa hi £r aetflugon]>am godspellere Matheo, fram "Ssera Silhearwena rice, pa baed se cyning Xerxes and his ealdorman Uuarardah "Sa apostolas J^aet hi ISaer wunian sceoldon, and hi "Sa wunodon binnon "Saere scire

Babilouia, wyrcende miccle wundra, oolihtende "Sa blindan, and deafam hlyst forgeafon, reoflige geclaensodon^ and deoflu fram witt-seocum mannum afligdon. Hi hsfdon him mid fela leoniing-cnihta, of]7am hi hadodon maessepreostas and diaconas, and fela circan ar^don.

pa wearS ^n ISaera diacona, Euphrosinus, betogen forligres, ac "Sa apostoli heton l^an forS f^one diacon^ and ^i cild forSberan ^ ISaer acenned waes, and waes i$a anre nihte eald. Da apostoli cwaedon to "Sam cilde, '* We halsiaS]^e, on namao Haelendes Cristes,)>aet iSu.sprece and secge, gif "Ses diacon)>as unrihtwisnysse gefremode/' Hwaet f^aet cild ISa getinge-lice spraec, and cwaeiS, *^ pes diacon is halig wer and clsne, and naefre his lichaman ne besmSt." Da b^on iSa magas

the apostles said to the wizards, ** Ye impious, hear the holy writ, which hath thus said, He who will deceive another first deceiveth himself. The bite of these serpents might bring you to death, or long afiSict you ; but now within three days ye shall be healed of these wounds; that ye may at least cease from your impiety, when ye prove the goodness of God on yourselves. These three days ye shall be tormented, that ye may repent of your error."

Then the apostles commanded them to be borne to their house, and for three days they tasted neither food nor drink, but continually cried and roared because of the excessive torments. After the third day, when they were almost destroyed, came both the apostles, and said to them, "The Almighty God will not have compelled service. Arise now hale, and have your own choice, to turn from evil to good, if ye will." They then persisted in their infidelity, and fled from the apostles, as they had before fled from the evangelist Matthew, from the kingdom of the Ethiopians. Then the king Xerxes and his general Warardach prayed the apostles that they would there continue, and they continued within the province of Babylon, working many wonders, enlightening the blind, and to the deaf they gave hearing, cleansed lepers, and expelled devils from wit-sick men. They had with them many disciples, from among whom they ordained mass-priests and deacons, and they raised many churches.

Then was one of the deacons, Euphrosynus, accused of fornication, but the apostles commanded the deacon to be led forth, and the child to be borne forth that there had been born, and was then one day old. The apostles said to the child, " We beseech thee, in the name of Jesus Christ, to speak and say, if this deacon has perpetrated this unrighteousness." Whereupon the child then eloquently spake, and said, ^' This deacon is a holy man and pure, and has never defiled his body." Then the relations prayed them to ask

]?ffit h! sceoldon befrfnan hwS ^mt forli^ gefremode.]k apo8toli andwyrdon, ^* Us gedafena'S ptRt we "Sa anscsefSSgu a]3r8on, and & ne gebyra'S to anieldigenne -Sa scyldigan."

iEfter 'Sison gelSmp)^8et 'Sees cyninges inseg, NicsDor, wearS gescoten mid anre flS on 'Sam cneowe «t sumoo ge-feohte^ swa {^aet nSti man hi ne mihte of 9am bane ate6n; ic se eadiga apostol Simon, on Cristes naman, bi fit-adyde, iwi hra'Se swa he hi hrepode; and seo wund wearS Saerribte ge-h^ed, swa J^eet %ier nan dol-8wa)ni nss gesyne. Eac siStin gellUnp l^set twS hreSe deor, pe sind tigres gehatene, ^ urnon, and abiton swa hwiet swa hi gemetton. }>a fieah \9A folc eal to^am apostolum, and la, %urh Godes mihte, 9a dcor swa getemedon, pmi hi him fyligdon to heora inne, and mid him unscflB'Sfiige wmiodon. Da cwsdon pa, apoatoli to &un folce, " pas reSan deor gehyrsumia'S Codes mihte, and sind eow to gewitnysse psdt he is iElmihtig Grod^ seSe eow gesceop, and syl'8 eow renas of heofenum, and hlif of eorSan, win and ele of treowum, and eac o^re wsestmas. Nu myn^;iaS yn deor eow, mid sumon gemete, J^set ge naenne oiSenie ne wurSion eow to Gode, buton)^ne 'Se we bodia'8^)mrh fics naman sind yaa re'San tigres betwux eow swa tame swa seep. We sceolon nu faran to oiSrum scirum, godspel bodigende, and "Sone soiSan geleafan/' peet folc "Sa weop, and b^on ^ hi "Sanon ne gewendon; and hi "Sa, be heora bene, feowertyne mona*! psdv wunodon, and]?8et folc gefullodon, and fela wan-dra geworhton, and eac "Sa deadan to Efe ar^erdon, and ge-setton t^aer senne biscop, Abdias gehlLten, seSe mid him ferde fram ludea-lande, and se ylca geseah)>one HsBlend mid his eagum. pset land wearS %a to geleafan awend, and heon burh mid cyrcan afylled; and Sa apostoli ferdon, swa swa him Godes Gast gewissode, to "Sam twelf scirum on ISam earde

Persida, and 'Saer feowertyne gear on heora burgum Godes geleafan bododon, mid micclum ticnum.

pa foresiedan drymen, Zaroes and ArfaxalS* ferdon him ietforan mid heora scincrsfte, f^eet folc dweliende. Swa langc

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who had perpetrated the fornication. The apostles answered, '* It is befitting us that we deliver the innocent, and it becomes not us to denounce the guilty."

After this it befell that the king's kinsman, Nicanor, was shot with an arrow in the knee at some battle, so that no man could draw it from the bone; but the blessed apostle Simon, in the name of Christ, took it out as soon as he touched it; and the wound was straightways healed, so that no scar was there seen. It afterwards also happened that two fierce animals, which are called tigers, ran there and devoured whatsoever they found. The folk then all fled to the apostles, and they, through God's might, so tamed the animals, that they followed them to their dwelling, and continued with them harmless. Then said the apostles to the folk, ^^ These fierce animals obey the might of God, and are to you as a witness that he is Almighty God, who created you, and gives you rains from heaven, and bread from earth, wine and oil from trees, and also other fruits. Now do these animals remind you, in some measure, that ye should honour none other as your God, but him whom we preach, through whose name these fierce tigers are among you as tame as sheep. We shall now go to other provinces, preaching the gospel and the true belief." The folk then wept, and prayed that they would not go thence; and they then, at their prayer, continued there fourteen months, and baptized the people, and wrought many wonders, and also raised the dead to life, and set there a bishop, named Abdias, who had gone with them from the land of Judea, and the same had seen Jesus wjlh his eyes. That land then was turned to belief^ and their city filled with churches; and the apostles went, as God's Spirit directed them, to the twelve provinces in the country

of Persia, and there for fourteen years preached God's faith in their cities, with great miracles.

The aforesaid wizards, Zaroes and Arphaxat, went before them with their magic, misleading the people. So long they

hi wunodon on gehwilcere byrig otSlTset hi geaxodou ^ apo-stolas towearde. Hi becouion "Sa set nextan to anre heafod-byrig, Suanir gehaten, on %aere waes niicel tempel and bond-seofontig hseiSengyldan,]>e iass temples begymdon, and hcon selcum gesceat an pund goldes, swa oft swa man)raere sannin feorme worhte. pa cw«edon ^as diymen to (^aes templa hee'Sengildum, " Her cumaiS to eow niwlice twegen Ebrrisce men, i$a sind ealra goda fynd. Hi taeca'S eow oSeme g^ leafan, and to o'Snim Gode gewemaiS; ponne beo ge eowcr sehta bedffilede, and to nahte forsewene. ForsprecaiS hi form to iSisum folce,)^aet, Swa hraiSe swa hi becuma'8 to iSyssere byrig, gehseftalS hi, and doiS]>£et hi to eowenim godum bogon, oWe ge sceolon sylfe forfaran.'" Hit gelamp "Sa ^et h apostoli becomon to)^«ere foressedan byrig Suanir, and wnno-don eet sumes mannes huse se waes Semmeus gehaten. Elbe "Sa on aerne-merigen comon "Sa hse^ngildan mid ungerimum folce, and atugon "Sa apostolas mid]?am Semmege to fxn sunnan temple, pa ongunnon "Sa deoflu grimetian, and cwetSan, " Hwi come ge to Qs, -Saes LTfigendan Godeti apostolas ? For eowenim to-cyroe we sind mid ligum forswie-lede."

Da stod ytere sunnan creet mid feower horsum of golde ag6ten, on Ene healfe J^ses temples ; on o'Sre healfe stSd &es monan crset of seolfre ag6ten, and Sa oxan 'Sserto. pa ongunnon Sa hseiSengildan neadian i$a apostolas J^aet hi sceoldon hi gebiddan to iSaere sunnan anlicnysse, and to]?8es monao; and pa, twegen foresaedan drymen "Saer oferstodon. Da betwux Sisum gesawon i$a apostolas Drihten on heofenum, betwoi his engla 'Srymme, hi clypigende, and sum engel him asteow-ode, and cwaei^, ** Beo^ gehyrte, and geceosaiS eow oVSt Syssera haeiSenra faerlican dealS, 6p\>e ge mid bylde Godes gewinnes efstaiS to wulder-beage eoweres martirdomes.")te apostoli andwyrdon "Sam engle "Se him to sprsBc^ *^ Us is U) biddenne Drihtnes mildbeortnysse, past hS 'Sisum mannum miltsige, and lis fultumige,)?<et we moton to "Sam wulder-

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continued in every city until they learned that the apostles were about to come» They came then at last to a chief city, called Suanir, in which there was a great temple and seventy idolaters that had charge of the temple, and to each of them accrued a pound of gold, as often as the feast of the sun was held. Then said the wizards to the idolaters of the temple, ** Here are come to you recently two Hebrew men, that are foes of all the gods. They will teach you another belief, and seduce you to another God; then will ye be deprived of your possessions, and despised as naught. Denounce them beforehand to this folk, saying. As soon as they come to this city, imprison them, and cause them to bow to your gods, or ye yourselves shall perish." It happened then that the apostles came to the aforesaid city of Suanir, and dwelt at the house of a man who was called Semmeus. Behold then, at early morn the idolaters came with innumerable folk, and dragged the apostles with Semmeus to the temple of the sun. Then begun the devils to howl, and say, ** Why are ye come to us, ye apostles of the Living God ? Because of your coming we are scorched up with flames."

There stood the chariot of the sun with four horses, cast in gold, on one side of the temple; on the other side stood the chariot of the moon cast in silver, and the oxen thereto. Then the idolaters begun to force the apostles to adore the likeness of the sun, and of the moon ; and the two aforesaid wizards stood by. Then in the mean while the apostles saw the Lord in heaven, among his company of angels, calling them, and an angel appeared to them, and said, '^ Be of courage, and choose for yourselves either sudden death from these heathens^ or that with constancy in God's warfare ye hasten to the glory-crown of your martyrdom." The apostles answered the angel that spake to them, ^* For us it is to pray for the Lord's mercy, that he have compassion on these men, and support us, that we may attain unto the glory-crown."

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beage becuman." Das word ne gehjrde nSn man baton ti apostoli sylfe and se engel Se him to sprsec

pa oiigunnon "Sa hae'Sengildan hi J^earle Sreatian, ytd Ib sceoldon hf gebiddan to f^aere sunnan anlicnysse, and ^ monan. pa apostoli bsedon stylnissey and cwiedon, *^ GehynH ealle: we witon]«t sunne and mona sind Godes gesceaib, and, on heofenum sCinende, his haesiun gehjrsuminS. We bebeoda'S ynm deoflum ^ on 'Sisum aniicnyssiim stidaS,)tA M fit faron, and %a anlicnysse tocwyson, pmt ge magoD swi tocnawan ymt sunne and mona ne sind on 'Sisuoa anUcuysiiiiii, ac sind mid deoflum afyllede/' Hi iSa ealle micclnm wim-drodon {^yssera worda, and se apostol Simon cwelS to ^tat sunnan anlicnysse, ^^ pu wyresta deofol, {rises folces bepeoend, ic {$e bebeode, gewit of "Sfiere leasan anlicnjrsse, and tobrjt U eall and hire criet samod/' ludas se apostol cwseS ealswato ysds monan anlicnysse, and 'Sserrihte eodon tit, on ealks te folces gesihiSe, tw^^en blace Silhearwan of 9am anlicnyssom, and hf tobrsecon, and mid wl[nunge aweg flugon. Hwaet ib)ia haB^engildan scuton endemes to "Sam hadgum apostolum, and hi acwealdon. Da eadigan apostoli ^ancodon Gode, mid bli'Sum mode, {^eet hi moston for his naman "Srowian. Sem-meus eac, |?e hi & underfeng, wearS mid him gemartirod, forSan "Se h€ nolde {'am deofolgyldum his Kc offrian.

On "Saere tide wses micel smyltnys on "Saere npplican lyfte, ac Ood asende f^rlice swa micel liget)?flet]?8et hie^ene tempi tobflerst fram ufweardan 08 neoiSeweardan, and "Sa tw^;en drymen wurdon inid)mm lige forswelede, and awende to cola gelicnyssum.

iEfter %rim mon'Sum ^ises, asende se cyning Xerxes, and bereafode ealle)m hee'Sengildan heora aehta, and -Sera apostola lie mid micclum wurSmynte to his byrig gebiohte. HC ar^erde Sa on Saere ylcan byrig maere cyrcan ofer "JSttra apostola Kc, him to wurSmynte. Seo cyrce waes eahta-hymede, an hund fSta and twentig fiJta heah; six hmid fSta and feowertig heo waes ymbeganges, eal of fi^erscitum marm-

bx These words no man heard but the apostles themselves and K the angel that spake to them.

i ^ Then begun the idolaters vehemently to urge them to adore :— the likeness of the sun and of the moon. The apostles then !% prayed for silence, and said, ^^ Hear all: we know that sun and ^ moon are Grod's creatures, and, shining in heaven, obey his rr behests. We conimand the devils that abide in these images e: to come out, and to crush the image in pieces, that so ye may » know that sun and moon are not in these images, but that ^ they are filled with devils." They all then greatly wondered ^ at these words, and the apostle Simon said to the image of the sun, " Thou worst devil, deceiver of this people, I command thee to depart fix)m this false image^ and break it all in pieces, and its chariot with it." Jude the apostle said the like to the image of the moon, and there straightways went out, in sight of all the folk, two black Ethiopians from the images, and brake them in pieces, and with waning flew away. Hereupon the idolaters at last shot at the holy apostles, and killed them. The blessed apostles thanked God, with cheerful mind, that for his name they might suffer. Semmeus also, who had before received them, was martyred with them, because he would not offer his gifts to the idols.

At that time there was a great serenity in the air above, but God sent suddenly such great lightning, that the heathen temple burst asunder from the upper part to the lower, and the two wizards were burnt up by the flame, and turned to the likeness of coals.

After three months from this, the king Xerxes sent, and bereaved all the idolaters of their possessions, an4 brought the bodies of the apostles with great honour to his city. He raised in the same city a great church over the bodies of the apostles, in honour of them. The church was eight-cornered, a hundred and twenty feet high; it was six hundred and forty feet in circuit, made all of quadrangular marble stones.

stanum geworht. Ealle ISas getimbringe geendode se cymni Xerxes binnon 'Srim gearum^ and beworbte "Sa bigelsas nid gyldenum laefruiu, and worhte ane ISrub on hwitomseolfrcto "Saera apostola lice, and gesette hi on middan)^am tempk md micelre ILrwurSnysse. On 'Sisum dsBge wearS seo cyrce g^ balgod, l^am Godes apostolum to wurSmjmte. On fee stowe begyla's]?a "Se on God gelyfaiS his wel-d»da, ^arh I&01 apostola "Singunge, ^e on 'Sisum daege for his naman $rofo-don.

pas race awiSt se biscop Abdias, seSe)^am apostolamU-gode fram ludea-lande. He awrat hi on Ebreiscnm gercor^ and his leoming-cuiht Eutropus bi awende eft on Gredscom gereorde, and Africanus hi awi€t eft on tyn bocum; ac ^ genihtsumaS on urum gereorde pas scortan race, to getrym-minge urum geleafan.

Uton nu biddan {^as eadigan apostolas, Simon and ladiD,]^8et hi lis abiddon Godes miltsunge^ seSe leofa'S and rixa^oB ealra wonilda woruld. Amen.

III. ID. NOUEMB. DEPOSmO SANCn MARTINI EPISCOPI.

MARTINUS, se wuldorfulla Godes andettere^ waes accmicd of eef^elborenum magum, on "Sam earde pe is gehaten Pto-nonia, on {^sere byrig ^e is gecweden Sabaria ; and be wss siSSan afed on Italia, J^flet is, Romana rice. His fsder was fie^elboren, ^rest cempa, and siS^an cempena ealdor, on haeSenscipe wunigende, and his gemsBCca samod. Da gc-stryndon hi |>one gecSrenan Godes cempan^ Martinum, and he maerlice ge«eah. Witodlice "SaSa he tyn wintre on yUe waes, -Sa am he to cyrcan buton his freonda foresceawunge, fuUuhtes biddende; and hg wearS)?a gecristnod^ and on

^Fhe king Xerxes completed all this building within three ^jrears, and wrought the arches over with golden plates^ and

wrought a coffin of white silver for the bodies of the apostles, ~and set it in the middle of the temple with great veneration. 'On this day the church was hallowed in honour of God's

apostles. In that place, those who believe in God obtain his

benefits, through the intercession of his apostles, who on this

day suffered for his name.

The bishop Abdias wrote this narrative, who had followed the apostles fix)m the land of Judea. He wrote it in the Hebrew tongue, and his disciple Eutropus turned it afterwards into the Greek tongue, and Africanus wrote it afterwards in ten books; but this short narrative in our tongue will suffice us for the confirmation of our belief.

Let us now pray the blessed apostles, Simon and Jude, that they obtain for us the mercy of God, who liveth and reigneth for ever and ever. Amen.

NOVEMBER XL THE DEPOSITION OF SAINT MARTIN, BISHOP.

MARTIN, the glorious confessor of God, was born of noble parents, in the country which is named Paimonia, in the city which is called Sabaria; and he was afterwards nurtured in Italy, that is, the Roman empire. His father was of noble birth, first a soldier, and afterwards a chief of soldiers, continuing in heathenship together with his consort. They then begat the chosen soldier of God, Martin, and he eminently throve. To wit, when he was only ten years of age, he ran to church without the foreknowledge of his friends, praying for baptism; and he was then christened, and in a wonderful

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wiinderlicum gemete gecyrred^ smeagende symleymbeGoda cjrrcan, and b€ be on westene wunian mihte.

pa aspi€ng ^tes caseres gebiui, psBt 'Sera cempena bem, ^ forealdode wasron^ wurdon genamode to "Sam ykan g^ winne)>e heora fcederas on wseron. Hwaet Sa Maitinos wearl ameldod fram his %enum faeder^ "Se on his weorcamiodode; and he wearS 'pa geleeht to)^m laSum gecampe, and oo racenteagum geked^ {^a'Sa he fyftyne geara wss. iEnne oik he hapide to his 'Senungum forS, "Sam he sylf ^Senode sn smiSe swa bS him. He folgode paxn casere aerest Constm-tium, and siSiSan luliane,]?am

waelhreowan wiiSersacaOy and he on "Sam folgoiSe eadle fukiysse forbeah^ lybbende swa sfi munuc, na SMra modig cempa. He aeteowode pSL soiS^ui bfc symle his geferam, and ormaete eadmodnysse mid eaUm ge'Sylde, and his efen-cempan Sa hioe endemes wurSodoi. He wses swiiSe gesw^ eallum swincendum, and on mislicom yrm'Sum mannum geheolp, waedligum and wanscryddum, and nses "Beah "5a-gyt gefiiUod.

pa gemette Martinus, on niiddes wintres cyle^ aenne oa-codne 'Searfan, and his nan man ne gymde, peah % he mid hreame "Sa riddan "Saes baede. Da naefde Martinas nan {$ing to syllenne.)^am nacodan "Searfan^ pe "Saer swa "Searle hiymde, buton his gewcedum pe h€ wel behofode^ and haefde cer bis iing J'earfum gedaelede. He ne mihte swa-ISeah on his mode afindan^)^aet he J^one nacodan mid nahte ne gefrefirode, ac tocearf his basing on emtwa mid sexe^ and sealde o'Serne dd pSLva eannan waedlan, and mid pSLUX ofcyrfe bine eft bewaefde. pa hlogon iSa cempan sume Saes basinges, sume eac geome-rodon swi'Se on mode, padt hi naht 'Syllices Sam Seaifan oe gebudon, SaSa hi eSelicor bine mihton scrydan. On iaxt ylcan nihte aeteowode Crist bine sylfne Martine on swefioe, mid Sam basinge gescrydne, and bet bine sceawian gif he ^ sylene oncneowe; and se Haelend sona his englum Sus sode, " Martinus me bewaefde efne mid Syssere w£de, |>eah Sc he ungefullod gyt farende sy/' Martinus Sa faegnode pstt

degree converted, constantly meditating on God's church, and bow he might dwell in the wilderne^.

Then came forth the emperor's edicts that the children of those soldiers that were grown old, should be nominated to the same warfare in which their fathers were. Whereupon Martin was denounced by his own father, who felt envy at his works; and he was seized for the hateful strife, and led in chains, when he was fifteen years old. He had one youth constantly for his services, whom he himself served as much as the other did him. He followed first the emperor Constantius, and afterwards Julian, the bloodthirsty apostate, and in that service he eschewed all foulness, living as a monk, not as an insolent soldier. He ever manifested true love for his companions, and boundless humility with all patience, and his fellow-soldiers at last honoured him. He

was very kind to all afflicted, and helped men under divers miseries, the poor and ill-clothed, and, nevertheless, was not yet baptized.

Then Martin, in midwinter's chill, met a blind pauper, and no man heeded him, though he with cry prayed the horsemen therefore. Martin had nothing to give to the naked pauper^ who there so vehemently cried, save his garments, which he well needed, for he had before distributed his property to the poor. He could, nevertheless, not find in his heart not to com* fort the naked with something, but cut his cloak in two with a sword, and gave one part to the poor beggar, and clad himself again with the segment. Some of the soldiers thereupon laughed at the cloak, but some grieved lAfich in spirit that they had offered nothing of the like to the pauper, when they might more easily have clothed him. On the same night Christ appeared to Martin in a dream, clad with the cloak, and bade him look whether he recognised the gift; and Jesus forthwith said to his angels thus, ^* Behold, Martin clothed me with this garment, though he be yet going unbaptized." Martin then

fegeran gesihiSe, and wear^S Jwt gefuUod forhraSe on Crislc, iSa^a he on ylde eahtatyne geara wasa.

iEfter 'Sisum gelamp, on 'Saere leode gewinn^)^«t lolianos se caserc gecwie'S to gefeohte, and daelde bis cempum cyne-lice sylene, and hi on 'Sam gewinne werlice ongunnon.]k nolde Martinus geninian his gife^ ne on "Sam gefeohte his handa afylan, ac cwae-S]?«et he wolde Criste ^Seowian on gast-licum gecampe sefter his cristendome. Da cwesS se wxl-hreowa l^eet he w£ere afyrht for "San toweardan gefeohte, oa for Criste eawfsest. Da andwyrde Martinus unforfat Um casere> *^ Ic wille "Surhglui orsorh "Sone here^ mid rode-tScne gewaepnod, na mid readum scylde^ o9Se mid befegum helme, o);)?e heardre byrnan.'* Da bet se bse^na cyning healdu Martinum, ^mt h€ wurde aworpen migewaepnod 'Sam here, pa nolde se Haelend his "Segen forlsBtan, ac gesibbode)«i folc sona \fass on merien^ J^set ht to f^aes caseres cyne-gyrde gebugon.

Hwset "Sa Martinus %one waelhreowan forlet^ and beab to Hilarium, J^am gelteredan biscope^ se^e 'Sa on worulde wuldor-ful waes gehaeifd, scinende swa swa tungel on soSre lare, mid "Sam he wunode on weligre lare to langum fyrste, aS^i be his frynd geneosode on fyrlenum earde;

wolde hi feondom setbredan "Sarb halwendum fulluhte^ iSe "Sa gyt haeiSene wuno-don. pa^a h€ com to munton, "Sa gemetton bine sceaSan, and heora ILn bine sl5b mid a^xe on his beafod. He wearS ^ gebunden and heora ILnum betaebt. Da befi€u se sceaSa l^e bine on-sundron heold, bwset he manna waere, oWe w«re ofdraed ? Martinus him to cwae'S, J^aet h€ cristen waere, and on eallum his life naefre swa orsorh. Beg&n ^a to secgenne)?am sceaiSan geleafan, and mid b6c]icere lare bine Iseran on-gann. Hwaet 'Sa se sceaSa sona gelyfde on Sone Lifigendan God^ and tolysde Sa bendas his halwendan lareowes, and him swa filigde^ on eawfaestum 'Seawum siSiSan a lybbende*

iEfter Sisum gemettc Martinus)?one deofol^ se axode ard-

rejoiced at the fair vision^ and was then speedily baptized in Christ, when he was eighteen years of age.

After this it happened, in the civil war, that the emperor Julian gave order for a battle, and distributed a royal donation to his soldiers, and they conducted themselves manfully in that conflict. But Martin would not take his gift, nor defile his hand in the battle, but said that he would serve Christ in ghostly warfare after his Christianity. Then the tyrant said that he was afraid because of the battle at hand, not pious for Christ. Martin then boldly answered the emperor, " I will fearlessly go through the host, armed with the sign of the rood, not with red shield or with heavy helm, or hard corselet." Then the heathen king commanded Martin to be held, that he might be cast unarmed amid the army. But Jesus would not forsake his servant, but reconciled the folk forthwith on the morrow, so that they submitted to the emperor's sceptre.

Hereupon Martin left the cruel tyrant, and betook himself to Hilary, the learned bishop, who was then gloriously exalted in the world, shining as a star with true learning, with whom he abode, engaged in rich lore, for a long time, until he visited his friends in a distant country; he would withdraw them from the foes, by salutary baptism, who yet continued heathens. When he came to the mountains, robbers met him, and one of them struck him with an axe on his head. He was then bound and committed to one of them. Then the robber, who held him apart, asked him who he was, or whether he was afraid ? Martin said to him, that he was a christiw, and in all his life

never so void of apprehension. He began then to announce the faith to the robber, and undertook to teach him with book learning. Whereupon the robber forthwith believed in the Living God, and loosed the bonds of his salutary teacher, and so followed him, living ever after in pious courses.

After this Martin met the devil, who immediately asked

lice hwider he Bi'Sode, s^ede padt be wolde hU wiSerwinu beon on eallum his feerelde, swa hwider swa he ferde. pi andwyrde se halga sona "San deofle, ^ Ne ondrsde ic it] Drihten is min gefylsta;" and se sceocca fordw& of his ge-sih'Se ^. Martinus "Sa si^S^n si'Sode to bis magom, tnd awende bis moder of mSnfollum bse^nscipe^ and manegaUie to-eacan eac to Gtode gebigde, peah "Se se fseder $na hsto-gilda wunode. Be "Sam we magon tocnawan ^asi gebwike geiSeo'S to heofenan rice, J'eab -Se beora frynd losian^ ^St k maera wer swa micclum ge'Seah^ and his fseder forwearS ob fulum bfiefSenscipe.

On "Sam timau asprCng Arrianes g^wyld wide geood eorSan, }»m Martinus wiiSfeabt, oSJ^set be forwel oft yfde wearS geswenct. He 9ygde unlybban eac on his mete^ ac he iSa frecednysse ISns f^lican attres mid gebedom afligde,^ fiiltiim Drihtnes. Ba cyrde Martinus ongean to Hilarium, swa swa hS mid wSpe bine geome bsd^ padt h€ sBfter fam si'Se bine gesecan sceolde. Hilarius 'Sa eft mid estfoDiim mode bine underfeng, &gen his cymes^ and Martinus siS&a him mynster arserde, buton 'Ssre byrig, mid munuclicere on-bryrdnysse.

iEfter "Sisum geSeodde sum bse'Sen wer him to^ and se binnon feawum dagum swa fderlice swealt,)^iet be on fuiluhte underfSngen nees, forSan 'Se Martinus iSa on neawiste nes, ac com iSa to huse hearde gedrefed, and bine sylfne astrehte sona ofer "Sone deadan^ Drihten biddende past hS him ffi sealde. And be wearS "Sa ge-edcucod sefter lytlum ^rrste, and sona gefullod, gesundful leofode to manegum geanun, and gewisslice s^e, past bg wsere gelaed to leobtleasie stowe, and swserlice geswenct on sweartum witum. Da comon past jBeogende twggen fsegre englas, and bine gelseddon ongean to iTfe^ for Martines bene, swa swa hS heed aet Gode.

Sum ungesceadwis man hine sylfiie abeng, past be fStom span> and his feorb f :rlet. pst wearS %a mid wSjie fmm halgan were gecydd^ npd h$

genealsehte)^am lifleasan men>

him whither he was journeying, saying that he would be his adversary in all his course^ whithersoever he went. Then the swit straightways answered the devil^ ^^ I dread thee not; the Lord is my stay;" and Satan then vanished from his sight. Martin afterwards journeyed to his parents, and turned his mother fr^m sinful heathenship^ and many besides her inclined to God, though his father alone continued an idolater. By this we may know that any may thrive to the kingdom of heaven^ though their friends perish, when this great man so greatly throve^ and his father perished in foul heathenship.

At that time the heresy of Arius sprang up widely over the earth, against which Martin fought, until he very often was evilly afflicted. He received poison also in his meat, but he with prayers drove away the peril of the sudden venom^ through the Lord's aid. Martin then returned to Hilary, as he had earnestly with weeping prayed him, that after his journey he would seek him* Hilary then with devoted spirit received him^ joyful at his coming, and Martin afterwards raised himself a mynster^ without the city, with monastic impulse.

After this a certain heathen man attached himself to him, and he within a few days died so suddenly, that he was not received in baptism, because Martin was not then at hand^ but came to the house sorely afflicted, and forthwith stretched himself over the dead^ praying the Lord that he would give him life. And he was then after a little space requickened, and forthwith baptized, lived prosperous for many years, and, moreover, said, that he had been led to a lightless place, and heavily afflicted with dire torments. Then there came flying two fair angels, and led him again to life, at the supplication of Martin, as he had prayed of God.

Some irrational man hanged himself, so that he span with his feet, and his life forsook. That was then with weeping announced to the holy man, and he approached the lifeless

and hine unwurSne of deafie ar^rde^ J^urh his iSingnedeoe wi'S l^one so^an God.

pH'.t Turonisce folc hine iSa geceas him to leod-biscope, "Seah Se hg llinge wiScwsede, and of mynstere nolde nawar be6n gemet, o^ymt sum fsemne hi facenlice hiwode su-Iice seoce^ and asende wi'S his. pa ferde Martinus, and]?»t fok his cepte^ and hine gelaehton, swa swa hi £r geleornodoo, ealle clypigende mid ^re stemne^)^aet Martinus wsre wyrSe }^ses hades^ and J^eet folc gesselig 'Surfa swilcne biscop. He wearS iSa gehalgod, swa swa ht ealle gecuron^ and ik>ne had geheold, mid so'Sre eadmodnysse, on 'Saere ylcan anraednjsse Jye he ^r on leofode. He heold his "Seawas^ swa swa healic biscop, and his munelice ingehyd swa-)>eah betwux mannam. He araerde him munuc-lif on micelre digelnysse, tw|[mila Cram %«ere ceastre Tmroniscre Seode. pset mynster he geio-gode mid wellybbendum mannum, ^tet waeron hwid-eahtatig muneca, ^e him anmSdlice gchyrdon, and him eallum wsron heora iSing gemsene, aefter regollicere gesetnysse ; ne hi nafat synderlices nsefdon. Nses heora nanum alyfed on "Sam 1% aeiiig craeft baton halgum gebedum and heora gewritum. Seo yid hi gebsed, and seo iugulS wrat. Symle hi sseton aetsomne to gereorde; naes]?£er wines drenc buton wanhalum mannum. Heora forwel fela wseron mid wlices olfendes hserum to lice gescrydde, and ^edv laSode softnys. Of iSam mynstre geSugoo miele biscopas,)^urh Martines lare, gehwilcum leodum.

Dter wses -Sa geheefd gehende "Saere by rig swilce halig stow, mid healicum gedwylde, and weofod geset mid micclum wurSmynte, swilce "Sser gereste sum halig cySere. pa befrao Martinus set J^am maessepreostum ISaes martires naman]?e hi swa micclum wurSodon. Da nyste heora nan his naman to secgenne, ne on hwies timan hg %rowunge underhnige. Hwaet "Sa se biscop mid his gebro^rum ferde to 'psere ylcan stowe, and]^one iElmihtigan baed,)>aet he geswutelode, mid so'Sre gebicnunge, hwa^ne iSaer swa maerne J^aet mennisc

man^ and raised him unworthy from deaths through his intercession with the true God.

The people of Tours then chose him for their diocesan bishop^ though he long refused^ and would be found nowhere out of the mynster, until some woman guilefully feigned herself sorely sick, and sent to him. Then Martin went, and the folk kept watch on him, and seized him, as they had before been instructed, all crying with one voice, that Martin was worthy of the

dignity, and the people happy in such a bishop. He was then hallowed, as they all had chosen, and held that dignity, with true humility, in the same steadfast course in which he before had lived. He observed his duties, as an exalted bishop, and, at the same time, his monastic strictness among men. He raised for himself a monastery in great retirement, two miles from the city of the Turonian people. That mynster he established with men of good life, namely, with eighty monks, who unanimously obeyed him, and to them all their things were in common, according to regular institution ; nor had they aught separate. To none of them in the monastery was allowed any craft but holy prayers and their writings. The aged prayed, and the youthful wrote. They always sat together at refection; there was no wine-drink but for infirm men. Very many of them were clothed with poor camel's hair next their bodies, and softness was there loathed. From that mynster flourished forth noble bishops, through Martin's instruction, to many people.

There was at that time near the city a place highly esteemed as holy, through profound error, and an altar set up with great honour, as if there rested some holy martyr. Martin then inquired of the mass-priests the name of the martyr whom they so greatly honoured. But none of them could tell his name, nor in whose time he had undergone his passion. Hereupon the bishop with bis brothers went to the same place, and prayed the. Almighty that he would by a true sign make manifest whom there so greatly the people

wurSode. pa wearS ^srv seteowod an atelic Bceada^ on Bweartum biwe^ and s^e {'set he wasre for stale oftlegen^ na for soSum geleafan^ and wunode on wite mid wselhreawiim scea'Sum^ for his m^ndsedum^ na mid Drihtnes cj^Serum. Da towende se biscop {'set weofod sona, and p& dwollican scene mid-ealle adwsescte.

Hit geUunp eac swilce, on oSrum timan, 'psdt anre wydewao sunu wearS to deaSe gebroht^ and hrsedlice gewSt firam woroldlicum ileum ; and se halga Martinos for hine gebsd on %ffis folces gesihiSe ; and he sona aifis to "Sam benan ISk "Se he £r forlet. purh "Sam i^icne gelyfdon of "Ssre leode gehwilce on Jnme Lifigendan God,)?e hine to fife arsode. On "Saere ylcan byrig hS gehselde & mseden^ mid halwendnm smyrelse gehalgodes eles,)?

set "Se firam cildhade symle it dumb wses. H€ ferde eft si'SSan embe somere neode, ^ ofseah he feorran "Sa hse'Senan ferian Sn Ifc to eorSan mid anj'rscum gehlyde, and he ealle gefaestnode heora fet to eorSan, on 'Saere stowe)?e hi steppende waeron, mid his strangan bene, swilce mid bende. Hf tymdon mid bodige, gebigedum sceancum, and heora fStwylmas awendan ne mihton, dSpsst se halga hi eft alysde, and ISt hi forSgin for his godnysse.

Se halga towearp eac sum hse'Sengyld, and wolde aheawan senne heahne pinbeam, se wsbs aer gehalgod)mm hae^uom godum. Da noldon "Sa haeSenan]?am halgan geSafian ^t he swa halig treow aefre hynan sceolde; cwae'S yeah heora an, y^t he hit underfenge feallende to foldan, and hi hit forcurfon, gif he on God truwode J'urh trumne geleafan. pa ge)mfode Martinus ^tei mid gebylde, and wearS gebunden under "Sam beame geset, "Sider iSe he bigde mid healicum bogum, and naes him nin wen)?aet hg ahwar wende, buton to "Sam halgan, swa swa he ahyld waes. Hwaet "Sa %a hae-Senan aheowon ^ treow mid orniaetre blisse,)?aet hit brytliende sah to &in halgan were, hetelice swiiJe. pa worhte he ongean i5am hreosendum treowe j^aes Haslendes rode-tacn, and hit ^riibte

honoured. There appeared then a horrid shade with swar aspect; and said that he had been put to death for theft^ no for true belief^ and continued in torment with bloodthirst robbers^ for his wicked deeds^ not with the Lord's martyn The bishop then forthwith overthrew the altar^ and totall suppressed the false sanctuary.

It happened also^ at another time^ that a widow's son wa brought to death; and suddenly departed from worldly realms and the holy Martin prayed for him in sight of the people and he forthwith arose to the poor life that he had before lef Through this miracle all of that people believed in the Livin God; who had raised him to life. In the same city he heale a maiden, with the salutary unction of holy oil; that ha always before been dumb from childhood. He was goin afterwards about some need, when from afar he perceived th heathens bearing a corpse to the earth v^th a horrible clamoui and he fastened all their feet to the earth, on the place whei they were walking, with his strong prayer, as it were with bond. They turned with

body; with bended legS; and coul not move their foot-soles; until the holy man again loose them; and let them go OU; through his goodness.

The saint also overthrew an idol; and would hew down high pine tree, which had before been hallowed to the heathe gods. Then the heathens would not allow the saint that I should ever destroy so holy a tree; though one of them 8ai< that he should receive it as it fell to earth; and they woidd ci it dowU; if he trusted in God with firm belief. Martin the consented to that with boldness; and was set bound und< the tree, where it bent with its high boughS; and they had r expectation that it would turn anywhere; save to the ho! man, as it was inclined. Whereupon the heathen hewed tl tree with boundless delight; so that it sank crackling towar< the holy man, very violently. Then made he towards tl falling tree the sign of the Saviour's rood; and it straightwa

adtatSdy wende "Sa ongean, and hreas underbaec^ and forneao offeoU "Ba iJe hit aer forcurfon. pa awurpon Sa bse'Senan sodi heora gedwyld^ and to beora Scyppende sasmtinges gebugon mid micclum geleafan^ J'urh Martines l£re.

Eft he ontende sum hseiSen tempi:]7a gewende se Iig, Sorb J'ffis windes blsed^ to sumes mannes huse^ iSe pser gefaeode Btod; ac Martinus astEh on "Sam sticelan hrofe^ aod sette hine sylfhe ongean "Sam swegendum lige^ and he sona freow •Swyres wi*? J^aes windes, mid micclum gewinne^ for "Saes weres mihte; and wses iSa geholpen tSam unscyldigum huse. Gelome he towearp gehwaer hseSengyld. pa wolde he aene ao eald hGs tocwysan,]?e wses mid gedwylde deoflum gehalgod; ac mennisce handa hit ne mihton towurpan, for iSam faestum gefege J^aes feondlican temples, pa comon Saer fleogeode faerlice englas of healicre heofenan^ and hi]?ast hGs toworpon,)>urh gastlicne craeft^ Sam godan.to blisse.

Sum hae'Sen man wolde hine acwellan mid at^enum swurde, and se halga aleat^ and astrehte his swuran under Sam scinendan brande. Da feoU se cwellere afyrht underbsc, l^rleas oS |>aet, and Sa baed forgifenysse^ gecnaewe his manes to Sam maeran were. Eac sum oSer arleas hine wolde sl^ on his halgan heafde mid heardum isene, ac }?aet waepen w€nd aweg mid)?am siege of)>aes reSan handum, pe hine hynan wolde. Sum maeden he gehaelde mid gehalgodum ele^]?ast ie lEnglice laBg on leger-bedde seoc, toslopen on limum^ samcucu geSuht, and ar^ Sa gesund on gesihSe]?aes folces. Tetradins hatte sum haeSen J'egen. His Seow-cnapena En wearS J^earle awed;)^a sette Martinus his handa him on-uppon, and se feond fleah forht for Sam halgan, and se Seowa siSSan ge-sundful leofode, and his hlaford beah mid geleafan to Grode | mid eallum his hirede, ^ airSan haeSen waes. Martinus eac com to anes mannes huse, his cnapa waes awed wunderlice Surh deofol, and am him togeanes mid gyniendum rouSe. pa bestang se halga his hand him on mdS, het hine ceowan

stood still, turned then again, and fell backwards, and nearly fell on those that had before cut it down. The heathens then forthwith renounced their error, and immediately turned to their Creator, with great faith, through Martin's instruction.

He afterwards set fire to a heathen temple: then the flame, through the wind's blast, turned to a man's house, which was there standing near; but Martin ascended the steep roof, and set himself against the resounding flame, and it forthwith turned in a contrary direction against the wind, with great strife, because of the wind's might; and the harmless house was then saved. He frequently overthrew idols in many places. He would then alone destroy an old house that was erroneously hallowed to devils; but human hands might not overthrow it, because of the firm construction of the hostile temple. Then suddenly came there angels flying from high heaven, and they overthrew the house, through ghostly craft, to the joy of the good man.

A certain heathen man would kill him with a drawn sword, and the saint stooped down, and stretched out his neck under the shining brand. Then fell the murderer affrighted back, impious till then, and prayed for forgiveness, acknowledging his crime to the exalted man. Some other impious man also would strike him on his holy head with hard iron, but the weapon turned away with the stroke out of the hand of the fierce ruflian who would destroy him. With hallowed oil he healed a maiden that had lain long in bed sick, powerless in her limbs, regarded as half-dead, and she arose whole in sight of the people. There was a heathen thane named Tetradius. One of his servants became violently mad ; then Martin set his hand upon him, and the fiend flew affrighted from the saint, and the servant afterwards lived sound, and his master turned with belief to God, with all his household, who had before been a heathen. Martin also came to a man's house, whose boy was wonderfully maddened by the devil, and ran towards him with yawning mouth. The saint then put his

mid scearpum to'Sum his liSegan fingras^ gif him alyfed wane. Se w6da "Sa awende aweg his ceaflas fram "Ssere halgan handi, 'swilce fram hlLtum isene, and se awyrgeda gast gewit of ^Saai men lit "Surh his gesceapu, mid sceandlicam fleame. Mar-tinus geUcnode mid senlipium cosse senne hreoflinne numoio fram his micclan coiSe, and fram ateiicum hiwe his unsmdSin lices. Manega eac wurdon mettrume gebselede }mrh hit reafes hrepunge, swa swa hit geraed is. Sumes gere&n dobtor hg ahredde fram fefore J'urh his serend-gewrit^ fe heo adiig underfeng. Eft set summn ssele setslad se halga wer on iam healicum gradum set)^m halgum weofode^

swa jn^ he for-nean eal wearS tocwysed; ac on)?flere nihte hine gelacnode God; "Surh his halgan engel, to ansmidre h^e.

Oft hine geneosodon englas of heofenum^ and coSlioe to sprsecon, for his claenan life. Seo halige Maria eac swilce gecom to Sam halgan were, on sumere tide, mid twSm apostolum^ Petre and Paule^ mid twl[m maedenum^ Tecla and Agna^ and mid hire geneosunge hine g^rwmrSode, and micclum gehyrte]nirh hire andwerdnysse. Eac se halga biscop geseah gel6me J^a awyrigedan deoflu mid mislicum gedwymorum. He nateshwon ne ondred heora deofelliom hiw, ne hS n»s bepeeht "Surh heora leasungam. HwOon com se deofol, on anre digelnysse^ mid purpuran gescrjd^ and mid helme geglengd^ to iSam halgan were^)?8er he hine ge-b«d; and cwae'S^)?fiet hS were witodlice se Haslend.]k beseah Martinus wi'S)>ses sceoccan leoht^ gemyndig on mode hH se Metoda Drihten cwselS on his godspelle be his god-cundan to-cyme^ and cwasiS to "Sam leasan mid gelffifedam muiSe," Ne s^e ure Hselend ymt he swa wolde beon mid purpuran gehiwod, cip^e mid helme scinende^ }H>nne he eft come mid engla Srymme." Da fordwloi se deofol dreorig him fram, and seo stow ISa st£nc mid ormaetum stence, sefter andwerdnysse)>8es egeslican gastes.

Martinus se halga sceSn on witegunge, and mannum wite-gode manega towearde "Sing, Se waeron gefyUede swa swa be

hand on his mouth, bidding him gnaw with sharp teeth his flexile fingers, if it were him allowed. The maniac then turned away his jaws from the saint's hand, as from hot iron, and the accursed spirit departed from the man out through his genitals, with shameful flight. Martin cured, with a single kiss, a leprous man of his great distemper, and of the horrid aspect of his unsmooth body. Many infirm were also healed through the toudi of his garment, as it is read. A certain count's daughter he relieved from a fever through his written message, which she received while sick. Again, on a time, the holy man slid on the steps at the holy altar, so that he was almost all bruised; but in the night God restored him, through his holy angel, to sound health.

Angels firdm heaven often visited him, and familiarly spake with him, because of his pure life. The holy Mary also came at one time to the holy man, with the two apostles, Peter and Paul, with two maidens, Thecla and

Agnes, and with their visitation honoured, and by their presence greatly cheered him. The holy bishop, moreover, frequently saw the accursed devils with divers illusions. He dreaded not at all their devilish aspect, nor was he deceived by their leasings. Once the devil came, in a secret place, clothed with purple, and with a crown adorned, to the holy man, where he was praying, and said that he verily was Jesus. Martin then looked on the fiend's splendour, mindful in mind how the Creator Lord said in bis gospel of his divine advent, and he said to the false one with learned mouth, ^^ Our Saviour said not that he would be so habited in purple, or with crown shining, when he should come again with a host of angels." Then the devil vanished from him sad, and the place stank with an exceedingly great stench, after the presence of the terrific spirit.

The holy Martin shone in prophecy, and prophesied to men many things to come, that were fulfilled so as he had

fores^de. Hwilon set his masssan^ men gesawon Bcamui fi^lice £et his hnolle swilce fyren clywen^ swa)nBt se id-nenda Kg his locc up-ateah. He wolde geneosian ianant adligne mannan, aet sumon saele^ se hatte Enantios, ac he wearS geh^ed, & se halga come into his hose, ^urfa)» Hslendes gife. pa w£es "Sser in cnapa geaettrod ^orh nsd-dran, swi'Se toswoUen J'urh "Saes wyrmes slege^ miwene bis lifes^ ac he wearS ahred^ }?urh Martines hrepmige, fram iam reinn attre.

Se eadmoda biscop, ^e we jrmbe spreca^^ waes swiSe ge-"Syldig wis)? wyrum mannum, and him ne eglede beora boqh spraec^ ac forbaer bli'Selice^ J^eah "Se him man bysmor cwwit. H€ nolde olscan senigum i^can mid geswaesum wordam, oe eac solS forsuwian. 6if him aenig heafod-man hwilces ^ingei forwymde, "SonDe wende h€ to Grode mid gewunelicam ge-bedum, and him sona geti-Sode his Scyppendes irfsstnys ^ "Se se woruld-rica him forwymde on aer.

Hit gelimp hwilon ytet an wod man gesait)^aer fisr se eadiga wer bine £r gereste, and hS wearS gewittig iSarh }ks weres geearnangum,)>e on £r J'st setl swa gebletsode. Mom he geh^lde fram mislicum co'Sum, and eac swilce nytenum laecedom forgeaf, ahredde fram wSdnysse, and bet faran

aweg to)>aere eowode ^e hi of-adwelodon. Swa micel mildheortnp waes on Martine,)?6et hi bet hwilon {Sa hundas aetstandan,^ urnon on iSam raese^ deorom getenge, and ahredde ISa deor fram andwerdum dea'Se. Sum earm wif waes eallunge geswenct)?urh blodes gyte, and beo ongann hreppan)?aes halgan g^ w^o, and wearS sona hSL

Ne mage we awritan ealle bis wundra on "Sisum scoitaa cwyde^ mid cuSmn gereorde^ ac we wylla'S sec^an hii le so'Sfesta gewSt.

foretold. Once at his mass, men saw suddenly shining on his crowu as it were a fiery circlet, so that the shining flame drew up his locks. He would visit a sick man, at a certain time, who was called Evantius, but he was healed before the saint came hito his house, through the grace of Jesus. There was there a boy poisoned by an adder, greatly swollen from the worm's stroke, hopeless of his life, but he was saved, by the touch of Martin, from the cruel venom.

The lowly bishop, of whom we speak, was very patient towards perverse men, and their contumely vexed him not, but he kindly bore it, though any one spake to him words of insult. He would not flatter any powerful man with sweet words, nor silently suppress truth. If any chief man denied bim anything, then he would turn to God with his wonted prayers, and his Creator's kindness forthwith granted him that which the worldly chief had before denied him.

It happened once that an insane man sat where the blessed man had previously rested, and he became sane through the man's merits, who had before so blessed that seat. He healed men of divers maladies, and also gave medicine to animals, saved them from madness, and bade them go away to the herd from which they had strayed. So great compassion was in Martin, that he once commanded the hounds to stop that were running at full speed, pressing closely on the deer, and saved the deer from present death. A poor woman was greatly afflicted by a flow of blood, and she began to touch the saint's garments, and became forthwith whole.

We cannot write down all his miracles in this short dis* course, with familiar language, but we will say how the righteous man departed.

2 l2

DE EIU8 OBITU*

MARTINUS 86 eadiga wiste his geendunge gefyni £r he ferde fram eallum frecednyssum 'Sises kenan lifes to his leofim Drihtoe; and bS cydde his forSsi'S suiniiiii Lis gebroSmnL

pa wceron on 'Sam tiinan angeSw»re preoetas on inmn hit mynstra; %a be wolde sibbian & his forSai'Se^ and Ifider siSode. Da geseah hg awymman scealfran on flode, and gelSme doppettan adtine to grunde, ehtende "Searle Jnere a fixa. pa cwceS se halga wer to his geferan^ ^^ pas fogdat habbalS feonda gelicnysse, Se gehwike menn unwere be-swfcaS^ and graedelice gripaS to grunre beUe." Da hSt Martinus "Sa maeSleasan fiigelas 'Ses fixno-Ses geswican, and to westene siSian; and Sa scealfran gewiton aw^ to hohe, ealle endemes, and "Sa &, forleton^ be Maitines hiese, ^ m«ran weres. iEfter Sisam becom se biscop to ^Sam mynstrei and "Sa ongeSwsran preostas Sreade for gyltum, and on sibbe gebrohte mid geswcesre ISre.

Da wearS hg geuntrumod eallum lymum^ and s^e his gyngram ptet he sceolde gewitan. pa wurdon hi ealle endemes astyrede^ and mid micelre beofunge hine befrinon, ^'Hwi forlffitst I'u, feeder, "Sine foster-cild, o)?)?e hw€m betiehst Sa & nu forlffitene ? SoSlice becuma'S ungesewenlice wulfu to Sinre eowode, and hwS beweraS hi ? We witon)^set Su ge-wilnast to ISam wuldorfullan Drihtne, ac ye sind gehealdeoe "Sine meda gewisse. Gemiltsa Gs swiSor, and swa gyt ne forlffif Martinus iSa wende mid Sisum wordum to Gode, '*Ne wiScweSe ic, Drihten, to deorfeune gyt, gif ic nyd-behefe eom gyt Sinum folce; ne ic ne belSdige gyt me for ylde: beo iSin willa S, weroda Drihten!" iEfter iSisum ge-bede, he ablid on Sam legere ane feawa dagas, mid fefoie gewffiht,)^urh wacolon gebedum, on flore licgende^ bestreowod mid axum, on stiiSre hsran, Gp-ahi[fenum eagum and haDdam

OF HIS DEATH.

THE blessed Martin knew of his end long before he went from all the perils of this miserable life to his dear Lord; and he announced his departure to

some of his brothers.

There were at that time discordant priests in one of his mynsters; these he would reconcile before his decease^ and thither journeyed. He then saw some plungeons swimming on the flood, and frequently dipping down to the bottom, eagerly pursuing the fishes of the river. Then said the holy man to his companion, '^ These birds have a likeness to the fiends, that deceive some unwary men, and greedily snatch them to the grim hell." Thereupon Martin commanded the speechless birds to cease from fishing, add journey to the wilderness; and the plungeons all at length went away to the wood, and left the river, at the command of Martin, that great man. After this the bishop came to the mynster, and rebuked the discordant priests for their sins, and brought them in peace with kind advice.

He then became enfeebled in all his limbs, and said to his disciples that he should depart. Thereupon they were at length disquieted, and with great lamenting asked him, ^' Why, father, dost thou forsake thy foster-children, or to whom wilt thou commit us now forsaken? For invisible wolves will come to thy flock, and who will defend it ? We know that thou longest for the glorious Lord, but to thee thy certain meeds are reserved. Rather have pity on us, and leave us so not yet." Martin then turned to God with these words, ** I refuse not. Lord, still to labour, if I am yet needful to thy people; nor will I yet excuse myself on account of age: be thy will for ever. Lord of hosts I" After this prayer, he awaited in sickness a few days, by fever weakened, in watchful prayer, on the floor lying, bestrewed with ashes, in stiff haircloth, with eyes and hands uplifted to heaven, and

to heofenum, and ne ge8w& his gebeda a^Sytet be nwlode. He geseah]H)ne deofol standan swrSe gebende, and bine orsorhlice axian ODgaon: ^' pu wslfareowe nyteo, to hwi Btentst %a }m8 gebende ? Ne gemetst)ni on me aht witoknd-lices; me so^lice underfeh^ se heahfaeder Abraham into bis wununge on ecere wynne/' iEfter 'Sisum worde, gewitieo sawul of itLtn geswenctan lichaman sona to Code.

Hwset iSa gehyrdon gehwilce on fife halige englas sii^ on his forSsi^, bli^ on heofenum^ ptRS balgan to-^cjrmes. His lie wearS gesewen sona on wuldre^ beorhtre ISonne gl», hwittre "Sonne meoloc, and his andwiita scean swi^r ^oniie leoht,]ia iu gewuldrod to "Sam toweardan sriste. Himd-

eahtatig geara hS wses on his life, 'Sa'Sa he of womlde gevit to heofenum. Eala^ hwilc heofung holdra and gekafibbi! hlude i9L swegde and swiSost "Ssra muneca and myneceni w6p, on Martines dealSe.

Is eac to gehyrenne hfi Sa leoda wunnon ymbe pssa halgan lie him betwynan)?earle. Seo burhwaru wolde^ j$e he oo biscop wees, t^set sind Turonisce,]H)ne balgan geniman, and Pictauienscisce f^earle wiiScwsedon; woldon habban ikine ylcso]?e hi £r al&idon to "Sam biscopdome of beora burhsdire, cwsedon)?»t hS wsre beora mmiuc mi Amman, and woMod bine habban burn swa deadne. Betwux iSisum gewinne wearS se dseg geendod, and butu %a burhwara besseton ^ne balgan. pa on middere nihte gewurdon on skepe Pictauienscisce be-pdehte for swiiSe, J'st of ealre "Ssere menigu in man ne waoode. Hwst "Sa Turoniflce]H)ne halgan gelshton, and to scipe bsron, mid swiiSlicere blisse, and mid gastlicum sange ^oot sanct ferodon to tSsere ylcan byrig ^e h€ on biscop wffis. Si wurdon ^a oiSre awrehte mid]?am sange, and gecyrdon him hl[m, hearde ofsceamode.

On -Sisum dsege gewlU; se halga wer to Code, merlice of worulde, mid micclum wundrum geglenc^ed. Uton bine biddan)?a3t he €s -Singige to pam Ldfigendan Gode« -Se he on life gecwgmde. SyiSam g wuldor on ecere worulde, iSe leobX and rixaS, f'urh hine sylfne, God. Amen.

ceased not his prayers until he expired. He saw the devil standing very near at hand, and began fearlessly to ask him: '^ Thou bloodthirsty beast, why standest thou thus at hand ? Thou wilt not find in me aught that is punishable; but me will the patriarch Abraham receive into his dwelling in eternal joy." After these words, the soul forthwith departed from its a£9icted body to God.

Thereupon certain persons living heard holy angels singing at his departure blithely in heaven, for the saint's coming. His corpse forthwith appeared in glory, brighter than glass, whiter than milk, and his face shone more than light, then already glorified for the future resurrection. Eighty years be was of age, when he departed from the world to heaven. Alas, what lament of the true and faithful! loudly sounded and above all the wail of the monks and mjmchens, at Martin's death.

It must also be heard how violently the people contended between them for the saint's body. The dwellers of the city of which he was bishop, that is, the Turonians, would take the saint, and the Poitevins vehemently resisted; they would have the same whom they had before lent, for the episcopal dignity, from their province, saying that he had originally been their monk, and that at any rate they would have him dead. During this contest the day was ended, and the citizens of both places sat by the saint. Then at midnight the Poitevins were too much deceived by sleep, so that of all the multitude not one man watched. Whereupon the Turonians seized the holy body, and bore him to a ship, with excessive joy, and with ghostly song conveyed the saint to the same city of which he had been bishop. Then were the others roused by the song, and returned home cruelly ashamed.

On this day the holy man departed to God, gloriously from the world, with great miracles adorned. Let us pray to him that he intercede for us to the Living Grod, to whom he id life was pleasing. To whom be glory to all eternity, who Uveth and reigneth, through himself, God. Amen.

EXCUSATIO DICTANTIS-

FELA fsegere godspel we forlsBtaS on Sisom gedihte: & mseg awendan seie wile. Ne durre we "Sas boc na miode Bwi'Sor gelengan^ "Si-I^ %e heo UDgemet^od sy, and maoDBm asSryt)?urh hire micelnysse astjrrige. We willalS swa-tedi gft ane feawa cwydas on ISidsere bee geendebjrrdian genunie-lice be apostolum and martirum, andeterum and halgnm f«mnum^)?ain Hselende to 16fe.

Tbomes iSrowunge we forlffitalS unawritene^ forSan ie heo waes gefyrn awend of Ledene on Englisc on leo^wisoD; ac swa'Seah se wisa Augustinus ssede on sumere his trahtnui^ I'fet En)?ing waere ungeleaflic on ^re race geiset^]net is be i$am byrle ^ %one apostol ear-plsette^ and be "Sam bunde iSe his hand eft inn-abser. Be "Sam cwasS Augustinus^ "Ifii r^a-S mid micelre gecneordnysse & -Se wrace lufiaiS; ac us is alyfed be "Sisum to twynienne^ J'aet se apostol wolde ge-wrecan swa wselhreawlice his teonan." For "Syssere twynunge nolde we hreppan his 'Srowunge. Heo is swa-'Seah eall full geleaflic^ baton 'Sam Enum J^e Augustinus wi^SssecS.

IN NATALE UNIUS APOSTOLI.

pES apostolica freols-dseg mSnaS lis to sprecenne^ and sum "Sing eow to secgenne be %am gessBligan heape pe mid pm H«lende on ISisum life drohtnode« On 'Sam w»ron gecSmie twelf heab-'Segenas, Petrus and Pkulus^ Andreas and lacobuB, lohannes and Thomas, se o^Ser lacobus and Philippus, Btr-tbolomeus and Matheus, Simon and ludas, na sS Indas ^ Crist bel^wde. Mathias w«s gecSren on Jtks forl6renan ludas stede. QSer is Matheus, o'Ser is Mathias. Matheui is godspellere and apostol, Mathias is iq>ostol on ludan stede. Paulus is se iSreotteo-Sa Syses heapes : he nss na lichamliee

THE INDITER'S APOLOGY.

MANY excellent gospels we omit in this composition: be may translate them who will. We dare not lengthen this book much more, lest it be out of moderation^ and excite men's aversion through its magnitude. We will, neverthe-less, yet set forth in this book a few discourses indiscriminately concerning apostles and martyrs^ confessors and holy females^ to the praise of Jesus.

The passion of Thomas we leave unwritten, because it has long since been turned from Latin into English in song-wise ; but the wise Augustine, however^ has said in some treatise of his, that one thing incredible was set in that narrative, that is of the cupbearer who struck the apostle on the ear^ and of the dog which brought his hand in again. Of this Augustine said^ '^ This those read with great diligence who love vengeance ; but it is allowed us to doubt in this, that the apostle would so cruelly avenge his injury." For this doubt we would not touch his passion. It is^ nevertheless, all quite credible^ except that only which Augustine gainsays.

ON THE NATIVITY OF ONE APOSTLE.

THIS apostolic feast-day exhorts us to speak, and to say something to you of the blessed company that held converse with Jesus in this life. In that were chosen twelve chief ministers^ Peter and Paul^ Andrew and James, John and Thomas, the other James and Philip, Bartholomew and Matthew, Simon and Judas, not the Judas that betrayed Christ. Matthias was chosen instead of the lost Judas. Matthew is one, Matthias is another. Matthew is an

evangelist and apostle, Matthias is an apostle in the stead of Judas. Paul is the thirteenth of this company ; he was not

on life mid Criste, ac hS hine geceas siiS^an of heofenum, and hS is geendebjrrd to Petre^ for his micclum geeamungum and gedeorfum, on Drihtnes willan. To 'Sisum beape cwsS se Haelend f^isum wordum, ^' Hoc est preceptum meum^ ot diligatis inuicem, sicut dilexi uos :" et reliqua; " Dis is min bebod^ ^tBt ge lufion eow betwynan, swa swa ic eow lufode. NffifS n^n man maran lufe]H)nne he sylle bis sawle for his freondum. Oe sind mine frynd, gif ge doS swa swa ic eow bebeode. Ne bEte ic eow J^eowan, forSan "Se se]?eowa nit hwaet his hlaford deS : ic bet eow mine frynd^ for^an fe ic cydde eow swa hwaet swa ic aet minum Faeder gehyrde. Ne gecure ge me^ ac ic geceas eow^ and ic sette eow]>8et ge &n>n and beron waestm, and eower waestm I'urhwunige; and swa hwaet swa ge biddaiS Aet minum Faeder, on minum naman, he syH5 eow."

Oft ge habba^ gehyred be Ssere soi^an lufe, {^aet heo is ful-fremednys Godes ae. Se iSe God lufaiS and men, he hylt eaOe Godes bee. Se %e so'Slice God lufa'S, nele hS wiiSerian ongean his bebodum, ac mid estfullum mode hi geSwaerlaeh'S. Se "Se oiSerne tufa's buton hiwunge, nele h€ him hearmes cepan, ne his aehta him aetbredan. On "Sam heorS cristene men to-cnawene, gif hi rihtlice cristene beoiS, swa swa Drihten sylf cwae^, '^ Be iSam oncnawa^ ealle men]>aet ge sind mine fd-geras, gif ge habbaiS lufe eow betwynan." Ealie gode ^ing haefS, se iSe]7a so'San lufe haefS: witodlice se "Se bi naefS, se is bedaeled aelces gddes. Nis n^n lufu mEre)K)nne man for o'Srum his Iff sylle, swa Crist dyde for (is. Drihten cwfff, *' Ge beoiS mine frynd, gif ge %a {nng doS ^ ic eow bebeode." pa apostoli and ealle)m iSe Godes bebodum gehyrsumiaf, beoiS his frynd gecigede. H6 cwaeiS," Ne hEte ic eow "Seowan, forSan iSe se)?eowa nit hwaet his hlaford deS/' Ne nimiS se hlaford his "Seowan him to rsedboran, ac nimS his holdan frynd, and him geopena^ his willan. Swa eac God geswu-telalS his digelnyssa {Sam iSe hine inweardlice lufiaS; and se

bodily in life with Christ, but he chose him afterwards from heaven, and he is associated with Peter, for his great merits and labours, agreeably to the Lord's will. To this company Jesus said in these words, ** Hoc est praeceptum tneum, ut diligatis invicem, sicut dilexi vos :" et reliqua; '* This

is my injunction, that ye love each other, as I have loved you. No man hath greater love than that he give his life for his friends. Te are my friends, if ye do as I have commanded you. I call you not servants, because the servant knoweth not what his lord doeth: I have called you my friends, because I have made known unto you whatsoever I have heard from my Father. Ye have not chosen me, but I have chosen you, and I appoint you that ye go and bear fruit, and that your fruit remain; and whatsoever ye pray of my Father, in my name, he will give unto you."

Ye have often heard of true love, that it is the perfection of God's law. He who loves God and men follows all God's books. He who truly loves God will not resist his commandments, but with devoted spirit will comply with them. He who loves another without hypocrisy, will not devise harm to him, nor take from him his possessions. By this christian men are known, if they are rightly christians, as the Lord himself said, ^' By that all men will know that ye are my followers, if ye have love among you." He has all good things who has true love : but he who has it not is deprived of every good. There is no greater love than that a man give his life for others, as Christ did for us. The Lord said, " Ye are my friends, if ye do the things that I command you." The apostles and all those who obey God's commandments^ are called his friends. He said, ^' I call ye not servants, because the servant knoweth not what his lord doeth." The Lord takes not his servant as a counsellor, but takes his faithful friends, and to theni opens his will. So also God manifests his secrets to those who inwardly love him; and

Veowa, ysdi is, se ^Se synnum)?eowa'8, biS ascyred firam Godo r«de.

Ege is twyfeald, and ISeowdom is twjrfeald. An ege k bntan lufe, oiSer is mid lufe, and se is halig and cisne. S«i is eac oSer iSeowt neadonge baton lufe, o^Ser is sylfwilles mid lufe, se gedafenaiS Godes "Seowum. Drihten genSm of fis ^ ISeowan naman, and b€t & his firynd, gif we his willan ge-wyrcalS. HS cwaeiS, ^^ Ic het eow mine fr3^d9 foriSan it k eow cydde ealle ISa %ing ^e ic «et minum Fseder geiiyrde." Hwflet cydde Crist his leorning-cnihtum buton Sa heofenlicu digebiysse, and iSa micclan myrh%)?8es ecan Mes,)ia he oc daeghwomlice on his geleaffulra heortan besgi^)mrh cnikmge)>8es Halgan Gastes ? Da word ^ he sprsec to his i^postohm,

"Sa he sprsBC to eallum cristenum mannum^ swa swa he on sumere stowe sylf cwaeiS, " Quod autem nobis dico^ omnibas dico;" ^^ padt ymt ic to eow gecwe^, ^adt ic cweSe to eallum mannum/'

Ne sind Godes frynd nS feawa, ac sind fela, swa swa te witega cwae^, ^*Me so^lice sind }nne frynd^ Grod, swiSe SrwurSe, and heora ealdord6m is swiiSe gestiCngod. Ic in gerime, and hi beoiS gemenigfylde ofer 'Bsere sse-saod ceosoL" Se Hffilend cw«i9, ** Ne gecnre ge me, ac ic geceas eow." Darh {$as word is geswutelod Jiset nEn roan ne ma^ on him sylfom wuldrian,]7eah 'Se hS gec6ren sy to Ghides rice. Seo gec6rennys stent on Grodes foresceawunge, and we beorS iSnrii his gife gehealdene, swa swa se apostol cwae'S^ *^ Qe sind on Godes gife gehealdene)mrh geleafiEui." purh iSa gife }e fe mennisca Crist wearS Gk>des Beam,)>urh ^Sa ylcan gife VH gehwilc cristenra manna Gode gec6ren, fram "Sam anginne his geleafan. Durh "Sone ylcan Gast ^ Crist wees acenned, iSurii)H>ne ylcan his gecSrenan beoS ge-edcennede on -Sam halgom fulluhte.)Xurh iSone Halgan Gast wearS se mennisca Crist aelcere synne orhlyte, and %urh }H>ne ylcan Gast Gs beoiS me synna forgyfene.

Dus we sprecaS be Cristes menniscnysse, "Se symle un-

the servant, that is, he who is servant to sins, is cut o£F from Gk>d'8 council.

Awe is twofold, and service is twofold. One awe is with* out love, the other is with love^ and it is holy and pure. So also one service is compulsory without love, the other is voluntary with love, which befits God's servants. The Lord took from us the name of servant, and called us his friends, if we perform his will. He said, " I have called you my friends, because I have made known unto you all the things that I have heard from my Father.'* What did Christ make known to his disciples but the heavenly secret, and the great joy of the everlasting life, which he also daily fixes in the hearts of his faithful, through inspiration of the Holy Ghost ? The words which he spake to his apostles he spake to all christian men, as he himself in some place said, '^Quod autem vobis dico, omnibus dico;" "That which I say unto you, I say unto all men."

The friends of God are not few, but are many, as the prophet said, " To me verily thy friends, God, are very honour* able, and their authority is greatly strengthened. I number them, and they are multiplied above the sea-sand." Jesus said, " Ye have not chosen me, but I have chosen you." By these words it is manifested that no man may glory in himself, though he be chosen to God's kingdom. The election stands in God's providence, and we shall be saved through his grace, as the apostle said, " Ye are saved by God's grace through faith." Through that grace by which the human Christ was a Child of God, through that same grace will every christian man be chosen to Grod, from the beginning of his belief. Through the same spirit through which Christ was born, through the same his chosen will be bom again in holy baptism. Through the Holy Ghost the human Christ was void of every sin, and through the same Spirit will our sins be forgiven us.

We thus speak of Christ's humanity, who continued ever

Bynnig wnnode; and hS waBS Codes Beam swa hraSe m h€ mannes Beam wearS. Se mann is Godes Beam, forSa ^ se Gbdes Sunu, ^ sfre wses aceoned of 'Sam iElmibtigin Feeder, onderfeng ytL mentiiscnyase buton sj-nnam, to M&e fiunysse hb hiUes; and J^st ylce Godes Beam is maimes Beam for iSaere underfluigenan menniscnysse. Crist, crutenn manna Heafod, Ordframa selcere gife, da^VS his gyfe hii limum, be gehwilces mannes maeSe, be iSan pe be hnUu mseg }^urh his fultum, buton Sam ne d^ nan man nabt to g6de. NaefS nlui man geleafan buton of Cristes gife, ne i^ man ne SurhwunaS on geleafan buton \nuh Cristes gife; forS sceal gehwE on his Drihtne wuldrian, na on him sylfbin. Crist gelogode his apostolas and ealle his gecorenan Sarb Us gife,)?aet hi ferdon sylfvnlles, be Gh>de8 haese, and Surh hk fultum wffistm brohton g6dra weorca, swa swa God sjrtf cwsS, J^urh Sone witegan Ezechiel, " Ic d5 psRt ge d6«;" " Et fmctus uester maneat;" J^aet is, ** Eower Vae^stm Sorb-wunaS/' Daera apostola waestm SurhwunaS on ecnysse, forSan Se)?urh heora bodunge is J^es middaneard gebiged to Sam soSum geleafan, and to heora Scyppendes biggengmn, mid Sam wuniaS on ecnysse]^a Se wel geeudiaS. E^c swyke ure gehwaeda waestm, J^aet sind, ure g6dan daeda, ^urhwunisS on ecnysse, and hi underfoS anginn aet ure geendnnge.

ponne se deaS ure andwerde lif geendaS,)K>nne biS fis gehealden, aefter Sam deaSe, swa hwaet swa we nu doS for gewilnunge]>aes ecan lifes, and }H>nne onginS ure edlean, swi swa se sealm-sceop cwaeS, '* Cum dederit dilectis suis somnmii, hec est hereditas Domini:" "Donne God sylS his leofdm sUep, yadt is Drihtnes yrfvryrdnys." ponne Godes gec5rensn becumaS to deaSe, Sonne gemetaS hi yrfveyrdnysse. Mice! heap holdra freonda ure andbidaS)?aer, orsorh be him sylfiim, carfiil gyt for ure haelSe. Uton forSi efstan to arum eSele, l^aet we magon ure frynd gese6n, and ure siblingas g^retan.

Drihten cwaeS, "Swa hwaet swa ge biddaS set minom

?ithout sin; and he was the Son of God as soon as he be-:ame the Son of man. Man is the Son of God^ because the Son of God^ who was ever born of the Almighty Father, issumed humanity without sins, for true unity of his person; uid the same Son of God is Son of man, from the assumed humanity. Christ, the Chief of christian men. Source of every grace, distributes his grace to his members, according to each man's capacity, according to that which he may hold to through his support, without which no man does aught of good. No man has belief save by Christ's grace, nor does any man perseverejin belief without Christ's grace; therefore should every one glory in his Lord, not in himself. Christ disposed his apostles and all his chosen through his grace, so that they should go voluntarily, at God's behest, and through his support should bring fruit of good works, as God himself said, through the prophet Ezekiel, *' I do what ye do;" ^'Et fructus vester maneat;" that is, ^^Your fruit continueth.'^ The fruit of the apostles continues to eternity, because by their preaching this world is turned to the true belief, and to the worship of their Creator, with whom will dwell to eternity those who end well. In like manner, our little fruit, that is, our good deeds, will continue to eternity, and they will re** ceive a beginning at our ending.

When death ends our present life, then will be preserved to us after death whatsoever we now do for desire of the everlasting life, and then will our reward begin, as the psalmist said," Cum dederit dilectis suis somnum, hsec is he-reditas Domini:" ^' When God shall give sleep to his beloved ones, that is the heritage of the Lord." When God's chosen come to death, then

find they an heritage. A great company of faithful friends will await us there, secure for themselves, yet anxious for our salvation. Let us, therefore, hasten to our country, that we may see our friends, and greet our kinsmen.

The Lord said, " Whatsoever ye pray of my Father, in my

Fseder, on minum namao, he syl)^ eow." Drihtoes lesuB, yadt is, Hielend, and se bitt on iSaes Hadendes se}^ l^aes bitt iSe belimpS to soSre haele. 6if bw€ &es bitt ygsB "Se him ne fremaS, ne bitt be on 'Sees Hadendes nama. Paulus se i^KMtol heed aet Gode psdt h€ afyrsode &es dnfa ehtnysse him Cram, ae him naes Jyaere bene getHSod, forSan it him firemede to ecere had)^ seo hwilwende ehtnjra.]kmm we biddaiS ongean ure ligenre j^earfe, ponne fiorwynvS se miU-beorta God fis)ieBS %e we ungesceadwislice Iridda?. Eft, k man iSe went his earan, ymt hS ne gebyre Grodes ae, his geM brS Gode andsaete. Gif we for synfullam mannnm gdiiddiS, and hi "Saere Singonge unwurSe synd, ne beo we swi-teik bedadede edleanes l^aes gSdan willan, -Seah pe we iam fat-scyld^^odan geSingian ne magon. Ne sceal man swarteik Singian to dyrstiglice]iam foid6Dum manmun, awa sva n apostol (is warnode Sissum wordum, ^^ Est peccatom W mortem, pro quo rogo ne quis oret;" ^^ Sum aynn is & bdngiS to deaSe, ic bidde past nfo man for l^aere ne gebidde." Witodlice gif we }?aM biddaS ye^to ecere haslpe fremiafi,Qi getiikS I'aes se g6da and se heofenlica Fasder -Sarii his Sqbi,)« mid him leofaS and rixaS E on Snnysse pma Halgan Gasto, on ealva worald& womld. Amen.

IN NATALE PLURIMORUM APOSTOLORUM.

DESIGNAUrr Dominus et alios septuaginta duos: et it-liqua. '^ Se Haelend geceas him, to-eacan pam twelf apoato-lum, twS and bund-seofontig leoming-enihtay and sende iif twILm and tw€m aetforan him to aelc)>aera byrig and stSwe }t h€ sylf toweard waes:" et reliqua.

Gregorius spraec menigfealdlice be Sissere raedinge, and cwaeiS, ptet are Drihten (is mImaS hwilon mid wordum, hwflea mid weorcam. Efine he asende his leoming-cnihtas him et-

I

lame^ he will give you." The Lord's name is Jesus, that is, Saviour, and he prays in the name of the Saviour, who prays br that which appertains to true happiness. If any one prays for that which will not profit him, he prays not in the lame of the Saviour. Paul the apostle prayed of God that lie would remove the devil's persecution from him, but this prayer was not granted him, because the temporary persecn* tion forwarded his eternal salvation. When we pray against our own need, then the merciful God forewarns us that we pray indiscreetly. Again, the man who turns his ear, that he may not hear God's law, his prayer will be hateful to God. [f we pray for sinful men, and they are unworthy of that intercession, we shall, nevertheless, not be deprived of the reward of good will, though we may not intercede for the guilty. No man should, however, intercede too rashly for fordone men, as the apostle has warned us in these words, "Est peccatum ad mortem, pro quo rogo ne quis oret;" '* There is sin which bringeth to death, I beseech that no man pray for it." But if we pray for that which forwards us to everlasting happiness, this the good and heavenly Father will grant us through his Son, who with him liveth and reigneth ever in unity with the Holy Ghost, for ever and ever. Amen.

ON THE NATIVITY OF SEVERAL APOSTLES.

DESIGNAVIT Dominus et alios septuaginta duos: et re-liqua. "Jesus chose to him, besides the twelve apostles, seventy-two disciples, and sent them by two and two before him, to each of those cities and places to which he himself was to come," etc.

Gregory has spoken manifoldly of this reading, and said, that our Lord exhorts us sometimes with words, sometimes with works. Behold, he sent his disciples before him by two

foran, t^tn and twEm, forSan %e ttra beboda synd ytere Bofm lufe, Godes lufu and manna. Se sceal beon (jodes bydel sepe haefS lufe to Gode and to mannum^ elles he ne sceal nate8hw5n iSa)^nunge underfon. pis godspell bdimpS to eallum halguni lareowum, J^e on Godes gelaiSunge his folc Iffiran sceolon. pa twelf apostolas and %a twS and bHud-seofontig leorning-cnihta synd %a heafod-wyrhtan l^ssere getimbrunge, and we

sceolon him geefenlaecan. Drihten sende his bydelas letforan him^ and he sylf com aefter, forSaD ISe seo bodung forestaepiSy and Drihten cym% sy}^]mD to }a& mannes mode)>e "Sa bodunge gehyrS. Be "Sissmn cw«^ se witega Isaias, ^' Gearcia'S Drihtnes weg, dcS rihte bis si^ fietu." Se lareow gearcaiS Godes weg, yonne he mannniD boda'S lifes word, and, aefter ^sere bodunge, God sylf, ^SvA andwerdnysse his lufe, I'aera manna heortan onliht.

Drihten cwaeS, " paet gerip is micel, and iSa rifteras feawa." Dis we ne magon secgan butan micelre gnomunge. Elne nu 1^8 middaneard is mid sacerdum afylled, ac 8wa-)^eah on Godes geripe feawa heora beo? wyrcende. He cwseiS, " Bid-daiS]78es geripes hlaford, ^^aet he asende wyrhtan to his geripe." Symle sceal]>ffit laewede folc gewikiian, and set Gode biddan, y&t he him gSde liireowas foresceawige,)^ magon iSurh halwende l^re ht tihtan to)?am ecan life. Gel5me bi^ }^am folce seo llir oft6gen for heora Kfes ^wymysse, swa swa God cwaeiS to J^am witegan Ezechiel, ^^ Liuguam tuam ad-herescere faciam palato tuo, et eris mutus, nee quasi air ob-iurgans, quia domus exasperans est:" ^'Ic do ^sBt)nn tange clifaiS to "Sinum g5man, and]f\\ bist dumb, na swa swa i$ret-gende wer, forSan }?e seo hiwreeden is swiiSe "Bwyr." Swiloe he openlice Cwsede, * De biiS seo bodung oft5gen, forSan «e l^ffit folc me mid yfelum dsdum tyrigS, and nis wyrSe ^re soiSfaestnysse tihtinge.' Eac hwilon for]>8es lareowes yfd-nysse him biiS seo li^r oft6gen, swa swa se sealm-sceop cwsiS, ^' Peccatori autem dixit Deus, Quare tu enarras iustitias meas:" et reliqua: "Grod cwaeS to Uam synfiillum, Hwi

and two, because there are two commandments of true love, the love of God and of men. He should be God's messenger who has love to God and to men, else he should not undertake the service. This gospel has reference to all holy teachers, who in God's church have to instruct his folk. The twelve apostles and the seventy-two disciples are the head workmen of this structure, and them we should imitate. The LiOrd sent his messengers before him, and he himself came after, because the preaching precedes, and the Lord comes afterwards to the mind of the man that hears the preaching. Of this the prophet Isaiah said, " Prepare the way of the Lord, make right his paths." The teacher prepares the way of God, when he preaches the

words of life to men, and, after the preaching, God himself, through the presence of his love, enlightens the hearts of men.

The Lord said, *'The reaping is great, and the reapers few." This we cannot say without great sorrow. Lo, now this world is filled with priests, but, nevertheless, in God's reaping few of them are working. He said, " Pray to the lord of the reaping, that he send workmen to his reaping." Ever should the lay folk desire, and to God pray, that he provide them good teachers, who by salutary instruction may stimulate them to the everlasting life. Frequently is instruction withdrawn from the folk, for the perverseness of their lives, as God said to the prophet Ezekiel, ^' Linguam tuam adhaerescere faciam palato tuo, et eris mutns, nee quasi vir objurgans, quia domus exasperans est:" '^I will make thy tongue to cleave to thy palate, and thou shalt be dumb, not as a reproving man, because the household is very perverse." As if he had openly said,' Preaching shall be withdrawn from thee, because the folk provoke me with evil deeds, and. are not worthy of the incitement of truth.' Sometimes also for the teacher's evilness is instruction withdrawn from him, as the psalmist said, ^^ Peccatori autem dixit Deus, Quare tu enarras justitias meas :" et reliqua: *' God hath said to the sinful,

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bodast'Su mine rihtwisnyssa and mine gecjrSnysse)mrfa]«ioe mu{S? pji so'Slice hatast 'Seawfaestnyase, and %u awnrpe mine word underbsc.'^ Dam lareowe sylfum derail hwilon his swigen, ac faeo deraiS symle his anderSeoddum, gif hin hVS seo beofenlice l£r oftogen.

Drihten cweeiS^ '* FaratS, efne ic sende eow swa swa Kmb betwux wulfum." li^mb is unscieSiSig iiyten^ and Codes ISreow sceal healdan unscariSSignysse on his Efes 'Seawom betwux {Sam rej^an folce. Ne sceal he teran ne bitan swa swa wulf, ac sceal forberan reiSra manna angin,)iset he Surh hb li^Snesse heora graman geliiSeweece. Gif he hwiltidam fnun receleasum styrS,]7onne sceal his steor be6o mid lufe gemet^ god, na mid wselhreawnysse oferdSn. Wei deS se "Se ud-wittigum styrS mid swinglum, gif he mid wordum ne msf. Hit is awriten, '^ Ne hVS se stunta mid wordum

gerihtkeced." Gif se sacerd ne mseg ISam liewedum mannum larspel secgao, hum he sceal^)mrh his lifes unscse'SiSignysse^ him wel bji-nian.

*'Nolite portare sacculum neque peram:" "Ne here ge mid eow pusan, o^iSe codd, ne gescy.^ Swa micelne tniwao sceal se lareow habban on God,]^st he wile foresceawian his lifes neode, ^Sy-lfles l^e he sylf ymbe pa hwilwendlican i$ing hogie, and hw5nlice "Sa ecan o]n*um mannum foresceawige. Hwffit mtenS se pusa buton wonildlice byrSene? Hwiet maenads]>a gescy butan deadra manna gebysnunga ? Se lareow "Se bodunge underfehiS, ne sceal h€ hine sylfhe mid woniM-I'ingum bysnian, and Godes teolunge to gymeleaste d6n. Him gedafenaS)>aet he hogie hti mantra manna sawla he maege Gode gestrynan Surh ya, godspellican lare, na h(i miod he mspge mid his ricetere him to gete6n. Ne sceal he yfek bysne nfman set forSfarenum mannum^ ne his agene weorc mid deadum fellum ymbtrymman. Sume menn willa-S heora %ene iSwymysse bewerian I'urh o'Sra manna yfelnysse, and wenaiS I'aet hi magon butan pleo {'a unalyfedan dseda gefrem-

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Why preachest thou my righteousnesaes and my covenant through thy mouth ? Thou verily hatest obedience, and thou hast cast my words behind." Sometimes his silence injures the teacher himself, but it always injures those mider his direction, if heavenly instruction be withdrawn from him.

The Lord said, '* Go, behold I send you as lambs among wolves." A lamb is an innocent animal, and God's teacher should hold innocence in his life's practices among the barbarous people. He should not tear nor bite as a wolf, but should bear the designs of barbarous men, that he through his meekness may mitigate their fierceness. If he sometimes correct the reckless, his correction shall be moderated with love, not overdone with barbarity. He does well who cor* rects the witless with stripes, if he cannot with words. It is written, "The foolish will not be corrected with words." If the priest cannot say a homily to the lay folk, he should, at least, through the innocence of his life, set them a good example.

" Nolite portare sacculum neque peram:" " Bear not with you purse, or scrip, or shoes." So great trust should the teacher have in God, that he will provide his life's need, lest he himself be solicitous about transitory things, and but little provide the eternal ones for other men. What means the purse but a worldly burthen ? What mean the shoes but the examples of dead men ? The teacher who undertakes preaching should not busy himself with worldly things, and neglect God's culture. It befits him that he feel anxious how he may gain to God* the souls of many men by evangelic lore, not how much he may draw to him by his power. He should not take an evil example from men departed, nor surround his own works with dead skins. Some men desire to defend their own perversity by the evilness of other men, and ween that they may without peril perpetrate unallowed deeds, be-

man, forSan]?e hf gesawon heo'ra foregengan swa don. Hwaet doS I'as buton swilce hi heora fet mid deadra nytena fellum beteon?

He cwBtij " Ne gecyrre ge nsenne mann be wege." Mid l^isum wordum is geswutelod hti geomful se lareow be6D lonl ymbe pSL ecan teolunge,]H>nne h€ ne mSt for nSnre gretinge intingan of his wege gecyrran. " On swa hwilcam hose iwa ge incumaiS, cweSaS ^est, Wunige sib on "Sisum hose, and gif I'ffir hvS sibbe bearn^ eower sib wunalS ofer "Sam hose. Gif on iSam huse ne biS sibbe beam, eower sibb gewent eft to eow/' Seo sibb, ^ se Gknles bydel bodaiS, wunaS on iam huse, gif ^aer bi^S sibbe beam; gif S«er n^n ne biiS, seo sib gecyrS eft to %am bydele. • OiiSe ^tBT bi'S sum man on lam huse]« bi% forestiht to "Sam ecan life, and ptet heofentioe word hylt "Se h€ gehyrS; oppe gif "Saer n& man ne bif yt iSsere heofenlican bodunge hSdan wille, ne setberst swa-^Seah pa,m bydele his geswinces edlean «et Grode. ^' WuniaS oo pam huse iSe ge to cumaS, etende and drincende past ymt hi habba^ eow to syllenAe." Efne we gehyra'S, ptRt se Drihten l^e forbead paxn bydelum to berenne pusan o'S'Se codd, ptet he forgeaf him bigleofan of heora bodunge, and cwae?, '* SoiSlice se wyrhta is wurSe his mede/' Gif ^s lareowes boding hVS underflangen, (^onne bi^S gedafenlic pa^t he on "Sam base wunige, and "Sa eorSlican bigleofan set %am maimnm underio, pe h€ "Sa heofenlican myrh^ boda^. Be %an cwieS P^ulos se apostol, " Grif we eow pa. gastlican

s^ Bawd's, hw6nli€ biS padt we eowere flaesclican Sing ripon/' Twyfealde mede sylS God his bydelum, ane be wege, oSre on eSele; ane Ze strfoigaS pa, bydelas to Saere bodunge, oSre pe hi gewelgali eefter Sam gemsenelicum seriste. Ne sceal se goda bydel forSi bodian)?8et hS her hwilwendlice mede underf6, ac forSi bigleofan of Ssere bodunge niman, past hS aet iSsre bodunge ne ateorige. SoSlice swa hwa swa bodaS forSi pa^t he her oSSe mede oSSe herunge underfo, buton twyn he bescyraS hine sylfne fram Saere ecan mede. Se Se bodaS for Sam intingan

cause they saw their predecessors so do. What do these but, as it were, cover their feet with the skins of dead animals ?

He said, "Turn to no man by the way/' By these words it is manifested how diligent the teacher should be in the eternal tilling, when he may not, for the sake of any greeting, tarft from his way. " Into whatsoever house ye come, say first. May peace dwell in this house, and if a child of peace be there, your peace shall dwell over that house. If in that house there be no child of peace, your peace shall turn again unto you." The peace, which the messenger of God preaches, shall dwell in the house, if a child of peace be there; if there be none, the peace shall return to the messenger. Whether there be some man in the house, who is predestined to everlasting life, and holds the heavenly word that he hears; or if no man be there who will heed the heavenly preaching, yet will not flee from the messenger the reward of his toil with God. ^' Dwell in the house to which ye come, eating and drinking that which they have to give you." Lo, we hear, that the Lord, who forbade his messengers to bear purse or scrip, gave them sustenance from their preaching, and said, " Verily the workman is worthy of his meed." If the teacher's preaching be received, then is it fitting that he dwell in the house, and receive sustenance from those men to whom he preaches the heavenly joy. Of this Paul the apostle said, '* If we sow ghostly seed for you, it is little that we reap your fleshly goods." God gives to his messengers a twofold meed, one by the way, the other in the heavenly country; one that strengthens the messengers for preaching, the other which enriches them after the general resurrection. A good messenger should not preach that he may here receive a temporary meed, but should receive sustenance for his preaching, that he may not faint at his preaching. But he

who preaches that he may here receive meed or praise, without doubt severs himself from the everlasting meed. He who

)wt be his Drihtnes hsese and willao gefremme, and for neode bigleofan of SsBre bodunge nimi, ne deraV him "Sing on "Sam ecan eSele, ^xt he on w^^e Jyyses fifes andlyfae nnderfeng. Ac Sam Kreowum^ ^ddt is biscopnm, and mmstt-preostum, and gehwilcum Grodes Heowum, is micdiuD.to warnigenne, ya&t him ne belimpe ae egeslica cwydc yt « witega Osee be sumum cwsS, ^* Pecxata populi mei ootae-dunt ;** ^mt is, ^^ Hi eta's mines folces aynna." Oodes Seown lybbaS be Sam ^um Se geleaffiille men Code oiCriaS for heora synnom^ and gif hi etaS Sa ofrunga, and foranwiaS gastlican ISre and Sa j^ingnedene for Sam folce, untwylice etaS heora synna. Geh£dode menn sind Codes b3rdelas, and hwS sceal bodian)K)ne DSman toweardne^ gif ae bydel snwai?

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Drihten eweS to his leoming-cnihtam, jmd Sarfa lu to eallum lareowwn, '^ Uos estis sal terre/')wet is, ^^Ge nnd l^sre eorSan sealt." LSreowum gedafenaS f^set hi mid wis-domes sealte geleaffuhra manna m6d sylton,)wet swa hw€ iwa him geneaI«ehS beo geondstred mid swaecce psss ecan Mes. Swa swa sealt hylt «lcne mete wiS forrotodnysse, swa seed Sees wisdomes bodung healdan manna heortan wiS brosnimge f^ra leahtra.

pes traht is ISngsum eow to gehyrenne^ ae we wilhS nii ure spreece her geendian. Se mildheorta Drihten, Se \iisDe middaneard alysde, and his apostolas and leoming-cnihtas os to ISreowum gesette, geUede fis to Sam ecan Hfe, Sider Se he 6s gekSode)mrh ht and Surh heora seftergengan. Sy him I wuldor and 16f eaktt bis weldsda. Amen.

IN NATALE SANCTORUM MARTIRUM.

CUM audieritis praeliaet seditiones, nolite terreri: et reliqua. Se Hielend foresee his leoming-cnihtuni]>ises middaneaidet

preaches for the sake pf promoting his Lord's behest and will, and for his need takes sustenance for his preaching, it will not injure him aught in the eternal country, that he, on the way of this life, received nourishment.

Butteachers, that is^bishops, and mass-priests^ and all Ood's servants, have to take especial care that the terrible saying apply to them not, which the prophet Hosea said of some, '* Peccata populi mei comedunt;" that is, ^'They eat the sins of my people." God's servants live by the gifts that believing men offer to God for their sins, and if they eat those offerings, and silently withhold ghostly lore and intercession for the folk, undoubtedly they eat their sins. Men in orders are Ood's messengers, and who shall preach the Judge to come, if the messenger be silent?

The LfOrd said to his disciples, and through them to all people," Vos estis sal terrae ;" that is, ** Ye are the salt of the earth." It befits teachers that they salt the minds of believing men with the salt of wisdom, so that whosoever shall approach them may be strewed over with the savour of the everlasting life. As salt preserves every meat against rottenness, so should the preaching of wisdom preserve the hearts of men against the corruption of foul sins.

This exposition is longsome for you to hear, but we will now here end our speech. May the merciful Lord, who redeemed this world, and placed his apostles and disciples as our teachers, lead us to the everlasting life, to which he has invited us through them and through their successors. Be to him ever glory and praise for all his benefits. Amen.

ON THE NATIVITY OF HOLY MARTYRS.

CUM audieritis prselia et seditiones, nolite terreri: et reliqua. Jesus foretold to his disciples the perils of this world, and

frecednyssa, and iSaera martira gewinn,)nis cweSende, ^* Bonne ge gehyra^ on middanearde gefeoht and sace, ne beo ge afyrhte. pas "Sing sceolon ^rest cumau, ac ne bi% 6wa-%ah]?serrihte seo geendung :*' et reliqua.

We niroa'S to Sissere nedinge ^ks halgan papan Gregoiies trahtnunge. Ure Drihten foresee \nL toweardan firecednyia Ibises losigendlican middaneardes, ^adt hi -Sy]£s manna mod gedrefon^ gif hi beo'S cuiSe on £r. Ea^licor we forberaS ^ frecednyssa 'Se we witon on ser,]?onne Sa iSe fid Ukhoe be-cuma'S. Oif "Se man scotaS to,]m gescyltat iSe, gif ^a hit

gesihst; gif "Su Gnwaer biat,]^u hist Se swi^r geswenct Drihten Gs gehyrte mid J^ara "Se hS cwae'S, ^^ ponne ge ge-hyra'S on middanearde gefeoht and sace, ne beo ge afyrhte." Gefeoht belimpS to feondum, and sacu to ceastergewamm. Mid l^am wordum h€ gebicnode ^asi we sceolon]M>lian wi'Sutan gewinn fram urum feondum, and eac wiSiniian, fram arum nehgeburum, la'Slice ungeSwffirnyssa. Nis na to underst^nd-enne swilce ure Drihten Sas frecednyssa Surh bine syl&e gefremme, ac hS s^e hi towearde, forSan ^ he wfit ealle ^ing £rSan]>e hi gewurSon. "pas frecednyssa sceolon srest cuman, ac ne hVS swa-Seah]?aerrihte seo geendung/' Feb yfelu sceolon fore-yman ser seo geendung -Sissere wonilde cume, and hi sind)^a bydelas "Saes ecan yfeles^ ^ yfelum mannum becymS for heora anwillan yfelnjrsse.

"peod arist ongean)^eode, and rice win® ongean rice." Mid]^isum wordum hS foresee manna unge^wsemyssa and gedrefednyssa. '* Micele eorSstyrunga beo^S geond stowa." Efne her is foressd se upplica grama]?e ofer mannum becymS to wrace heora m^dsedum. " CoSa becumaS/' Efne her is manna lichamana ungemetegung and geswencednys. " Hunger biS." On hungre is geswutelod Ssere eorSan un-waestmbaernys. '^ Ogan of heofenum and micele tlu:Da." Her is |78ere lyfte fagetung, Surh mislice stormas,]?e unge-limplice becumaS betwux Sam oSrura heofenlicum tacnum. Witodlice ealle middaneardlice Sing beoS geendode, and ix

the calainities of the martyrs, thus saying, " When ye hear of battle and strife iu the world, be ye not afraid. These things shall first come, but yet the ending shall not be forth-'with,*' etc.

We take for this text the exposition of the holy pope Gregory. Our Lord foretold the future perils of this perishable world, that they might the less afSict men's minds, if they are known beforehand. We bear more easily the perils that we know beforehand, than those which befall us suddenly. If a man shoot at thee, thou shieldest thyself, if thou seest it; if thou art unaware, thou art the more harmed. The Lord cheered us when he said, ^' When ye hear of battle and strife in the world, be ye not afraid." Battle applies to foes, and strife to citizens. With those words he indicated that we should suffer war without from our foes, and also \nthin, from our neighbours,

hateful dissensions. It is not to be understood as if our Lord promotes these perils through himself, but he said they were to come, because he knows all things before they happen. ^' These perils shall first come, but yet the ending shall not be forthwith." Many evils shall forerun ere the ending of this world comes, and they are the heralds of the eternal evil, which shall come upon evil men for their stubborn evilness.

" Nation shall arise against nation, and kingdom shall war against kingdom." With these words he foretold the dissensions and calamities of men. ^^ Great earthquakes shall be throughout places." Lo, here is foretold the heavenly anger which shall come upon men in vengeance of their crimes. '^ PestUences shall come." Lo, here are the intemperance and affliction of men's bodies. ^^ There shall be famine." By famine is shown the unfruitfulness of the earth. ** Terrors from heaven and great signs." Here is the changing of the idr, through divers storms, which unseasonably come among other heavenly signs. Verily all worldly things will be ended,

y^BTe geendunge hf beoiS ealle gedrefede and astyrede; and we mennisce men, ^e on eallum womld-Jangam syngia^, oo eaUum 'Singum we beo% eft gewitnode, swa swa hit awiitcn is, ^'Pugnabit pro eo orbis terrarum contra insensatoe;" ^' E>)rSan ymbhwyrft fiht for Code ongean)m andgitkasan."

Ealle "Sa]^ing ^e se iElmihtiga Gs forgeaf to KTes bricum, ealle we awendalS to Gnalyfedlicum luatum. Da stylnysBe iniddaneardlicere sibbe we awendaS to ydelre orscM'luiysie; ure lichamaiia hael^Se we awendalS to leahtram ; J^ssre eorSan waestmbiemysse and genihtsumnysse we nella'S habban CLb to lifes bricum, ac to oferflowednyssum; ps^re lyfte smyltnysse we awendaiS to eorSlicere lustfuUunge; pis wrsecfnUe Ef, ^ we on sind, we lufia^ for "Sam heofenlican eSele. Rihtlioe we beo% forSi on eallum Sisum iSingum gewitnode, forSan ie we nu hi ealle awendaiS tis to leahtmm.

^^ Swa-%eah ^rSan]?e ^Sas %ing gelimpaS, man eht eower, belflewende on gesaranungum, and teonde to cynegum, and to ealdormannum, and to cwearternum, for minum naman." pis gelEmp aefter Cristes seriste and (ipstige to heofenum, y^idL man "Sa halgan martiras acwealde mid mislicum tintre-gum, and hi weeron swa ILnraede on Cristes geleafan,]ist naoes cynnes tintrega hi ne tnihte fram Oode gebigan, ac sealdoo heora ^en

lif for Criste, swa swa Crist dyde for hi. iErest ^rowodon]^a apostolas, and siiS^an fela)?U8eud martira, and man towearp Oodes c)rrcan9 and elcne)^ra acwealde ^ ewe's pedt hg cristen waere, and sfre swa man hi swiSor hynde, swa pmr mS beah to Sam soSan geleafan,)^urh Sam t^num and wundrum ^ "Sa martiras worhton ; swa psi (ot oft iSa reSan cwelleras wurdon geleafiiille^ and for Drihtnei naman geroartirode*

Deos ehtnys wses swiSe Ifingsum on eallum leodum, and swa-Seah gyt bi'S mSre ehtnys and earfoiSre "Srowung on ^ Erleasan Antecristes to-cyme^]H>nne hiS and his folgeras, mid deofles creefte, mancyn dreccaiS. Drihten cwaeiS, " pis eow gelimpS soSlice on gewitnysse." paera martira deaS wm

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and before the ending they will all be afflicted and agitated; and we human beings^ who sin in all worldly things, shall afterwards in all things be punished, as it is written, '* Pu-gnabit pro eo orbis terrarum contra insensatos:" " Earth's circumference shall fight for God against the senseless/'

All the things that the Almighty has given us for the uses of life, we turn all to unallowed lusts. The stillness of worldly peace we turn to idle security; the health of our bodies we turn to sins; the fruitfulness and abundance of earth we will not have for the uses of life, but as superfluities; the serenity of the air we turn to earthly righteousness; this life of exile, in which we are, we love before the heavenly country. Rightly, therefore, in all these things we shall be punished, because we now turn them all to our vices.

'^ Yet before these things happen, men shall persecute you, betraying you in the synagogues, and dragging you to kings, and to rulers, and to prisons for my name." This happened after Christ's resurrection and ascension to heaven, when men killed the holy martyrs with divers torments, and they were so steadfast in Christ's belief, that torments of no kind could turn them from Ood, but they gave their own lives for Christ, as Christ had done for them. First the apostles suffered, and afterwards many thousand martyrs, and they overthrew Ood's churches, and killed every one of those who said that be was a christian, and always the more they oppressed them, the more there turned to the true belief, through those signs and miracles which the

martyrs wrought ; so that very often the fierce executioners became believing, and for the Lord's name were martyred.

This persecution was very longsome among all people, and, nevertheless, there will be yet greater persecution and harder suffering at the advent of the impious Antichrist, when he and his followers, with the devil's craft, shall oppress mankind. The Lord said, ^' But this shall befall you as a testi-

Codes gecSrenum bysn to eoere hssVSe, and 'Sam fwynim gewitnys to ecum forwyrde^ y&t hi nane beladunge nabfadi, forSan f^e fai noldon]^urh heora wundra gelyfau. ^'SetUlS eomo8t]ice on eowerum heortum^ psst ge ne Jmrfon asmeagiD btl ge andwyrdan sceolon. Ic so^ice sylle eow m!vX aod wisdom,)?am ne magon wiSstandan ne wiScweSan ealle eowere wiSerwinnan." Swilce he openlice cwa^e, * Ne bco ge afyrhte; geneal^ecaS to Sam gewiune^ ac ic feohte for eow;)?a word gaS of eowerum mu^^ ac ic com se Se ^ sprecS.' Eft he cwaeS, on oSre stowe, ** Ic secge eow, minom freondum, Ne beo ge afierede for 'Sam ehterum ie ^ODe lichaman ofsleaS, and siSSan nabbaS hwset hi mare doS. Ic leteowige eow hwaene ge sceolon eow adraedan; ondnedafi eow]?one ^ mseg]^one lichaman ofslean^ and siSSan & sawle on helle susle asendan."

He cwseS, ** Ge beoS belsewede fram faedenim, and g^ broSrum, and fram magum, and hi eow to dea^ gewaecalJ." We r^aS gehwaer on martira Srowuiigum, pa^t fsderas, and gebroSru, and magas woldon geweman heora cristenan frpd fram Codes geleafan to heora gedwyldum, for "Ssere ormstan ehtnysse)?8era arleasra cwellera. Sume eac burgon heon feore, and ameldodon heora cristenan magas, and sciifon hi forS to heofenan rice, and ferdon him sylfe to helle wite. peos yfelnys biS eac on Antecristes to-cyme, **and 'Sonne geuihtsumaS seo unrihtwisnys, and biS forSi manegra manna lufu acolod; ac se Se]?urhwunaS oS ende on geleafan, se h& gehealden/* iElc ehtnys biS earfoSe to]7olienne, ac swa-iSeah seo biS ealra biterost]?e biS iram siblingum o%Se fram Sam ye getreowe beSn sceoldon. Drihten cweeS, ** Ce beo8 ands»te eallum mannum for minum naman, and swa-'Seah ne losaS gn hisr of eowerum heafde/* Crist foresfiede Sa earfof-nyssa his halgena Srowunge, and eac hi gefrefrode mid hihte]?fes toweardan aeristes, Sus cweSende, '^ Swa-^ah ne losafi gn hffir of eowerum heafde."

Witodlice ne losaS)>aet heafod,)7onne Sa hder beoS ealle ge-edstaSelode. Ne MS J^ses mannes

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raony." The death of the martjrrs was to God's chosen an example for eternal salvation, and to the perverse a testimony for eternal perdition, so that they will have no excuse, because they would not believe through their miracles. ^^ But isettle it in your hearts, that ye need not meditate how ye shall answer. For I will give you a mouth and wisdom, which all your adversaries may not withstand nor gainsay." As if he had openly said, ' Be ye not afraid 5 draw near to the conflict, for I will fight for you; the words will go from your mouth, but I am he who will there speak.' Again he said, in another place," I say unto you, my friends, Be ye not afraid of those persecutors that slay the body, and afterwards have not what they can do more. I will show you whom ye should dread; dread him who can slay the body, and afterwards send the soul into hell-torment."

He said, " Ye shall be betrayed by fathers, and brothers, and by kinsmen, and they shall drive you on to death." We read everywhere in the passions of martyrs, that fathers, and brothers, and kinsmen would seduce their christian friends from the belief of God to their errors, because of the excessive persecution of those impious slayers. Some also saved their own lives, and denounced their christian kinsmen, and impelled them forth to the kingdom of heaven, and went themselves to hell-torment. This evilness will also be at the advent of Antichrist, ^' and then unrighteousness shall abound, and, therefore, the love of many men shall be cooled; but he who shall continue to the end in belief, shall be saved." Every persecution is hard to endure, but yet that is of all the most bitter which is from relatives or from those that should be faithfuL The Lord said," Ye will be hateful to fjl men for my name, and yet not one hair of your head shall perish." Christ foretold the aflBictions of the passion of his saints, and also comforted them with the hope of the future resurrection, thus saying, " Yet not one hair of your head shall perish." For the head perishes not when the hairs are all restored.

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lichama niefre swa swiSe fomtunen on fyre, oS^ on ss, o)^ 'Surh deora geslit,]?iBt be ne sceole eft wriaan ansund yoA %aes Scyppendes mihte, ^ ealle ^ing of nahte gesoeop. Qe cweiS^ "On eowerum geSylde ge geahniaiS eow eovcre sawla.*' SoSlice geSyld is wyrtnuna and hyrdrsden eaba baligra mfiegna, and unge)7^Id is eaira ms^na tosteocednys. Hit is awriten, ^^ pses mannes wisdom brS oncnawen ^vA geSyld." Eft cwseS Salomon, ^^ Scire is se geSyldiga wo)K>nne se str^nga, and se & his ai6d gewyit is betera ikHue se "Se burb oferwinS." M£re sige bi%, l^set se man bine sylbe "Surb geSyld gewylde, "Sonne be wiSutan him buiga afer-feobte. Witodlice Surb geSyld we magon be6n martins, yeab %e we on sibbe Godes gelaiSunge are Kf geendioo.

Twa cynn sind martirdomes: Im deamimge, o'Ser eawonge. Se "Se on ebtnysse for Cristes geleafan his Ef aUet, se bili openlice martir. Eft se -Se forberiS "Surh geSyld bosp and teonan, and Sone lufa'S ^ bine bataS, and bis agene unlostas and ^ads ungesewenlican deofles tibtinge forsibS, se biS an-twylice martjrr on digelre dsede. pissere segene we nimaS Gs Crist to gewitn3r8se, seSe cwieS to bis twam apostolmn, lacobum et lobannem, ** Mage ge drincan }K>ne calic }e ic drinckn sceall ?" Hi s£edon padi hi mihton. Drihten sede, *'Witodlice ge drincaS minne calic/' Hwset is se calic ^ Crist di£nc buton seo iSrowung ^ he for mancynue -Srowade! Be "Sffire b€ cwteS to bis Heofenlican Fieder, '^ Faeder miD, gif bit gewurSan maeg, afyrsa]?isne calic fram me." pas tw€gen apostolas, lacobus and lohannes^ gehyrdon st Cristei mu'Se yest hi sceoldon bis calic drincan, ac swa-ISeah hi begen nseron geendode iSurh openne martirdom. We witon ^t lacobus wffis bebeafdod for ^ms Hffilendes geleafsn, and lohannes his broiSor geendode his Uf on sibbe Gnofslc^n; ac he wffis ^Seah martir, forSan "Se bg heold iSa digelan J^rowunge on his mode, yeah ie he on lichaman gemartirod naere. And we magon beon martiras, "Scab "Se we mid isene acwealde oe

Maui's body will never be so wholly destroyed by fire, or in the sea, or by the tearing of beasts, that it shall not arise again sound through the Creator's might, who created all things from naught. He said, ^^ In your patience ye shall possess your souls/' Verily patience is the root and safeguard of all holy virtues, and impatience is of all virtues the <lispersion. It is written, ^^ The wisdom of man is known through patience." Again Solomon said, ^^ A

patient man is more excellent than a strong one, and he who governeth his mind is better than he who conquereth a city." A greater Tictory it is, that a man govern himself by patience, than that be abroad capture cities. For through patience we may be martyrs, though we end our lives in the peace of God's church.

Of martyrdom there are two kinds : one secret, the other manifest He who in persecution lays down his life for Christ's belief, is openly a martyr. But he who through patience endures scorn and injury, and loves him who hates him, and despises his own vices and the prompting of the invisible devil, he is undoubtedly a martyr by secret deed. To this saying we will take us Christ as witness, who said to bis two apostles, James and John, " Can ye drink the cup that I shall drink ?" They said that they could. The Lord said, ^^ Verily ye shall drink my cup." What is the cup that Christ drank but the passion that he suffered for mankind? Of that he said to his Heavenly Father," My Father, if it may be, remove this cup from me." These two apostles, James and John, heard from Christ's mouth that they should drink his cup, and yet they were not both ended by open martyrdom. We know that James was beheaded for the faith of Jesus, and John his brother ended his life in peace unslain; but he was, nevertheless, a martyr, for he held the secret suffering in his mind, though he was not martyred bodily. And we may be martyrs, though we be not killed with iron, if we

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beon, gif we]>ffit geiSyld on urum mode unkaslice heaUidS. Godes gelaSung haefS on sibbe lilian, jnet is, clsne droht-nung; on "Sam gewinne, rosan^ pg^t is^ martyrdom. Us is to witenne,)?8et on iSreo wisan biS gelSyld seteowod : o1$re ^^ Bind ye we fram Oode ^lialS, o)^re fram "Sam ealdan wifcr-Winnan, oSre iram nnim nextnm. Fram Gode we ^oliiii swingia, fram %am deofle costnunga^ fram urum nextnm ehtnyssa and teonan. Ac Gs gedafena'S psst we mid wacdam eagum {^as "Sreo gemetu behealdon, swa J^iet we nateshwon oe ceorion ongean Godes swinglum, ne we eac ne geSafioo te deofles tihtinga to urum forwyrde, ne we ures nextan yfd mid yfele forgyldon. pes is se digela martirdom^ healde se l$e wille.

Gregorius awrlit be sumum geSyldigan were, Stephamu geh^ten, se forlet ealle woruld-^ing, and forfleah manna gehlyd, beeode his gebedu, on sumum mynstre drohUuende. HS hsefde swa micel geSyld,]?ffit he ISancian woide)mm lie him teonan dyde, and)H)ne h6 tealde bim to frjmd ^ him sume hSfigtymnysse on-beliedde, and aelc ungelimp hS teakk him to gestreone, and ealle his wi'Serwinnan swa swa his g^ fylstan hffifde. Eft on fyrste, "Sa^a him forSsiS getimode, ^ comon pter fela manna for his maeran drohtnunge, and hi sume gesawon englas insteeppende, and wurdon swa ealk afyrhte, ge "Sa)>e %a englas gesawon, ge i$a pe nSne ne gesawon,)>set "Sser n^ ait his forSsi^ sUmdan ne mihte.

Eft rehte Gregorius o^re bysne be sumere mynecyne, Romula gehliten, seo wsbs swVSe geiSyldig and ^arle ge hyrsum, singal on gebedum, and swigan lufode. Hire beoom aet nextan seo coiSu pe laecas hata'S paralisin, and heo beg manega gear alefed on micclum gelSykle. Witodlice hiie lima lyre becom to eacnunge haligra maegna, for8an «e heo hf gebysgode mid gebedum pms «e swi^r pe heo nSn *ing elles d6n ne mihte. Da on sumere nihte com f&>lice miod leoht of heofenum, and gefylde "Sa cytan ealle pe heo onbeg. Hire gastlice modor, Redempta geh^ten, mid Enre sweoster,

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aincerely hold that patience in our minds. Ood's church in peace has lilies^ that is, a pure life-course; in strife, roses, that is, martyrdom. We are to know, tliat in three ways patience is manifested: there are some things that we suffer from God, others from the old adversary, others from our neighbours. From Ood we suffer stripes,. from the devil temptations, from our neighbours persecutions and injuries. But it befits us that with watchful eyes we observe these three ways, so that we murmur not against God's stripes, also that we yield not to the incitements of the devil to our perdition, nor requite the evil of our neighbour with evil. This is secret martyrdom, undergo it who will.

Gregory has written of a patient man, named Stephen, who forsook all worldly things, and fled from the tumult of men, devoted himself to his prayers, dwelling in some mynster. He had so great patience that he would

thank him who did him an injury, and accounted him as his friend who inflicted on him some vexation, and every mischance he accounted as a gain to him, and held all his adversaries as his supporters. After a time, when his decease took place, many men came to him, on account of his glorious life, and some of them saw angels entering, and were all so affrighted, both those who saw the angels, and those who saw none, that no man could stand by at his decease.

Again, Gregory related another example of a mynchen, named Romula, who was very patient and exceedingly obedient, constant in prayers, and loved silence. There befell her at last the disease that leeches call palsy, and she lay crippled many years with great patience. But the loss of her limbs turned to the increase of holy virtues, for she busied herself with prayers the more as she could do nothing else. Then one night there came suddenly a great light from heaven, and filled all the cell in which she lay. Her ghostly mother, named Redempta, with one sister, stood over her,

8t6d hire ofer, micclum afyrht for Sam heofenlican leobte; and hi gehyrdon sweg cnucigende pa, duru, swilce &er mkd menigu inn-eode, and wynsum brae's hi ealle gefylde ndd micelre swetnysse. pa cwae% seo Romula to hire gastlican meder, J>e "Bfler afyrht stod, " Mm modor, ne ondraed |m fc, ne swelte ic gyt." iEfter "Sisum gew^ pSBt leoht aweg, ac ae wynsuma braeS {^aer belaf. Eft siSSan, on "Saere feorSao nihte, clypode heo hire to)7a ylcan l&'estran Redempta, and b&d husles. Efne "Sa^ aefter J^aere huslunge, stodon t^ heofentice werod aetforan Saere cytan dura, singende heofenlicne sang, and hi tocneowon)?aet werhades men ongunnon symle ^one dream, and wifhUdes men him sungon ongean, andswariende; and seo ge'Syldige Romula ageaf hire gast mid yam heofen-licum sange. Da gewende eal se sang upweard to heofeoum mid l^aere sawle, and swa hi ufor ferdon, swa mihton Sa Ec-men lies)?aes sanges gehyran, o'SJ^aet he mid ealle heora eanim aetbrSden wearS.

Se iElmihtiga God beswingS and l^reaS pa, "Se he lufaS, ^ hi, "Burh iSa hwilwendlican geswencednysse, wuldorfuUe be-cumon to iSam ecan life,

pe he ier middaneardes frym& his geleaffiiDum gearcode. Sy him wuldor and wurSmynt on eaira worulda woruld. Amen.

IN NATALE UNIUS CONFESSORIS.

HOMO quidam peregre-proficiscens : et reliqna.

Ure Drihten siede {'is bigspel his leoming-cnihtum. He cwaeiS,]^aet ^' sum rice man wolde farau on ael^eodigne eard, pa, clypode he his ^eowan him to, and betaehte him his g6d. Sumon he betaehte f f pund, sumum twa pund, sumum an, aelcum be his %enre mihte, and het hi mid)^m feo him mire gestrynan; and ferde si'S^an on ael'Seodignysse, swa swa b£ gemynt haefde :" et reliqua.

greatly affrighted at the heavenly light; and they heard a sound of knocking at the door, as if a great multitude were there entering, and a winsome odour filled them all with great sweetness. Then said Romula to her ghostly mother, who stood there affrighted, '^ My mother, fear not, I shall not die yet/* After this the light went away, but the winsome odour remained there. Afterwards, on the fourth night, she called to her the same preceptress Redempta, and asked for househ Lo then, after the houseling, stood two heavenly hosts before the door of the cell, singing a heavenly song, and they observed that men always begun the melody, and women sung in turn answering; and the patient Romula gave up her ghost with the heavenly song. Then all the song went upwards to heaven with the soul, and as they higher went, the corpsemen could less hear the song, until it was wholly withdrawn from their ears.

The Almighty Ood scourgeth and chastiseth those whom he loveth, that, through temporary a£Siction, they may gloriously attain the everlasting life, which before the beginning of the world he prepared for his faithful. Be to him glory and honour for ever and ever. Amen.

ON THE NATIVITY OF ONE CONFESSOR.

HOMO quidam peregre proficiscens: et reliqua.

Our Lord said this parable to his disciples. He said, that ** a certain rich man would go into a strange country, then called he to him his servants, and committed to them his goods. To one he committed five pounds, to one two pounds, to one one, to each according to his own ability, and bade them with that money gain him more; and went afterwards into a foreign land, as he had intended," etc.

Se eadiga Gregorius papa trabtnode \ns godspel, and cwcfi: '* Hwset is se roan)?e ferde on sel'Seodignysse baton mt Dribten, BeiSe, mid)^m licbaman "Se be on eorSan underfeof, ferde to beofenum?" Witodlice flaesces wununG is eoife, and Cristes lichama wses gelsed swilce to aeliSeodigny8<e,&fii he wies abafen to "Sflere heofenlican wununge,)>aer i^r nsfre £t n^ licbama ne becom. Se mennisca Crist dielde his g6d bis ^owum, forSan)?e hS forgeaf bis geleaffullum)ni gastlicsi gife. ^* Sumon bS betaehte fif pund, siuiKm twa pund, sinnoo En." pa fif pund getlU;nia'S]7a fif andgitu ure licbaman, ^ is gesibS and hlyst, swsecc and stenc and brepong. Das fif pond underfeblS selc J^sera)^ "Sa fif licbamlican andgitu an-sunde bsefS. On "Sam twam pundum is mare getacnung ^doc on "Sam fif pundum sy. Witodlice on Sam twILm pundum it getEcnod aBgSer ge ^mt yttre andgit ge pmt inre. On ym anum punde is En andgit getacnod.

Se goda Seowa^)^ %a fif pund underfeng, gestrynde his blaforde }>8erto oSre fif; forSan ^ sume laewede men sind sum geworbte^ ^sdi bi^ mid onbryrdnysse pass upplican eSles, sylUS gode bysne o'Srum geleaffiillum, and symie tsecaS ribt]iaes % bi magon tocnawan be 'Sam yttrum andgitum, peah Se b[ne cunnon Sa incundan deopnysse Godes lare asmeagan; and]H)nne hi on beora flsesclicum lustum gemetegode beoS, and on woruldlicum gewilnungum ne beoS to graedige, and eac wis oSrum unSeawum, |7urh Godes ege, bi sylfe bealdalS, |7onne styraS hi eac oSrum niannum }>urb beora Iifes rihtwis-nysse^ and gestrynaS Gode sumne oSerne mannan oSSe ma. Se Se swa deS, se gebrincS Gode tyn pund of Sam fif yttrum andgitum J^e be underfeng. Sume sind eac on Godes geh-Sunge ye sind mid twam pundum gewelgode, ptBt is, ^t hi babbaS pa, fif yttran andgitu and Sa incundan lare, Surh 1$a bi asmeagaS)^one heofenlican wisdom, and eac syllaS g$de bysne |7urb Sa yttran andgitu,)? onne hi awendaS hi on g6dam l^eawum, him sylfum to ecere hselSe and

oSrum to bysne. pas Syllice,)>onne hi oSrum bodiaS and wel bysniaS, bringaS

The blessed pope Oregory has expounded this gospel, and said, ^^ Who is the man that went into a far country but our Lord, who, with the body which he assumed on earth, went to heaven ?" Verily the dwelling of the flesh is earth, and Christ's body was led, as it were, to a strange country, when it was raised to the heavenly dwelling, to which before no body had ever come. The human Christ distributed his goods to his servants, for he gave to his faithful the ghostly grace. " To one he committed five pounds, to one two pounds, to one one." The five pounds betoken the five senses of our body, that is, sight and hearing, taste and smell and touch. These five pounds every one of those receives who have the five bodily senses perfect. In the two pounds is a greater signification than there is in the five pounds. For by the two pounds are signified both the outward sense and the inward. By the one pound one sense is signified*

The good servant, who received the five pounds, gained for his lord other five thereto; for some laymen are so constituted, that, with stimulation from the realm above, they give good example to other faithful, and ever teach rightly what they may know by the outer senses, though they cannot comprehend the inward deepness of God^s doctrine; and when in their fleshly lusts they are temperate, and in worldly desires not too greedy, and also, through awe of God, preserve themselves from other vices, then also wiU they direct other men by the righteousness of their lives, and gain to God some other man or more. He who so does brings to God ten pounds from the five outer senses that he received. Some also there are in God's church who are enriched with two pounds, that is, that they have the five outer senses and the inward lore, through which they comprehend the heavenly wisdom, and also give good example through the outer senses, when they employ them in good practices, to the eternal salvation of themselves and as an example to others. Such as these, when they preach and give a good exauiple to others, bring

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)?a[n heofenlican Hlaforde twyfealde gestreon of "Sere teohnge }^ he him befaeste. Rihtlice is gecweden)raet heora ao imder-fenge f if pund and

o'Ser t^% forSan Se ya pund beot gctvy-fylde]H)Dne hi twam hlldum^)? iet is^ werhade and wSlade, bee's befaeste.

'^ Se lySra "Seowa^ seSe)?«t an pund underfeng, ferde and bedealf bit on eorSan, and swa his hlafordes feoh behydde." Se behit J^ses heofonlican Hlafordes feoh on eorSan, seSe ^ andgit ^sBt him God forgeaf awent eall to eorSlicum dsdam, and nele secan]?a gasUicaii tylunga, ne his heortan naefre arseran of "Sam eorSlicum smeagungum. Dyllice habM andgit; ac hi hit awenda'S eal to heora fl^Bsclicnm lustoiD. Be swilcum cwae'S se witega^ '^ Hi sind snotere J^aet In yfd wyrcon, and hi scSlice ne cunnon naht to g5de gewyrcan.'* Witodlice se Drihten, ^ 'Sa gastlican pund his 'Seowum be-tflehte^ Gym's to "Sam niicclum dome^ and wile witan hu ge-hwilc manna]fB, gife atuge)>e he him £r forgeaf. DoDoe ewe's he to "Sam godum "Seowan^ swa swa "Sis godspell segS, '^ Eala "Su goda "Seowa and getrywe,)ni wsBre getrjrwe od lytlum 'Singum^ ic wylle 'Se settan ofer maran. Far nu in to "Sines Hlafordes gef^m."

Feawa sind ealle)?ises andwerdan lifes god,)^ah "Se hi fela ge^uhte sind; ac "Sonne bi'S se holda "Seowa geset ofer manegum godum, Jninne he, buton ulcere gewemmednysse, wuldraS mid Gode on)?am heofenlicum setle;)K>nne he bVS gelffid into his Hlafordes blisse,)?onne he on "Sam ecum eSek, betwux engla heapum, be his edleane blissa'S wiSutan, swi]f€Bt him nan Ymg wiSinnan ne egla'S senigre brosnunge oSISe gewaecednysse. Se asolcena "Seowa, ^e nolde tHian nan "Sing his hlaforde mid "Sam befaestum punde, com him to mid beK-dunge, and cwae'S, " La leof, ic wEt)?8et -Su eart swiSe styme mann, and wilt ntman]fadi "Su ser ne sealdest, and wilt ripaa)?£et ^a &T ne seowe;)>a wearS ic forSi afyrht, and behydde "Sin pund on eorSan : efne I'u haefst nu Sin agen."

Forwel menige bind on Godes gela'Sunge, J?e, iSurh unge-

to the heavenly Lord a twofold gain from the business which he intrusted to them. Rightly it is said that one of them received five pounds and another two, because the pounds are doubled when they are committed to the two sexes, that is^ to the male sex and the female sex.

** The wicked servant, who received the one pound, went and buried it in the earth, and so hid his lord's money." He hides the heavenly Lord's money

in the earth, who turns the sense that God has given him all to earthly deeds, and will not seek ghostly pursuits, nor ever raise his heart from earthly contemplations. Such have sense, but they turn it all to their fleshly lusts. Of such said the prophet, ^^They are wise that they may work evil, and verily they cannot do aught of good." ' But the Lord, who intrusted the ghostly pounds to his servants, will come to the great doom, and will know how every man has disposed of the gift which he before gave him. Then will he say to the good servant, as this gospel says, ^' O thou good and faithful servant, thou hast been faithful in little things, I will set thee over greater. Go now into the joy of thy Lord."

All the goods-of this present life are few, though they seem many; but the faithful servant will then be set over many goods, when, without any corruption, he glories with God in the heavenly seat; when he shall be led into the joy of his Lord, when, in the eternal country, amid companies of angels, he rejoices in his reward without, while nothing pains him within of any corruption or weakness. The slothful servant^ that would acquire nothing for his lord with the intrusted pound, came to him with an excuse, and said, '^ O Sir, I know that thou art a very stern man, and wilt take what thou before didst not give, and wilt reap what thou didst not before sow; I was, therefore, afraid, and hid thy pound in the earth : behold, thou hast now thine own again."

Very many there are in God's church, who, through lack

cnyrdnysse^ (nsum iSeowan geefenlasckS. Hi anSndaf to gefarenne lifes wegas, and swa-iSeah ne w^ndiaj^ to licgenne on stuntnysse heora asolcennysse* Hi geseoS ymt In syafaUe beoiS, and J^eah ne forhtia'S to wunigeone oo heora unrihtwis-nyssum, swilce hi on heora gedrefednysse naenne md nMxmf and Bweltende him lif ondnedon* Se Hlaford cwmi to ^vm ly^ran iSeowan, " Du yfela "Seowa and sleac, pe gedafenode)?ffit "Su befaestest min feoh myneterom to sleanne, and k wolde min agen ofgan mid %am gafole." Se JSlmihtiga God forbead)?urh hiB witegan, ysei nan "Saera manna pe lihtwis beoo wile, ne sceal syllan his feoh to gafole. Dis gafol pe we embe spreca'S, nh na woruldlic, ac is gastlic, and mid gastlicum andgite to understSndenne. Godes feoh, {^aet is, seo haiige lEr, ha befaest

myneterum to sleanne,)H>nne Grodes word bit "Sam mannum gebodod pe hit magon mid wordum gemenig-fyldan, and mid weorcum began.

Mine gebroSra, swa swa ge gehyra'S ure frecednysse, gif we Godes lare eow ofteo'S, swa ge sceolon eac smeagan car-fullice eowere frecednyssa, forSan pe God ofgas^ his £eoh aA eow mid)7am gastlicum gafole. Gre gehyra'S Godes beboda aet lareowa mu^um, and ge agyfa^ hi eft Gode mid '8am gafole, gif hi beo'S]^urh eowere gecnyrdnysse gemenigfylde, and "Surh godre fremminge Gode betaehte, and ge sylfe him gegaS)?urh godum geeamungum.

Se hlaford cwae'S, ** NimaiS prnt pund of Sam yfelan ^Seowan, and sylla'S]mm "Se me brohte tyn pund. Hi cwaedou. La leof, he haefS tyn pund." Hit waere geSuht swi%e gedafenlic, aefter meuniscum andgite,)7aet j'aet pund, "Se waBs genumen st iSam yfelan ^owan, waere geseald 8am)? e twS pund haefde, swi'Sor)?onne pam "Se tyn pund haefde. Ac ISa twfi pond haefdon, swa swa we eow & saedon, maran getacnunge ^one]m fif pund pe he brohte his hlaforde getwyfylde. purh 8a twi pund waes getacnod aegSer ge J^aet yttre andgit ge)^et inre; and se "Se "Sa fif pund haefde waes wiSutan gegleuged mid ^am fif andgitum,)?aet is, gesibiS and hlyst, swaecc and

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of industry, imitate this servant. They dread to journey on the ways of life, and, nevertheless, are not ashamed to lie in the folly of their sloth. They see that they are sinful, and yet fear not to continue in their unrighteousnesses, as if in their tribulation they had no counsel, and dying dreaded life. The lord said to the wicked servant, ^^Thou evil and sluggish servant, it became thee to deliver my money to the moneyers to be struck, and I would have required mine own with the interest." The Almighty God forbade through his prophet, that any man who would be righteous, should give his money to interest. This interest about which we speak, is not worldly, but is ghostly, and in a ghostly sense to be understood. God's money, that is, the holy doctrine, is delivered to the moneyers to be struck, when God's word is preached to those men who can multiply it by words, and practise it by works.

My brothers, as ye hear our peril, if we withdraw from you God's doctrine, so should ye also carefully contemplate your perils, for Grod will require from you his money with the ghostly interest. Ye hear God's commandments from the mouths of teachers, and ye give them again to God with the interest, if, through your diligence, they are multiplied, and through good efficacy committed to God, and ye yourselves show him observance by good deserts.

The lord said, ^^ Take the pound from the evil servant, and give it to him that brought me ten pounds. They said, O sir, he hath ten pounds." It would appear very fitting, according to human understanding, that the pound, which was taken from the evil servant, were given to him that had two pounds, rather than to him that had ten pounds. But the two pounds, as we before said to you, had a greater signification than the five pounds which he brought his lord doubled. By the two pounds were betokened both the outer sense and the inner; and he who had the five pounds was furnished without with the five senses, that is, sight and

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stenc and hrepung, and w«8 "Sa-gyt a^mtig fram %im in-cundan andgite. Da het se hiaford forSi syllan)^t ^ poixlf }>8et ysBt andgit gel^cnode^]^ain holdum ISeowan]ie him gt-strynde mid "Sam fif yttrum andgitum oSre fit pond. Dis gelimp-S dffighwomlice on Codes gelai^unge^ J^aet gehwflce geleaffulle Se Gode gecwema'S mid iSam yttram aodgitam Se hi underfengon, beoS gebrobte^ Surh maran Grodes gife, to "Sam incundum andgite, and Jninne gelSeoi^ on Sam gastiicum andgite, forSan Se hi ler)?a yttran andgitu getreowlia aspendon.

Se hiaford cw«S, ** Ic secge eow to soSan, ^Ic]«ra lie beefs, him biS mare geseald, and he genihtsumaS. Se lie ntePS, him biS aetbroden)?8et ^mt he heefS." Witodlice se lie haefS)?a soSan lufe, he underfehS oSre gife set Gode; and le Se Sa soSan lufe n«^, pset he oSrum fremige on worde and on weorce, se forlyst Sa gife)?e he unnytwmrSlice underfeog. Ealle godnyssa forlyst se Se Sa soSaii lufe naefiS to Gode and to mannum. Se linholda Seowa wearS Sa aworpen on)ram yttrum)>eostrumy forSan Se he Solode

Surh wite)^a yttran blindnysse seSe ^r, Surh his gylt, on Sam inrum]>eostrum befeoll. Daer he SolaS neadunge j^eostra Surh wrace, scJie ffir lustlice forbaer his Gnlustes]>eo8tra«

£k)w is soSlice to gewitenne, {/aet furSon nan asolcen man nis orsorh be onfangennysse Godes feos. Ne maeg nan man soSlice eweSan, psdt he ptes pundes bed«eled sy, and ue Sorfe Gode agyldan gescead J^aere sylene Se hS underfeng. Sum underfehS andgit b6clicere lare, and se sceal oSrum cySan ISa gerynu Se he of Godes punde gleawlice oncneow. Sum underfehS eorSlice aehta, and se sceal Saes pundes spendunge Gode agifan of his aehtum. Sum ne underfeng naSor ne pBA gastlice andgit ne Sa eorSlican speda, leoruode swa-Seah sumne craeft pe bine afet; witodlice se craeft him biS for isA pundes onfangennysse geteald. Sum naefS nan Syssera Singa

hearing, taste and smell and touch, but was yet void of the inward sense. The lord therefore commanded the one pound, which betokened that sense, to be given to the faithful servant who with the five outer senses had gained him other five pounds. This happens daily in God's church, that those faithful who propitiate God by the outer senses, which they have received, are brought, through greater grace of God, to the inward sense, and then thrive with the ghostly sense, because they before faithfully employed the outer senses.

The lord said, " I say unto you in sooth. Unto every one of those that have shall more be given, and he shall abound. From him who hath not, that which he hath shall be taken." Verily he who has true love, receives another gift from God; and he who has not true love, so that he benefit others by word and by work, loses the gift that he uselessly received. All goodnesses he loses who has not true love for God and for men. The unfaithful servant was then cast into utter darkness, seeing that he suffered as a punishment the outer blindness, who had before, through his guilt, fallen into the inner darkness. There he needs suffers darkness as retribution, who had before joyously borne the darkness of his vices.

But ye are to know, that even no slothful man is secure with regard to the receiving of God's money. No man in sooth may say, that he is deprived of the pound, and needs not render an account to God of the gift which he

received. One receives an understanding of book lore, and for him it is to make known to others the mysteries of which he skilfully obtained knowledge from God's pound. One receives earthly possessions, and he should give to God the disbursement of his pound from his possessions. One has received neither the ghostly sense, nor earthly riches, yet has learned some craft that nourishes him; undoubtedly that craft will be reckoned as the receipt of the pound. One has gotten none

begjrten, ac hasfS some cyiS^e to ricum men ; ^Somie scetl at, t'sr ISfler h€ m«Bg, earmuni "SiDg^n to 'Sam rican]ie he cylHie to hffifS,)7-lse8 "Se bS genilSerod beo^ gif he -Sss pondes riht-lice ne bricS.

Hw8et wylle we fur8or ymbe Sis smeagaD, baton]«t we secgaS)78et nan Searfa nis "Syses puudes bed«eled, and foriTi sceal gehw^ hdgian]>«t he {^aet gastlice feoh, mid "Sam gafole, Gode agife. ponne se Heofenlica Dema cymiS on egeaikimi msegen'Srymme betwux eiigia and heah-engla werodom,)Hmiie sceal gehwa him aeteowian hwset he mid Sam puode geteolod hsefS. p8er Icet Petrus se apostol forS past ludeisce folc ^ he Surh his lare to geleafan gebigde; Paulus^ Seoda Bireovr, psBT laet forS foraean ealne middaneard; Andreas Ser 1^ forS]?one leodscipe Se is gehaten Achaia; lohannes Asiam; Thomas Indiam; and swa gehwilc Codes bydela pser bet»ht Sa gastliean teohmge)?am Heofenlican Deman^ and hi under-foS £et him heora mede be heora geswinces maeSe. Is dh forSi gehwilcum men to hogienne past he ydel ne cume his Drihtne togeanes on Sam gemaenelicum sriste, pa^r we ealk beoS gegaderode pe her lif underfengon.

Dis godspel we raedaS on Ssera halgena maesse-dagiun ye we hataS conf£ssores,)7flet sind^ andeteras. Da sind halige andeteras, pe Cristes naman mid soSum geleafan an-detton bealdlice betwux gedwolmannum, swa swa Drihten oo his godspelle cwaeS, ** Omuis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui est in ccelis:" j^aet is, on Englisc, '^ iElc Saera pe me andet setforan mannuniy ic andette eac bine ffitforan minum Fasder seSe is on heofonum." pa halgan martiras waeron aerest andeteras, J^aSa hi Cristes namau mid geleafan unforhtlice aetforan heora ehterum andetton, and ht wurdon Surh Sa andetnysse ge-martirode. Nu sind Sa gehatene andeteras, pe Godes naman

andetton mid soSum geleafan, and Sa gedwolmen oferswiSdon; ac hi naeron swa-Seah for Sam geleafan gemartirode. Nu

of these things, but has some acquaintance with a rich man; then should be, wherever he can, intercede for the poor with that rich man with whom he has acquaintance, lest he be condemned, if he do not rightly employ the pound.

What shall we further consider concerning this, but that we say that no poor person is deprived of this pound, and therefore every one should be solicitous to give the ghostly money, with the interest, to God. When the Heavenly Judge shall come in awful majesty amid hosts of angels and archangels, then shall every one show to him what he has gained with the pound. There will Peter the apostle lead forth the Jewish folk that he turned to belief by his lore; Paul, the teacher of the gentiles, will there lead forth almost all the world; Andrew will there lead forth the nation which is called Achaia; John, Asia; Thomas, India; and so every one of God's messengers will there deliver his ghostly gain to the Heavenly Judge, and they will receive from him their meed according to the degree of their labour. It is now, therefore, for every man to be solicitous that he come not empty-handed to meet his Lord at the common resurrection, where we shall all be gathered who have here received life.

We read this gospel on the mass-days of those saiiits whom we call coNFBSSOREs, that is, confessors. Those are holy confessors, who boldly confessed the name of Christ with true belief among heretics, as the Lord in his gospel said, ^* Omnis ergo qui confitebitur me coram hominibus, confitebor et egoeum coram Patre meo, qui est in ccelis :" that is, in English, ^' Every one of those who acknowledge me before men, I will acknowledge him before my Father who is in heaven/' The holy martyrs were at first confessors, when with belief they fearlessly confessed Christ's name before their persecutors, and through that confession were martyred. Now those are called confessors who confessed the name of God with true belief, and overcame the heretics; but yet were not, on account of that belief, martyred. They are now honoured

Bind hf g^rwurSode)?urh heora geleafan and %iirfa beon clsnan drohtnunge. Godes "SeowaH hi wurSia'S on geleaftdie gela^unge^ and God

sylf hi wurSaS mid ecam wurSmynte, on his heofenlicum 'Srymme, for heora geeamnngoin. Hi leofodon on claennysse, and mid forhaefednysse heora licha-man gewyldon. Hi forsawon wonildlice gewilnonga and yfelra manna herunge, and fela oSre to Gode gewendon. An 'Ssra 18]fes halga weritt, ^ we nu to-dseg wurSiaS mid urum gastlicum 'Senungum, forSan 9e he aspende swi^ heri-gendlice)?8et feoh)?e him God befffiste. Se biiS wurSe ^ hine man arwurSian, seiSe of $isum life faerS to engia gefein and heofenlicum wurSmynte,

Hit is awriten, "Ne hera Su nsenne man on his file." Waerlicor WS se man geherod, peuh iSe he halig sy, aefter Efe 9onne on life. HwS mseg beon buton forhtunge geherod on Sisum life^ pn hwile "Se he besarga'S his fieiran dsda, and eac him ondraet $a toweardan frecednyssa ? Ac se l$e herian wilk haligne mannan^ herige hine na on "Sisum llfe^ ac aefter bis geendunge,)H)nne ne deraiS nan ly£Fetung "Sam herigendam, ne n^ tip-ahefednys ne costna'S)K)ne geheredan. Hera ISa hine aefter psBve frecednysse, and cji his geeamunga "Sonne be orsorh bilS. Hera "Sone steorman, ac na swa-iSeah srSan "Se he becume gesundful to ^tere hy^e. Hera ptes heretogan mihte, ac swa-'Seah)?onne he sige begytt*

pisne halgan wer ID we magon orsorhlice wurSian and herian, forSan "Se he is nu orsorh ealra %fera frecednyssa i$e Gs dsghwomlice costniaS. Hwiet wass eal his lifes ryne buton gewinn wvS ^ne wacolan feond? Fela blindra manna, ye fram so'Sfaestnysse wege dwelodon^ he onlihte J^urh ^ so^an lire. Da %e)?urh ungehyrsumnysse o'S'Se geleafleaste deafe waeron,)>am he on-ageat andgites hlyst, J^aet hi gehyrdon "Sa heofenlican beboda to halwendre gehyrsumnysse. Fela incoiSa he gehaelde untrumra sawla mislicra manna, Sorh halige mynegunge, and "Surh gebedum gebigde to so'Sre d&l-bote, o^l'aet he gebrohte)?am iGlmihtigan Scyppende his feoh

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for their belief and for their pure course of life. God's servants honour them in the faithful churchy and God himself honours them with eternal honour^ in his heavenly company, for their deserts. They lived in chastity, and by abstinence controlled their bodies. They despised worldly desires and the praise of evil men, and turned many others to God. One of these is the holy man A. B. whom we now to-day honour with our ghostly services, because

he very praiseworthily employed the money that God intrusted to him. He is worthy to be honoured, who from this life goes to the joy of angels and to heavenly honour.

It is written," Praise no man in his life." More safely will a man be pridsed, though he be holy, after life than in life. Who may, without fearing, be praised in this life, while he laments his earlier deeds, and also dreads the perils to come ? But let him who will praise a holy man, praise him not in this life, but after his end, when no flattery will injure the praiser, and no exaltation tempt the praised. Praise him after the peril, and proclaim his merits when he is secure. Praise the steersman, but yet not before he is come safe to the faithe. Praise the leader's might, but yet only when he gets the victory.

This holy man A. B. we may securely honour and praise, for he is now secure from all the perils that tempt us daily. What was all his life's course but warfare with the watchful foe ? Many blind men, that wandered from the way of truth, he enlightened by true doctrine. Into those who, through disobedience or unbelief, were deaf, he poured the hearing of the understanding, so that they heard the heavenly commandments to salutary obedience. Many diseases of the infirm souls of divers men he healed by holy admonition, and by prayers turned them to true repentance, until he brought to the Almighty Creator his money twofold, which he had in-

be twyfealdan, %e he him £r befseste ; and he wuldrat dq on wynnum mid him a to worulde, for his wel-d»dum«

We heriaS urne Drihten on his halgena geSincSom, 9e& hi maersa^ mid micclum wundrum on "Syssere worolde, and swi'Sor on 'Ssere ecan, for heora hwTlwendum geswince yiaa sceortan lifes. p«8 "Segenes lof is ^srs hlafordes wurSmpt. Sy lof)?am Hlaforde Se leofa'S on ecnysse aefre buton anginoe, on eudeleasum msgen'Srymme. Amen.

IN NATALE SANCTARUM UIRGINUM.

SIMILE est regnum ccelorum decem uirginibus : et reliqaa. Se Haelend ssede gelomlice bigspel be gehwilcum 'Singnm his leomiiig-cnihtum: nu cwae'S he, on "Sisum bigspelle, ^ heofenan rice wsre gelic tyn mfedenum, ^ genamon heon leohtfatu, and eodon togeanes Sam brydguman and ymn bryde. paera msedena wsron fif stlinte and fif snotore: et reliqua.

pis godspel is nu anfealdlice gesffid mid digelum andgite; ac Augustinus se wisa Gs onwreah %a deopnysse, and eac se halga Gregorius ymbe Jns ylce awr^t,)>us cweSende:

Us is to gewitenne j^aet gelomlice on haligre sprsece is ieos andwerde gelaSung gehaten heofenan rice, swa swa se Hsleod on sumere stowe cwseiS, *' Mannes Beam asent his englas, and gegaderaS of his rice ealle aeswicunga." Witodlicc on "Sam upplican rice is healic sib, and Saer ne biS nan aeswicuog gemet ^Se mage beon "Sonon gegaderod. Deos andwerde ge-la'Sung, pe underfeh^S yfele and gode, is wi'Smeten Sam tfn msedenum, Ssera waeron fif st^nte and fif snotere. On fif andgitum, swa swa we eow oft s^on, gehwilc man leofaS fe his hsele haefS;)7aet is, gesihS and hlyst, swaecc and stenc and hrepung. Das fif andgitu, gif hi beoS getwyfylde, Sonne gefyllaS hi tynfeald getel. Nu is forSi seo halige gelaSang

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trusted to him; and he now glories in delights with him to all eternity^ for his good deeds.

We praise our Lord in the honour of his saints, who magnifies them by great wonders in this world, and more in the eternal one, for their temporary toil in this short life. Praise of the servant is honour to the lord. Praise be to the Lord who liveth to eternity ever without beginning, in endless majesty. Auien.

ON THE NATIVITY OF HOLY VIRGINS.

SIMILE est regnum ccelorum decern virginibus : et reliqua. Jesus frequently said parables concerning several things to his disciples: he now said, in this parable, that the kingdom of heaven was like unto ten maidens,

who took their lanips^ and went to meet the bridegroom and the bride. Of these maidens five were foolish and five wise, etc.

This gospel is now simply said with a secret sense; but the wise Augustine has disclosed to us the deepness, and the holy Gregory also has written about this same, thus saying :

We are to know, that frequently in holy speech this present church is called the kingdom of heaven, as Jesus in some place said, '* The Son of man will send his angels, and gather from his kingdom all offences." But in the kingdom above there is profound peace, and there no offence is found that may thence be gathered. This present church, which receives the evil and the good, is compared to the ten maidens, of whom five were foolish and five wise. With five senses, as we have often said to you, every man lives that has his health; that is, sight and hearing, taste and smell and touch. These five senses, if they are doubled^ will then complete a tenfold number. Now, therefore, is the holy church

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gelic lyn maedenum, forSan "Se seo gelai^ung is gegadat)d of seg^res hlules mannum^ J^aet is^ werhades and wlfhades. ^k "Sffira manna %e hine forhsefS fram unalyfedlicere geshSe, fram unalyfedlicere heorcnungej fram unalyfedlicum swsoce, fram unalyfedlicum stence, fram unalyfedlicere hrepunge, se fasefS msedenes naman for 'Ssere anw^alhnysse* Gif god is and halwendlic to forhsebbenne fram unalyfedlicum stymngum, and forSi hsefS selc cristen sawul masdenes naman, hwi smd]H)nne)>a fif underfSngene, and "Sa fif aworpene ? EaUe H hffifdon leohtfatu, ac hi naefdon ealle ele. Se ele get^cnaS l^a soiSan lufe, seo%e nsefre ne ateora^S. Eles gecynd is)«t he wile oferstigan selcne wsetan. Ageot ele uppon wster oVSe on o'Srum w^tan, se ele flyt bufon. Ageot wseter uppoD "Sone ele, and se ele abrecS up and swim's bufon. Geot ia ^ne ele ser, geot "Su siSSan, sefre he oferswi'S)H)ne oierot wakAu : and seo soSe lufu nsefre ne fyl'S. On ISaere forhiefed-nysse fram unalyfedlicum styrungum is msedenes namage-hsfdy and on Sam leohtfatum sind Sa gSdan weorc ge^cnode. Be Sam weorcum cwaeS ure Drihten on his godspelle, '^ Sic luceat lux uestra coram hominibus, ut

uideant opera uestra bona, et glorificent Patrem uestrum qui in ccelis est:" yttt iS| on urum gereorde, *' Seine eower leoht aetforan mannum swi)?8et hi geseon eowere gSdan weorc, and wuldrian eowenie Fffider)>e on heofenum is/' Eft he cwaeS, " Beou eower lendeua ymbgyrde, and eower leohtfatu bymende." On Sam yrabgyrdum lendenum is se maegShad, and on Sam bymendum leohtfatum sind Sa godan weorc to understiLndenne.

Da snoteran maedenu namon Sone ele on heora leohtfatum, forSan Se hi h»fdon)?£et g6de ingehyd on heora heortan,]«t hi woldon Gode anum gecweman, and na cepan dys^ra manna herunge, swa swa se apostol Paulus cwaeS, '^Ure wuldor is seo gecySnys ures ingehydes/' Eft cwaeS se sealm-wyrhta be Saere halgaii gelaSunge, pasit eall hire wuldor is wiSinnan on Godes gesihSe, na on ydelra mauna hemnge. Sume men sind swa bep^ebte Surh ydelne gylp, l^aet hi doS

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like to the ten maidens^ because the church is gathered from persons of each sex, that is^ of the male sex and of the female sex. Every one of those persons who abstain from unallowed sight, from unallowed hearkening, horn unallowed taste, from unallowed smell, from unallowed touch, has the name of maiden for that purity. If it be good and salutary to abstain from unallowed excitements, and therefore every christian soul have the name of maiden, why then are the five received and the five rejected ? They all had lamps, but they had not all oiL The oil betokens the true love, which never fails. It is the nature of oil that it will rise above every fluid. Pour oil upon water or on another fluid, the oil will float above. Pour water upon the oil, and the oil will break through and swim above. Pour the oil first, pour it after, it will ever overcome the other fluid: and true love never falls. With abstinence from unallowed excitements is the name of maiden conjoined, and by the lamps are betokened good works. Of these works our Lord said in his gospel, '^Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum qui in ccelis est :" that is, in our tongue, *' Let your light shine before men so that they may see your good works, and glorify your Father who is in heaven.*' Again, he said, *^ Let your loins be girded about, and your lamps burning." By the girded-about

loins is maidenhood, and by the burning lamps are good works to be understood.

The wise maidens took the oil in their lamps, because they had in their hearts the good sense, that they would please God only, and not heed the praise of foolish men, as the apostle Paul said, *^ Our glory is the testimony of our knowledge." Again, the psalmist said of the holy church, that all her glory is within in the sight of God, not in the praise of vain men. Some men are so deceived by vain pride, that

for mauna herunge swa hwffit swa hi do's; swi-Sor {Sonne for Godes lufon ; Sonne sind hi stunte J^set hi cepaS {^aes ydelas hlysan, na ptes ecan edleanes. Be swilcum cwaeS se Hsleod on sumere stowe, " Amen dico uobis^ receperunt mercedem suam;" "SoS ic eow secge, hi underfengon heora medc:" I)?aet IS; se ydela hlisa Se hi lufodon. Habbon hi Sone wondd- | hlisan)^ hi sohton^ na Sa ecan mede pe hi ne rohton. |

Nis na gewunelic }raet msegShad si gecweden on suiscipe, • ac 8wa-Seah Sser is)?£es geleafan msegShad, ye wurSaS snoe | BoSne God, and nele forligerlice to leasum hsSengylde bngan. Eal seo gelaSuug, Se stent on maedenum and on cnapum, oq ceorlum and on wifum, eal heo is genainod to anum msdene, swa swa se apostol Paulus cwieS to geleaffullam folce, ^' Ik-sponsaui uos uni uiro, uirginem castam exhibere Christo:"]>£et is on Englisc, ^^ Ic beweddode eow anuin were, ysi ge gearcian an clsne maeden Criste/' Nis Sis na to understin-denne lichamlice ac gastlice. Crist is se cliena brydguma, and eal seo cristene gelaSung is his brfd,]>urh Sa he gestrynS dffighwomlice niennisce sawla to his heofenlican rice. Seo gelaSung is ure modor and clsene mseden, forSan)?e we beoS on hire ge-edcynncde to Godes handa,)7urh geleafan and fiil-luht.

Da nifiedenu woldon g€n togeanes Sam brydguman mid heora leohtfatum. We gaS togeanes Criste Sonne we and* bidiaS mid geleafan his to-cymes. Ac he elcaS his to-cymes, and on Saere anbidunge)^a msedenu hnappiaS and slapa^. Gehwaer on halgum bocum is se gemaenelica deaS slaepe wi$-meten, swa swa se Seoda lareow cwaeS, *' De dormientibui autem nolo uos ignorare, fratres;" " Mine gebroSra, ic nellc }>8et ge nyton be Sam slapendum/')?8et is, be Sam deadum. Hwi sind Sa deadan slapende gecwedene, buton forSan Se hi sceolon arisan ge-edcucode f'urh Sone

i£lmihtigau Scyppend? Beon Sa ui^denu snotere, beon hi stCLnte, ealle hi rootoo slapan on Sam gemaenelicum deaSe, ^rSan Se se brydguma

whatsoever they do they do for praise of men rather than for love of God; but they are foolish in heeding vain renown, not the eternal reward. Of such Jesus said in some place, ** Amen dico vobis, receperunt mercedem swam;" " Verily I say unto you, they have received their meed:" that is, the vain renown which they loved. Let them have the worldly renown that they sought,* not the everlasting meed of which they recked not.

Maidenhood is not usually spoken of in connection with marriage, but, nevertheless, there is a maidenhood of faith, which worships one true God, and will not adulterously bow to an idol. All the church, which consists in maidens and in youths, in husbands and in wives, it is all named as one maiden, as the apostle Paul said to the believing folk, *^ De-sponsavi vos uni viro, virginem castam exhibere Christo:" that is in English, ^^ I have betrothed you to one man, that ye may prepare a pure maiden for Christ." This is not to be understood bodily but spiritually. Christ is the pure bridegroom, and all the christian church is his bride, by which he daily begets human souls to his heavenly kingdom. The church is our mother and a pure maiden, because we are in her born again to God's hand, through faith and baptism.

The maidens would go to meet the bridegroom with their lamps. We go to meet Christ, when with faith we await his advent. But he delays his advent, and in the waiting the maidens slumber and sleep. Everywhere in holy books the common death is compared to sleep, as the teacher of the gentiles said, '^ De dormientibus autem nolo vos ignorare, fratres;" " My brothers, I will not that ye be ignorant concerning the sleeping," that is, the dead. Why are the dead called sleeping, but because they shall arise requickened through the Almighty Creator? Be the maidens wise, be they foolish, they must all sleep in the common death, before

Crist cume to Cam micclum dome. *' Media aatem node clamor factum est^ Ecce sponsus ueiiit: exite obaiam ei;" " On middre nihte wcarS clypung gehyred, Efiie her cyini se brydguma: ga% him togeanes." Hwset getacnaS seo mid-niht buton seo deope nytennys ? forSan "Se ^eo geaiduog]^ys8ere worulde cymiS)K)nne men laest wenaiS^ swa swa x apostol cwasS, *^

Dies Domini sicnt fur in nocte ita nenkt;" *' Drihtnes dseg cymiS swa swa "Seof on niht." Oft cweSiS men, ^'Efne nu cymS domes daeg," forSan -Se "Sa witegoDgi siiid agane,)>e be Sam gesette wseron. Ac gefeobt cym9 ofer gefeohte, gedrefednys ofer gedrefednysse^ eorSstymng der eorSstyrunge^ hungor ofer hungre, }^eod ofer 'Keode, and (Kmoe gyt ne cymiS se brydguma. Elac swilee pa six Susend gean fram Adame beoiS geendode, and iSonne gyt elcaS se biyd-guma. Hti mage we)K)nne witan bwsenne be Gym's ? Swi swa h€ sylf cw8eS, " on middre nihte." Hwapt is " on middre nihte " buton]>onne Su nast and pii his ne wenst ? Sonne cymS hS, Nis nan gesceaft ye cunne Sone timan f^yssere worulde geendunge, buton Code Snum. Hwiet is se hream pe on middre nihte cymS fietforan Sam brydguman, baton Sfiera engla blawung? swa swa se apostol awrl[t, '*In irtn oculi, in nouissima tuba. Canet enim tuba,'* et cetera. ^* On fore preowt-hwile, on Ssere endenextan byman. Seo byme soSlice blsewS, and Sa deadan arisaS ungebrosnode, and we beoS awende " to ecum Singum on paxn lichaman, swa swa we nu sind on Saere sawle. Be Sisum cwseS se Hselend, '^ Se tima cymS psRt ealle Sa pe on byrgenum beoS, gehyraS Grodes Suna stemne, and hi forS gaS;]>a Se g6d worhton to fifes aeriste,)7a soSlice pe yfei worhton to geniSerunge seriste.*'

"Tunc surrexerunt omnes uirgines illse, et ornaueront lampades suas;" "pa arison ealle Sa meedenu^ and g^ear-codon heora leohtfatu." Da raaedenu arison, forSan Se ^ gecorenan and Sa wiSereorenan beoS ealle awrehte of t«s deaSes slaepe. Hi gearcodon heora leohtfatu : baet is, M

the bridegroom Christ coines to the great doom. " Media autem nocte clamor factus est^ Ecce sponsus venit: exite obviam ei;" ** At midDigbt was a crying heard, Lo, here cometh the bridegroom : go out to meet him." What does the midnight betoken but deep ignorance? because the ending of this world will come when men least ween it, as the apostle said, **Dies Domini sicut fur in nocte ita veniet;'* "The Lord's day will come as a thief in the night/' Men often say, '^ Lo, now doomsday comes," because the prophecies are gone by, which were made concerning it. But war shall come upon war, tribulation upon tribulation, earthquake upon earthquake, famine upon famine, nation upon nation, and yet the bridegroom comes not. In like manner^ the six thousand years from Adam will be ended, and yet the bridegroom will tarry. How can we then know when he will come ? As he

himself said, '* at midnight." What is " at midnight" but when thou knowest not and thou expectest him not ? then will he come. There is no creature that knows the time of this world's ending, but God only. What is the cry that at midnight comes before the bridegroom, but the blowing of the angels ? as the apostle wrote, " In ictu oculi, in norissima tuba. Canet enim tuba," etc. " In the twinkling of an eye, at the last trumpet. For the trumpet shall blow, and the dead shall arise uncomipted, and we shall be changed " to an eternal existence in body, as we now are in soul. Of this Jesus said, "The hour comes when all those who are in graves shall hear the voice of the Son of God, and shall go forth; those that have wrought good to the resurrection of life, but those that have wrought evil to the resurrection of damnation."

"Tunc surrexerunt omnes virgines illse, et omaverunt lampades suas;" '^Then all those middens arose, and prepared their lamps.^^ The maidens arose, because the chosen and the rejected will all be raised from the sleep of death. They prepared their lamps : that is, they prepare themselves

gearciaS hi sylfe to agyldeone gescead }?ain cumendum Deman heora dseda. Dsera stuntra maedena leohtfatu beoiS acweocU on faes Deman to-cyme, and hi nan edlean sBt Code nabboS, forSan "Se hi underfengon manna herunga, ye him licodon. pa stuntan maedena cwfedon tx> "Sam snotenim, " Sylla^ Us sumne dael eoweres eles, forSan pe ure leohtfatu mi acwencte." Hi gesawon psBt hi sylfe wi-Sinnan aemtige waeron]7ae8 godan ingehydes, and forSi sohton gewitoysse wi^utao. Hi waeron gewunode to o%ra manna herunge^ and ptes gewil-nodon, swa swa heora gewuna waes, swilce hi cwiedon, * Na ge geseo^]7aet we aet us sylfum naht nabba'S; secgaiS na hwst ge be urum weorcum gesawon.' Da snoteran masdenu and-wyrdon "Bam stuntum, and cwaedon, " pi-l£s "Be hit ne geniht-sumige tis and eow^ faraB to Bam syllendum, and bicgaB eow ele." SoBlice on Bam micclum dome aelcum aenlipiuin men tSincB to lytel his %en ingehyd him to gewitnysse^ }>eah Be be ne sceole oBrum to gewitnysse beon. Ne "Sam heofenlican Deman nis n^n neod aeniges raannes gewitnysse, selSe)»urfa-sihB aelces mannes heortan, and gewisslicor wat ^tes mannes m6d)?onne he sylf. Hi cwaedon, '* FaraiS to Bam syllendum, and bicga^ eow ele/' Nis iSis na raed, ac is edwit, swilce hi cwaedon, * Ge Be waeron gewanode to underfonne manna herunga for eowerum godam weorcum, faraS to 'Sam lyfie-terum Be eow aer leaslice

olaehton ; habbaS aet him swa hwst swa ge magon ; ne sylle we eow nioi {^ing. Ge noldon habban eowerne ele wiBinnan/]>aet is, ^ge noldon Gode lician on g6dum ingehyde, ac, for Baera idelra manna heninge, ge worhton herigendlice weorc: faraB nu and bicgaS, ne sylle we eow naenne.' ** pa mid ^$am ^e hi ferdon ynibe 'Bone ceap, Ba com se brydguma, and Ba fif maedenu, "Be mid }?am leohte gearwe waeron, ferdcm mid him in to 'Bam giftum, and ^t geat wearB belocen." Ne boh ton hi naenne ele, ne hi ne ge-metton naenne Be hira Ba ele syllan wolde. Nis nan man swa dyrstig on j^am micclum dome, J?aet he durre oBerne betellan. Bonne adunibiaB Ba ydelan lyffeteras, }?e ^r Sone ele

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to render to the coming Judge an account of tlieir deeds. The lamps of the foolish maidens will be quenched at the coming of the Judge^ and they will have no reward from God, because they received the praises of men that were pleasing to them. The foolish maidens said to the wise ones, *' Give us a part of your oil, for our lamps are quenched." They saw that themselves were void of good understanding within, and, therefore, sought testimony from without. They were accustomed to the praise of other men, and were desirous of it, as was their wont, as if they had said, ^ Now ye see that we in ourselves have nothing; say now what ye have seen of our works.' The wise maidens answered the foolish ones, and said, *^ Lest it suffice not for us and for you, go to the seUers, and buy yourselves oil." Verily, at the great doom, to each individual man hb own understanding will seem to him too little for a witness, though he should not be as a witness to others. Nor to the heavenly Judge is there need of any man's witness, who sees through the heart of every man, and knows more surely the mind of man than himself. They said, " Go to the sellers, and buy yourselves oil." This is not counsel, but is reproach, as if they had said, 'Ye who have been wont to receive the praises of men for your good works, go to the fawners who before falsely flattered you; have from them whatsoever ye may ; we give you nothing. Ye would not have your oil within,' that is, ' ye would not give pleasure to God with good understanding, but, for the praise of vain men, ye wrought laudable works : go now and buy, we give you none.' " Then while they went about the purchase, the bridegroom came, and the five maidens, that were ready with the light, went with him into the nuptials, and the gate was

shut." They bought no oil, nor found they any one who would sell them oil. There is no man so daring at the great doom, that he dare exculpate another, when the vain flatterers shall be dumb, who before gave the oil, that is.

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BeaIdon,]78et wferon)m sme^San Ijrffetnnga. Witodlioe se liht-wisa on Cam dsege forhtalS; tSeah "Se he, 'Sarh god ingdiyd, Gode gelicode; }>eah-hw8eSere cwaca'S pset ingebyd ^r afyrht for "Sam micclum brogan J^ses gemsenan domes.

" Da set nextan comon ISa stuntan mfiedeoa^ and clypodoD to "Sam biydguman, Hlaford, Hlaford^ h£t geopenian ^ geat." Drihten cwse? on oSnim godspelle, *' CnucialS, and eow biiS geopenod;" ac we sceolon na cnacian^ and infer biddan to heofenan rice^ na "Sonne. Nu ia mfldbeortDysee tima, and "Sonne bi'S domes tima. Se "Se nele no, on miU-heortnysse timan, bine sylfne gerihtlaecaii]mrh soSe bdireow-sunge,]mm bi'S beofenes geat bel6cen on "Sies domes tiauu. Eala micel modes bitemys is on "Sam worde, '^)tet geat wss belScen." Hi bebreowsodon)?»t bi ele nsefdon^ ac beon bebreowsung wses to Isett.

Sume gedwolmen cwsedon J^set seo balige Maria, Cristef modor, and sume oiSre balgan, sceolon bergian^ sefter Sam dome, "Sa synfullan of "Sam deofle, selc bis del; ac)ns ge-dwyld aspiSng of "Sam mannum ^ on beora flassclicam Instum symle licgan woldon, and noldon mid earfo'Snysstim)^t ece lif geearnian. Ne bopige nEn man to "Syssere leasange. Nele seo eadige Maria ne tiSn o^er balga kedan "Sa fulan, and)?a manfullan, and Sa Srleasan,)>e sefre on synnmn (nirfa-wunodon, and on synnum geendodon, into "Sam claenan hoM heofenan rices myrbSe; ac hi beoiS deoflum getice, and oo ecnysse mid deoflum on belie fyre cwylmia^, Ne rosg eal middaneard ^num "Ssera gefin^an, ^ Crist]nia to cweS| *^ Discedite a me, maledicti, in ignem aetemum, qui prepara-tus est diabolo et angelis eius:" pset b, ^' 6ewfta% fram me, ge awyrigedan, into "Sam ecan fyre, ^ "Sam deofle is gege-arcod and bis awyrigedum englum."

Da stuntan msdenu clypodon, " Hlaford, Kaford, \A geopenian lis]7£et geat, and se Hlaford andwyrde. Sot ic eow secge, ne cann ic eow." Hwfiet

ne cann se "Be ealle Sing cann ? He ne cann nsenne leabter, and b! waeron mid leah-

smooth flatteries. For the righteous man on that day will fear, though he^ through good understanding, have been pleasing to God; nevertheless, the understanding will there quake affrighted at the great terror of the universal doom.

^' Then at last came the foolish maidens, and cried to the bridegroom, Lord, Lord, bid the gate be opened." The Lord said in another gospel, ^' Knock, and it shall be opened unto you;" but we should now knock, and pray for entrance to the kingdom of heaven, not then. Now is the time of mercy, and then will be the time of doom. He who will not now, at the time of mercy, correct himself by true repentance, to him shall the gate of heaven be shut at the time of doom. Alas ! great bitterness of mind is in the words, '* The gate was shut." They repented that they had no oil, but their repentance was too late.

Some heretics said that the holy Mary, the mother of Christ, and some other saints, should, after the doom, harrow the sinful from the devil, each his part; but this heresy sprang up from those men who would ever lie in their fleshly lusts, and would not with tribulations merit the everlasting life. Let no man hope in this leasing. Neither the blessed Mary nor any other saint will lead the foul, and the wicked, and the impious, who have ever continued in sins, and in sins have ended, into the pure house of the joy of heaven's kingdom ; but they wiU be like unto devils, and with devils will suffer torment to eternity in hell fire. Not all the world may intercede for one of those to whom Christ shall thus say, '^ Dis-cedite a me, maledicti, in ignem setemum, qui prseparatus est diabolo et angelis ejus:" that is, ^'Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed angels."

The foolish maidens cried, '^ Lord, Lord, bid the gate be opened unto us, and the Lord answered. Verily I say unto you, I know you not." What knows he not who knows all things ? He knows no sin, and they were filled with sins.

trum afyUede. Drihten ne oncnatw^ hi^ forSan ISe la nnd ofire^ dpre hi wsron. Hwset is to cweSenne^ '* Ne cami k eow,*' buton ^ast ic ne worhte eowSyllice ? Ne cannDrihta leahtras, ac he gewitna% leahtras. Daet godspel belicS ^ " WaciaS eornostlice, forSan ^ ge nylon |K>ne dsg ne fc tid." Nat nan man]7ys8ere wonilde geendunge, ne forSoo his %ene geendunge. Menig man wolde)H>ne manm did Us lifes aspendan on his lustum, and ^ne kessan del on dsd-bote, gif he wiste hwfenne he geendian sceolde. Us is be£-gelod ure geendung, to ii)?aet we sculon symle us oodrsdu Sone endenextan daeg,]?one ie we ne magon ns6e foit-sceawian. We sceolon forSi wacian on ure heortan aodoo geleafan ; we sceolon wacian on hihte and on soSre lufe; we sceolon wacian on g6dum weorcum^ and d5n buton ydehim gylpe, gif we hwst lytles to gode gedo'S, J^aet we moton hno into heofenan nee mid)mm clsenan Brydguman, Hslrade Criste, seSe leofaS and rixaS mid his Heofenlican Fsder and fam Halgum Gaste on ealra worulda woruld. Amen.

IN DEDICATIONE ECCLESIAE.

MINE gebroSra)>a leofostan, we wyllaS sume tihtendiice sprsce wis eow habban be Syssere cyrclican maersunge, and eow Iseran)?aet ge sylfe beon Godes tempel gastlice, nu ge his eorSlice tempel wurSiaS.

Witodlice on ^adve ealdan £ wses anlipig hus]?am £\' mihtigan Gode to wurtSmynte ardSred on ludea nee, binnon l^aere byrig Hierusalem, and ealle oSre)>eoda wurSodon mis-lice deofolgyld, and Sam fela templa araerdon, and mid and-gitleasum and lifleasum anlicnyssum afyldon. paet anlipige Godes tempel wabs wundorlice gecraeft \f\irh gastlicum ge-rynum. Dauid, se maera cyning, haefde gemynt J>aet he woldc]fiBt tempel araeran Sam iElmihtigan Gode to wurtSmynte, ac he him s^e, Surh his witegan Nathan, }>aet his sunu sceolde

The Lord knows them not, because they are other than they were. What is it to say, *'I know you not,*' but that I wrought you not thus ? The Lord knows not sins, but he punishes sins. The gospel adds thus, '* Watch therefore, for ye know not the day nor the hour." No man knows 'the ending of this world, not even his own ending. Many a man would spend the greater part of his life in his lusts, and the less part in repentance, if he knew when he should end. Our ending is hidden from us, in order that we should

ever dread the last day, which we never may foresee. We should, therefore, watch in our hearts and in faith; we should watch in hope and in true love ; we should watch in good works, and do without vain-glory, if we do some little good, that we may go into the kingdom of heaven with the pure bridegroom, Jesus Christ, who liveth and reigneth with bis Heavenly Father and the Holy Ghost for ever and ever. Amen.

ON THE DEDICATION OF A CHURCH.

MY dearest brothers, we will have some hortatory speech with you concerning this ecclesiastical celebration, and instruct you so that ye may yourselves be God's temple spiritually, now that ye are honouring his earthly temple.

Verily in the old law there was a single house reared to the honour of Almighty God, in the kingdom of Judah, within the city of Jerusalem, and all other nations worshiped divers idols, and to them reared many temples, and filled them with senseless and lifeless images. That single temple of God was wondrously contrived through ghostly mysteries. David, the great king, had designed that he would rear that temple to the honour of Almighty God, but he said to him, through his prophet Nathan, that his son should rear that temple, and he

ytet tempel ar&ran, and hS wolde him beSn for fsder, and nim mid mildheortnysse gyrde slyran^ gif he ahwir nnrihtike dyde. Dauid pa rixode on ludea lande feowertig geara, aod his lif leofode Gode swilSe gecwemlice^ and -Sm-h &ne Halgan Gast Sa sealmas sette^]>e we set Godes ISfsangum singaS.

iEfter his geeodunge, feng Salomon^ his sanu^ to rice, se lufode God sona on his geogoiSe, and geoffirode him mioek]&Cj)?8et wseron f^usendfealde onsaegednyssa st anre offironge. Efne iSa on)?aere ylcan nihte steowode him Drihten od swefne, pus cwriSende," Bide me loce hwses 'Su wiile, and k iSe sylle/' Da cwseS Salomon to Drihtne^ '^Du cyddest micele mildheortnysse Sinum iSeowan Daoide minum fttia, yset he on soiSfa&stnysse and rihtwisnysse leofode aetforanSe; and Su geli'Sest his beame his cjmerices. Nu eom ic ciuBp-ling, and nytende mines ffieres, and ic eom geset betwia I'inum folce, pe ne mseg beSn geteald for -Saere

micdan menigu. Forgif me wisdom^ pset ic mage yin micele folc gewissiao, and ic cunne tocnawan betwux g6d and yfel. Da gelicode Gode)>eo8 ben, and cwae'S to Salomone, Du ne bsde me lEngsum lif, ne micele welan, ne "Siura feonda detX, ac bfisde me wisdomes. Nu forgife ic %e eac wise heortan to &ii swiiSe,]?8et nan eorSlic man nses "Sin gelTca erSan pe %u wsre, ne eac fiefter)>e ne biS. And eac ic ie forgife pass ISe ISu ne bsede, welan and wuldor, swa pest nILn cyning nses Sin gelica on serrum dagum. And gif Su feerst on minum w^um, and mine beboda hylst, swa swa Sin feeder dyde, Sonne gelenge ic]?ine dagas. Salomon aw6c Sa, and his swefen understod; and him forgeaf Sa God swa micelne wisdom, and snoter-nysse, and bi^dnysse heortan, swa swa sand-ceosol on se-strande. Him becomon eac swa micele welan to handa, ymi his bigleofa wses selce d^eg mid his hirede]7rittig mittan clsenes melowes, and sixtig mittan oSres melowes, twelf faette oxan, and twentig feld-oxan, hund-teontig weSera, butoD huntoSe and fugoloSe and gemsestrafugela. Feowertig geara

would be to him as a father, and guide him with the rod of mercy, if he in aught did unrighteously. David then reigned in the land of Judah forty years, and lived his life very acceptably to God, and through the Holy Ghost composed the psalms that we sing at God's lauds.

After his ending, Solomon, his son, succeeded to the kingdom, who loved God already in his youth, and offered to him great gifts, which were a thousandfold sacrifices at one offering. Lo then, on the same night the Lord appeared to him in a dream, thus saying, ^^ Look! ask me what thou wilt, and I will give it thee." Then said Solomon to the Lord," Thou bast shown great mercy to thy servant David my father, so that he lived in truth and righteousness before thee; and thou hast given his kingdom to his child. Now I am a boy, and ignorant of my way, and I am set amid thy people, that cannot be counted for their great multitude. Give me wisdom, that I may direct thy great people, and that I may know betwixt good and evil. Then this prayer pleased the Lord, and he said to Solomon, Thou hast not prayed of me a long life, nor great riches, nor the death of thy foes, but hast prayed me for wisdom. I will now also give thee a heart wise to that degree, that no earthly man has been thy like ere thou wast, nor also shall ever be after thee. And I will also give thee that for which thou hast not prayed, riches and glory, so that no king has been thy like in former days. And if thou wilt

walk in my ways, and wilt keep my commandments, as thy father did, then will I lengthen thy days, Solomon then awoke, and understood his dream; and God then gave him so great wisdom, and understanding, and broadness of heart, as the sand on the sea-strand. So great riches also came to his hand, that his provision with his household for each day was thirty measures of clean meal, and sixty measures of other meal, twelve fat oxen, and twenty field oxen, an hundred wethers, besides the produce of hunting and fowling, and fatted fowls. Forty years he reigned at

be rixode on Hierusalem on sibbe, baton adcom gefedste; feower bund and iSusend craeta he hsefde, and twelf i^iatai riddena; I^reo "Susend bigapella he gesette^ and fif iSwend leolSa; and asmeade be lelcum treow-cynne^ fram Sam heagm ceder-beame, oSj^set he com to "Sfiere lytlan yaopan. Eac-awylce be nytenum^ and fixum, and fugelum he smeadey lod of eallum leodum comon menn to gehyrenne Salomones wisdom. He ar^de, Gode to wurSmynte^ pset tempel ^ kis feeder gemynte to ar^tenne, swilc hCus swa nan aSer nies ds&v on eorSan ar^ered. pmi tempel waes on lenge aixt^ faf^ma, on wfdnysse twentig fse'Sma, on heahnyase ^ritig fae'Sma. pet east portic wses on lenge twentig fae-Sma, be J^aes tempks widnysae, and wees tyn fseiSma wid." Dis weorc wsea swi gefadod mid deorwurSum stanum and readum golde^ swa we cow reccan ne magon, and wsea eall binnon syfon geanun geendod.

Salomon Sa gegaderode ealle his witan to Hsbs temples hal-gunge, and ^brt geoffrode Gode menigfealde lac, pset wxroa getealde twa and twentig j^usend oxena, and hund-twelftig Jmsend sceapa. And se cyning gebigedum cneowum aetforaa "Sam weofode bine langlice gebsed^ and ^t miere hCis Gode betsehtei him and his folce to gebed-huse, and to tiynmiiiige, and to gescyldnysse wiS selces yfeles onscyte. He astod Sa and ptet folc gebletsode, and cwae'S, *' Sy ure Diihten ge-bletsod, se^ forgeaf reste and stilnysse hia folce Israhel, sefter "Sam wordum)>e he £r sprfec iSurh Moysen his ISeowan." Us is langsum to gereccenne ealle "Sa bletaunga and iSancui^)w Salomon iSa Gode s&le on his folces gesihSe, and)«t folc ayS-San, mid bliSre heortan, on -Sam eahteoSan daege ham gewende, "Sancigende J^am i£lmihtigan ealra hia goda.

Deoa racu hiefS gastlice getgcnuuge. So-Slice Salomon is gereht * Gesibsum/ forSan %e he and ealle his leoda wunodon on fiilre aibbe pa, hwile ISe his dagas waeron, padt waeroD feo-wertig geara. He hsefde getacnunge ures Haelendes Cristes,

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Jerusalem in peace^ without any war; a thousand and four hundred chariots he had, and twelve thousand horsemen; three thousand proverbs he made, and five thousand songs ; and treated of every tree-kind, from the high cedar-tree, until he came to the little hyssop* In like manner of beasts, and fishes, and birds he treated; and from all nations men came to hear the wisdom of Solomon. He reared, to the honour of God, the temple that his father had intended to rear, such a house as no other had ever been reared on earth. That temple was in length sixty cubits, in width twenty, in height thirty cubits. The east portico was in length twenty cubits, according to the width of the temple, and was ten cubits wide." This work was so adorned with precious stones and red gold as we cannot relate to you, and was all finished within seven years.

Solomon then gathered all his councillors to the hallowing of the temple, and there offered to God manifold gifts, which were reckoned twenty-two thousand oxen, and an hundred and twenty thousand sheep. And the king with bended knees before the altar a long while prayed, and commended that great house to God, as a prayer-house for him and his people, and for strengthening, and protection against the assault of every evil. He stood then and blessed the folk, and said, ^^ Blessed be our Lord, who hath given rest and stillness to his people Israel, according to the words which he before spake through Moses his servant." It is longsome for us to narrate all the blessings and thanks that Solomon said to God in sight of his people, and the people afterwards, with blithe heart, on the eighth day returned home^ thanking the Almighty for all his benefits.

This narrative has a ghostly signification. Now Solomon is interpreted Peaceful^ for he and all his people continued in full peace the while that his days were, which were forty years. He is a type of our Saviour Christ, who descended

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seSe forSi astSh of heofenum to ISisuin middanearde, |«t he wolde mancynn gesibbian^ and ge'SwaerUecan to]mm beo-fenlicum werode, swa swa Paulus, iSeoda lareow, cwsS, " Ipse est pax nostra, qui fecit utraque unum ;" " Se is arc sib, seSe 'dyde seg^er to anum ;")^£et is, engia werod and mancynn to linum werode. Be ^isum ylcan cwaeS se Hsieod sylf to his leorning-cnihtuin, " Pacem relinquo nobis, pacem meam do nobis ;*' peRt is, '^ Ic forlsete eow sibbe, and ic for-gife eow mine sybbe."

Se gesibsuma Salomon arsrde J^aet maere h^s of eorSlicom antifnbre Gode to wurSmynte, and se gesibsuma Crist ge-timbrode "Sa gastlican cyrcan, na mid deadum stanom, ac mid lybbendum sawlum, swa swa se apostol Petrus awi€t to ge-leaffulre gelaSunge : he cws'S, '* GenealaecaS to "Sam lybbendum stane, se%e is fram niannum aworpen, and fram Gode gecSren and gearwurSod; and beoS ge sylfe ofer 1$am st&ie getimbrode, swa swa lybbende stanas on gastlicom husum." Crist is se lybbenda stan]7one awurpon &i unge-leaffuUan ludei; ac se Heofenlica Fseder hine geceas sfter 'Ssere menniscnysse, and gearwurSode, swa J^set be bylt ealle "Sa gebytlu iSsere geleafiulian gela^uuge. Ealle Codes cyrcan sind getealde to ^nre cyrcan, and seo is gehaten ' gelaiSang/ "Sa get^node]?8et iui tempel %e Salomon ar^rde on Sere ealdan £. Nu sind we cristene menn Godes bus gehatene, swa swa se apostol Paulus cwseS, '^ Templum Dei sanctum est, quod estis uos ;"]>set is, '^ Godes tempel is balig,]?£tge sind." Eft ewe's se ylca apostol, *' Nyte ge)?8st eowere lima S3mdon padB Halgan Gastes tempel, seSe on eow is ?" Fram %£ere tide ures fulluhtes wuna'S se Halga Gast on (is, and ealle englas and ealle rihtwise men sindon his tempel; forSi sceo-lon cristene men f^a ftilan leahtras forseSn pe se swicola deofol t«cS,]?£et hi moton be3n wurSe)^ies Halgan Gastes onwununge, seSe "^a cUen-heortan lufalS, and %a mlmfullan forbihS. We sind "Sa liflican stanas "Se beo% ofer Criste getimbrode on gastlicum hGsum; forSan "Se manega cyrcan

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from heaven to this world, because he would restore peace to mankind, and reconcile them to the heavenly host, as Paul, the teacher of the gentiles,

said, " Ipse est pax nostra, qui fecit utraque unum:" " He is our peace, who hath made both to one i" that is, the host of angels and mankind to one host. Of this same, Jesus himself said to bis disciples, '^ Pacem relinquo vobis, pacem meam do vobis;" that is, " I leave you peace, and I give you my peace/'

The peaceful Solomon reared the great house of earthly material to the honour of God, and the peaceful Christ constructed the ghostly church, not with dead stones, but with living souls, as the apostle Peter wrote to the faithful church : he said, ^^ Draw near unto the living stone, which is rejected of men, and chosen of God and honoured; and ye yourselves shall be built on that stone, as living stones in ghostly houses." Christ is the living stone that the unbelieving Jews rejected; but the Heavenly Father chose and honoured him after hb humanity, so that he holds together all the buildings of the faithful church. All God's churches are accounted as one church, and that is called congregationy which was be^ tokened by that one temple that Solomon reared in the old law. Now are we christian men called God's house, as the apostle Paul said, ^^Templum Dei sanctum est, quod estis vos;" that is, *' God's temple is holy, which ye are." Again said the same apostle, '^ Know ye not that your limbs are the temple of the Holy Ghost, who is in you ?" From the time of our baptism the Holy Ghost dwells in us, and all angels and all righteous men are his temple; therefore should christian men despise the foul sins which the deceitful devil teaches, that they may be worthy of the residence of the Holy Ghost, who loves the clean-hearted, and eschews the wicked. We are the living stones that are built over Christ in ghostly houses; for many churches are, as we before said.

sind, 8wa swa we eer s^on, to Enre getealde. Fda aind nn Codes hGs, ac swa-iSeah in, for ISsere fonysse Jraes soSan ge-leafan Se hi ealle andetta^. Fela Seoda sind pe mid mislicmn gereordum God heria'S, ac swa-'Seah hi habbaiS ealle ^dik geleafan, and £nne so^ne God wurSia'S^ J^eah 9e heora gereord and gebed-htis manega sind. Ealle ISa menigfealdan cyrcan ateoria^, ac seo gastlice gelalSung, jnet sind)^ halgan saidi]?e Gode geSeolS, J^urhwunialS E on ecnysise mid Gode, on heofenan rices myrhSe.

Nu smea'S sum man, hu men magon be6n Grodes fafis ? We cwe'Sa'S J^set Godes hired is Godes hlis. To hwan msg & eorSlice hCLs, gif hit ydel stent ? Hit ne bi'S na hfis baton hit beo mid hirede afylled. Ne beo we to weallam oS8e to w%um geworhte on ^seve gastlican gebytlange, ac we beo8 swa- 'Seah Godes hfis gecigede, J^set is, hia hired^ and K wunaiS betwux Gs, and we mid him on "Saere ecan wnDmige, gif we hit nu geeamia'S. On eorSlicere cyrcan It's stan ofer stEne, and aelc berS olSerne, swa eac on Godes gelaSunge, |« geleaffuUan selc hylt his feftergengan Up, }^urh llure and ge-"Sylde, o'Sjyset seo getimbrung becume to -Sam endenextan rihtwisan, and se nsefS nsenne seftergengan]?e he beran 'Surfe. SoSlice se 'Se ealle {^a gebytlu hylt, and hine nan ne berS, se is Hselend Crist, ^ Us ealle gehylt, and are nan bine healdan ne }^earf. Gif we deoplicor ymbe }^is sprecaiS, }K>nne wene we }^8et hit wile %incan "Sam ungelseredam to menigfeald.

pa menigfealdan lac, %e Salomon geoffrode Grode fet]^sre ealdan cyrc- halgunge, hsefdon getacnunge ^sera gastlicra of-frunga ^e dseghwomlice beo'S nu geof&ode on Godes cyrcan, swa swa Crist sylf hit astealde and tsehte. Grodes cjrrcan ge-dafenalS halignys, swa swa se witega cwae^S, "Domum tuam decet sanctitudo, Domine, in longitudine dierum:" {^aet is, ^^Drihten,]^inum hCLse gedafenaS halignys on daga langsum-nysse." paet andgit we understandaiS swa: peet Grodes hlise gedafenaS J^iet his lof sy];8?rinne gesungen, on gesettom

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accounted as one. God's houses are now many, but^ nevertheless, one, because of the unity of the true belief which they all profess. Many are the nations that praise God in divers tongues, but, nevertheless, they all have one belief, and worship one true God, though their tongues and prayer-houses are many. All these manifold churches will decay, but the ghostly congregation, that is, the holy souls that thrive to God, will continue to all eternity with God, in the joy of the khigdom of heaven.

Now some man will inquire, how men can be the house of God ? We say that God's household is God's house. To what purpose can this earthly house be, if it stand empty ? It is no house unless it be filled with a household. We are not made for walls or partitions in the ghostly building,

but we are, nevertheless, called God's house, that is, his household, and he will dwell among us, and we with him in the eternal dwelling, if we now merit it. In the earthly church, stone lies over stone, and each bears other, so likewise in God's congregation, the believing hold up each his after-comer, by precept and patience, until the building comes to the last righteous one, and he will have no after-comer whom he may bear. But he who holds all the building, and whom no one bears, is Jesus Christ, who holds us all, and none of us may hold him. If we speak more deeply concerning this, then ween we that to the unlearned it will appear too complex.

The manifold gifts, that Solomon offered to God at the old church-hallowing, were a type of the ghostly offerings that are now offered daily in God's church, as Christ himself established it and taught. To God's church is holiness befitting, as the prophet said, *^ Domum tuam decet sanctitudo, Domine, in longitudine dierum;" that is, *^ Lord, to thine house holiness is befitting in length of days." The sense we understand so: that it is befitting to God's house that his praise be sung therein, at appointed times, by the pure ser-

timan^ {^urh cleenum Godes ^eowiiin. Swa-1$eah ne magon manna herunga Godes maerSa gemicclian, ac isL halgan i^-sangas fremialS Us to ecere hsBl^e. Godes cyrce is ure gebed-hlis, ac swa-J^eah on ulcere stowe se geleaffulla mot hine ge-biddan to "Sam iElmihtigan^]?e on aelcere stowe is andweid him to clipigendum.

'^ Sum cwen wss on "Sam dagmn on su^S-dsle, Saba ge-hl^ten^ snoter and wts. Da gehyrde heo Salomones hlisan^ and com fram {Sam sulSernum gemaerum to Salomone binnon Hie-rusalem mid miceire fare, and hire olfendas basron su^Seroe wyrta, and deorwurSe gymst^nas, and ungerim goldes. Seo cwen %a h«efde spraece wiS Salomon, and s^e him swa hw«t swa heo on hire heortan geSohte. Salomon & hi l&tle, aod hire s^e ealra Ssera worda andgit]?e heo bine axode. Ba geseah seo cwgn Saba Salomones wisdom, and psdt msn tempi ^e he getimbrod hsefde, and 'Sa lac }>e man Gode of-frode, and 1$«es cynges menigfealdan 'Senunga, and wss to {San swi^Se ofwmidrod) J^set heo naefde furSor naenne gast, forSan {Se heo ne mihte na furSor smeagan. Heo cwasS & to {Sam cyninge, So{S is ^set word ^ ic on minmn earde gehyrde be {Se and be {Sinum wisdome ; ac ic nolde gely&n cerSan ie ic sylf hit gesawe. Nu hsebbe ic afandod J^set me naBS be healfan dsele {Sin maer{S gecydd. Mare is)iin wisdom and {Sin weorc Jionne se hlisa wsere]fe ic gehyrde. Eadige sind J^ine {Segnas and {Sine {$eowan, {Se symle setforan]?e 8tanda{S and {Sinne wisdom gehyra{S. Gebletsod sy se iElmihtiga God, }e {Se geceas and gesette ofer Israhela rice,]?8et {$u domas settest and rihtwisnysse. Heo forgeaf {Sam cyninge {$a hund-twelftig punda goldes and ungerim deorwurSra wyrta and deorwuriSra gymstlina. Salomon eac forgeaf }^sere cwene swa hwass swa heo gymde aet him, toforan {Saere cynelican lace {Se he hire geaf: and heo

gewende ongean to hire e{Sele mid hire {S^-num* Salomon {$a waes geraaersod ofer eallum eorSlicum cynegum, and ealle ^eodagewilnodon J^aet hi bine gesawon and his wisdom gehyrdon, and hi him menigfealde lac brohton."

vants of God. The praises of men cannot, however, increase the glories of God, but holy songs of praise profit us to eternal salvation. God's church is our prayer-house, but, nevertheless, the believing may in every place pray to the Almighty, who in every place is present to those calling on him.

*^ There was in those days, in the south part, a queen called Sheba, prudent and wise. She heard of Solomon's renown, and came from the southern confines to Solomon within Jerusalem with a great train, and her camels bare southern spices, and precious gems, and countless gold. The queen then had speech with Solomon, and said to him whatsoever she thought in her heart. Solomon then instructed her^ and said to her the sense of all the words that she had asked him. Then the queen Sheba saw the wisdom of Solomon, and the great temple that he had built, and the gifts that were offered to God, and the king's manifold services, and was so greatly astonished, that she had no further spirit, for she could not inquire further. She then said to the king, True is the word that I heard in my country of thee and of thy wisdom; but I would not believe before I myself had seen it. I have now proved that thy greatness was not made known to me by half. Greater are thy wisdom and thy work than was the fame that I heard. Happy are thy ministers and thy servants, that ever stand before thee and hear thy wisdom. Blessed be the Almighty God, who chose, thee, and set thee over the kingdom of Israel, that thou mightest establish dooms and righteousness. She then gave to the king a hundred and twenty pounds of gold, and numberless precious spices and precious gems. Solomon also gave to the queen whatsoever she desired of him, prior to the kingly gift that he gave to her: and she turned again to her country with her servants. Solomon was then magnified above all earthly kings, and all nations desired to see him, and to hear his wisdom, and they brought him manifold gifts."

Seo cw6n bsefde get^cnunge {^eere halgan gehcSvmgt eaOei cristenes folces, pe com to iSam gesibsuman Criste, to ge-hyrenne his wisdom, and "Sa godspellican l^re ^e he astealde, and be onlihtinge Jiffis solSan

gelea&n, and be "San toweardan dome, be ure sawle undeadlicnysse, and be faihte and wuldit]?fie8 gemaenelican aeristes. Seo cw€n com to Salomone mid micclum lacum on golde, and on deorwurSum gymstinom and wyrtbreeiSum ; and {^aet baeron olfendas. Seo geleafibne gela'Sung, ye cym'S of SBlcum earde to Criste, brincS him &s foresffidan lac ffifter gastlicum andgite. Heo offraS him gM yvLth solSne geleafan, and wyrtbraeiSas]7urh gebeda, and d€0^ wurSe gymmas }^urh fsBgernysse godra -Seawa and halign msegena. Be iSissere gelalSung cwas^ se witega to Gode, *^ Adstitit regina a dextris tub, in uestitu deaurato, circum-data uarietate;" pmt is, ^'seo cwen stent est iSinre swiSran, on ofergyldum gyrlan, ymbscryd mid menigfealdre fahnysse." Seo gastlice cwen, Godes gela^ung, is geglencged mid deor-wurSre fraetewunge and menigfealdum bleo godra drohtnongi and mihta. Heo ssede Salomone ealle hire digelnysse, and seo gela^ung geopena^ Criste hire ingehyd and i$a digelan ge^ohtas on soiSre andetnysse. Olfendas baeron 1$a deor-wurSan lac mid %£ere cwene into Hierusalem ; forSan iSe Sa hie^uan, ye ^r waeron gehoferode "Surh gytsunge, and atelice %urh leahtras, bseron, ISurh heora gecjrrrednysse and gelea&n, "Sa gastlican lac to Cristes handum.

Seo cw€n wundrode Salomones wisdomes, and his getim-brunga, and 'Senunga; and seo gelaiSung wundra'S Cristes wisdomes, forSan ye hS is sylf sof wisdom, and eal wisdom is of him. He getimbrode %a healican heofenan and ealne mid-daneard, and ealle gesceafta gesette on "Srirn ISingam: m mensura, et pondere, et numero ; ymt is, on gemete, and on hefe, and on getele. Cristes "Senung is ure hsel and folca alysednys, and "Sa sind gessBlige ^ him 'SeniaiS to gecwemed-nysse on iSam gastlicum gerynum. Seo cwen slede ytei hire nsere be healfan daele gesfied be Salomones mserSe, and seo

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The queen was a type of the holy church of all christian folk, that came to the peaceful Christ, to hear his wisdom and the evangelical doctrine which he established, and of the enlightening of the true belief, and of the doom to come, of our soul's immortality, and of the hope and glory of the common resurrection. The queen came to Solomon with great gifts of gold, and of precious gems and perfumes; and camels bare these. The believing church, which comes from every country to Christ, brings him the aforesaid gifts in a ghostly sense. She offers him gold through true belief, and perfumes through prayers, and precious gems through fairness of good morals and holy virtues. Of this church the prophet said to God, ^'Adstitit regina a dextris tuis, in vestitu deaurato, circumdata varietate;" that is, '^The queen stands at thy right, in gilded raiment, clothed in manifold variety." The ghostly queen, God's church, is adorned with precious ornament and manifold colour of good habits and virtues. She said to Solomon all her secrets, and the church opens to Christ her knowledge and secret thoughts in true confession. Camels bare the precious gifts with the queen into Jerusalem; for the heathen, who were before humpbacked through covetousness, and deformed by sins, bare, through their conversion and belief, the ghostly gifts to the hands of Christ.

The queen wondered at Solomon's wisdom, and his buildings, and his services; and the church wonders at Christ's wisdom, for he himself is true wisdom, and all wisdom is of him. He constructed the high heavens and all the world, and established all creatures with three attributes: in mensura, et pondere, et numero ; that is, with measure, and with weight, and with number. Christ's service is our health and the redemption of folks, and they are happy who serve him to satisfaction in the ghostly mysteries. The queen said, that it had not been told her by half concerning Solomon's great-

gastlice cw£n. Codes gel^Sung, o-SSe gehwilc halig sawol, Sonne heo Gym's to psRve heofenlican Hiemsalem, JKnne gesih'S heo micele maran msrSe and wuldor "Sonne hire sr on life "Surh witegan oiSSe apostolum gecydd waere. Ne meg n£n eage on "Sisum fife geseon, ne nin eare gehyran, ne Danes mannes heorte asmeagan "Sa "Sing "Se God gearcaS ysaxi it bine lufiaiS. Da iSing we magon begytan, ac we ne magon lu

asmeagan, ne (is naefre ne aSryt J^aera goda genibtsumDfs. Crist is ealra cyninga Cyning, and swa swa ealle Seoda wokkm geseon Sone gesibsuman Salomon^ and his wisdom gehyran, and him mislice lac brohton, swa eac nu of eallum |^om gewilnia'S men to geseonne)ione gesibsuman Crist }^arfa ge-leafan, and Sone godspellican wisdom gehyran^ and hi him daeghwomlice]>a gastlican lEc geoffiia'S on menigfealdum ge* nietum.

We wyllaS eac secgan hti se apostol Paulus sprsec be Ssie getimbninge)? aere geIea£Fullan gela'Sunge. He cwa^i be ^kun gruudwealle, ^* Fundamentum aliud nemo potest ponere pneter id quod positum est, quod est Christus lesus:"]7aet is, ^'Ne mieg niui man lecgan oj^erne gnindweall on iSeere halgan ge-laSunge, buton Sone)?e 'Saer geled is,]7£et is, Hflelend Crist" He is se grundweall }^dere gastlican cyrcan, swa swa we eow £r s^on. Se apostol cweeS, *^ Swa hwS swa getimbraS, ofer iSisum grundwealle, gold, olSiSe seolfor, o^^ deorwurSe stanas, o^^J^e treowa, streaw oppe ceaf, ines gehwilces mannes weorc biiS swutel. Godes daeg hi geswutela'S, forSan "Se he bi'S on fyre aeteowod, and pedt fyr affindalS hwilc heora aelcos weorc bvS. Gif hwaes getimbrung 'Surhwuna'S and "Sam fyre wi'Sstent, }^onne underfehS se wyrhta ediean mt Gode his weorces. Gif hwaes weorc forbyrniJ, he hasf^ jK>ne hearm, and bVS 8wa-1$eah gehealden 1$urh fyr/' Das word we oe magon buton micele fyrbte trahtnian. Durh J^set gold we understiinda'S geleafan and gSd ingehyd; Jiurh psdt seolfor, rihtlice spraece and getingny^se on Godes lEre; "Surh)m deor-wurSan gymstlmas, halige mihta; and se Se |?yllic weorc

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ness, and the ghostly queen, God's church, or every holy soul, when it comes to the heavenly Jerusalem, will then see greater grandeur and glory than had before in life been announced to it by prophets or apostles. No eye can in this life see, nor any ear hear, nor any man's heart conceive the things that God prepares for those that love him. Those things we may obtain, but we cannot conceive them, nor will the abundance of those good things ever weary us. Christ is of all kings King, and as all nations would see the peaceful Solomon, and hear his wisdom, and brought him divers gifts, so also now of all nations men desire to see the peaceful Christ through faith, and to hear the evangelical wisdom, and they daily offer to him ghostly gifts in manifold ways.

We will also say how the apostle Paul spake of the building of the faithful church. He said of the foundation, ^^ Fun« damentum aliud nemo potest ponere praeter id quod positum est, quod est Christus Jesus:" that is, ^^No man can lay another foundation for the holy church, but that which there is laid, that is, Jesus Christ." He is the foundation of the ghostly church, as we before said to you. The apostle said, •* Whosoever buildeth, upon this foundation, gold, or silver, or precious stones, or trees, straw or chaff, every man's work shall be manifest. God's day shall manifest them, because it shall be shown by fire, and the fire shall ti^ of what sort the work of each of them is. If any one's building abide, and withstand the fire, then shall the workman receive a reward from God for his work. If any one's work be burnt, he shall have the harm, and yet shall be saved by fire." These words we may not expound without great fear. By the gold we understand faith and good knowledge; by the silver, just speech and eloquence in God's doctrine; by the precious gems, holy virtues; and he who builds such a work in God'a

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getunbraS on Godes gela^unge, ne mi^ ^t tfr on domei daege his getimbrunge fomiman, forSan "Se yaet tfr nt dendi)mm g6dum,)^ah "Se hit tintregige ysL unrihtwisan. Gold, and seolfor, and deorworSe stanaa bee's on fyre afandode, ae In ne beoS swa-'Seah mid "Sam fyre fornumene.

Swa eac iSa "Se habbaS g6de weorc ne JK>lia'S niine pmunge on)?am bridmn fyre]?e ofergeeS ealne middaneard, ac hi faraS J^urh ^% ^ to Criste baton selcere dare, swilce hi on sunnan leoman faitm. Se "Se getimbralS ofer ^m grundwealle treowa, op^ streaw, oiie ceaf, untwylice he mseg mtan]7aet his weorc sceal od 9am micclum fyre forbyrnan, and he hsefS "Sonne hearm his weorces, and hiS swa-Seah gehealden Jnirh J^aet fyr. Darh Sa treowu, and iSam streawe, and Sam ceafe, sind ge^cnode leohtlice synna,]7e beoS]^urh Jiset fyr afeormode, and se wyrhta htefS wite J^ees weorces, biS swa-^Seah afeormod SaA l^ffit fyr, and siSSan becymS Surh maran earfoSnysse to Godes itce. SoSlice se Se Sa heafod-leahtras wyrcS, and on Sam geendaSy he mot forbyman on Sain ecum fyre, and swa-Seah ya, SHT^eran syuna ne beoS naefre afeormode for nanes fyres ^incge. pa leohtan gyltas sind ydele sprasca, and yxt man underfo on ^e and on wsete mare]?onne his lichaman need sy, and padt he oftor wifes bruce Sonne he do for beames gestreone, and]>aet man cyde buton steore intingan, oy^ oSrum Slaece mid leasre lyffetnnge, oype man biddendne Searfan misr«ece, oSSe £r maele hine gereordige, oSSe unge-metlice gaemnige: Sas and Syllice sind Sas lytlan gyltas ^ magon be6n Surh)iam fyre fornumene, swa swa treowa, o^ streaw, oSSe ceaf. Das]^llice gyltas ne magon ure sawla ofsle^n, ac hi magon hi awlaetan and Oode laSettan ; and gif we hi sylfwillcs on andwerdum life ne gebetaS, we sceolon neadunge on }mm witniendlicum fyre hi geSrowian. Nu tb SincS swiSe teart wite Jiset iUi ure fingra on fyr became, and hwset biS (^onne eal se lichama and seo sawtd samod SrowiaS on)mm bi^dum fyre pe ealne middaneard oferg^ ? Fela sind eac wftniendlice stowa, pe manna sawla for heora gymeleaste

churcb^ the fire on doom's day may not consume his building, because that fire will not hurt the good, though it torment the unrighteous. Gold, and silver, and precious stones are tried in fire, but yet they are not consumed by the fire. So also those who have good works will suffer no torment in the broad fire that will pass over all the world, but they will go through that fire to Christ without any hurt, as if they went in the sunbeams.

He who buildeth upon that foundation trees, or straw, or chaff, undoubtedly he may know that his work shall be burnt in the great fire, and he shall then have harm of his work, and ^all yet be saved by the fire. By the trees, and the stra«v, and the chaff, are betokened light sins, that will be purged by that

fire, and the workman will have punishment for the work, but yet will be purged by the fire, and afterwards, through great difficulty, come to God's kingdom. But he who commits the deadly sins, and ends in them, may burn in the everlasting fire, and yet these grave sins will never be purged for any fire's burning. The light offences are idle speeches, and if a man receive more in food and drink than is needful to his body, and that he have woman's intercourse oftener than he does for the procreation of children, and that a man chide except for the sake of correction, or flatter another with false adulation, or revile the imploring poor, or before the time take refection, or immoderately game : these and the like are the little offences that may be consumed by the fire, as trees, or straw, or chaff. Such offences as these cannot slay our souls, but they may pollute them and be hateful to God; and if we voluntarily, in the present life, expiate them not, we shall needs suffer for them in the penal fire. Now it seems to us a very severe torment if one of our fingers comes into the fire, but what will it be when all the body and the soul together suffer in the broad fire that will pass over all the world ? There are also many penal places where the souls of

on 'Srowia'S^ be heora gylta mesXe, cer "Sam gemsnelkam dome, 8wa J^aet hi sume beoiS fiillice geckensode, and ne l^urfon naht ^rowian on 'Sam fores^an fyre.

pa heafod-leahtras siiid, mansliht, cyrc-briece, and ^ man oSres mannes wif baebbe, and leas-gewitnyssa, stab, reaflac, gitsung, ydel gylp^ mSdignys, anda, and singal ofer-drenc^ haeSengyld^ drycraeft, wiccecrsft. Das sjmna and oSre Syllice ne beoS na afeormode on "Sara witnigendlicum fjrre; ac }^a "Se on swilcum leahtrum heora Kf geendiaS^ beot be-tehte to Sam ecan fyre,]K)nne Crist cwy^, '^ Discedite a me, maledicti:" et reliqua; " GewttalS fram me, ge awyrigedan, into Sam ecan fyre,]>e Sam deofle is gegearcod and his awyri-gediim englum.'* Is nu forSi micel neod gehwilcum men ^ h€ his gyltas, sBgSer ge Sa laessan ge "Sa mlu-an, sylfwilles gebete, and mid soSre behreowsunge his Scyppend g^-dige, l^one Se he ^r mid forseweimysse geaebiligde, piet he ne Surfe becuman to Sam teartum bryne, ne hum to "Sam ecan forwyrde, ac geeamige swiiSor]? aet ece lif mid Gode and mid eallum his halgum.

Wite gehwa cristenra manna, pmt nim man ne sceal sceattas niman for Godes cyrcan; gif hit "Sonne hwl[deS J^aet he Godes bryde, Jiset is, seo cyrce, wiS feo sylle, Sonne biS he ludan gelTc, ^e for Criste set Sam ludeum feoh genEm ; and hg sceal mid ludan on ecnysse Srowian, buton h€ hit on life wiS God mr gebgte. Ne gedyrstlsce nan l^wede man]fmt he wissonge oiSSe ealdordom healde ofer Godes Seowum. HH m»g, oSSe hCL dear aenig kewede man him to geteon]nirh riccetere Cristes wican ? Ne furSon nan geh^od man ne sceal him to geteoa]?8et hS Crist spelige ofer his halgan hired, buton him seo notu fram Godes liureowmn betsht sy. Gif se l^weda man wile sum mynster araeran oSSe gegodian, betsece he Grode swa hwaet swa hg }^aerto deS, and gesette "Sone hired be hea-licra ISreowa r£de; and niefre se l^weda man ne healde eal-dorscipe ofer gehSdodum Godes Seowum; gif hit ^nne hwfi deS, wite hg pset hS de% ongean Cristes gesetnysse and eaka

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men suffer for their heedlessness^ according to the degree of their sins, before the universal doom, so that some will be fully cleansed, and need not suffer aught in the aforesaid fire. The deadly sins are, murder, church-breach, and that a man has another's wife, and false witness, stealing, rapine, covetousness, vain-glory, pride, envy, and constant drunken^ ness, idolatry, sorcery, witchcraft. These sins and others like them will not be purged in the penal fire; but those that end their lives in such vices will be committed to the eternal fire, when Christ shall say, ^' Discedite a me, maledicti:" et reliqua; ^* Depart from me, ye accursed, into the everlasting fire, that is prepared for the devil and his accursed angels." It is now, therefore, very needful for every man that he voluntarily expiate his sins, both the less and the greater, and with true repentance gladden his Creator, whom he before had angered by negligence, so that he need not come into the sharp burning, nor, at all events, to everlasting perdition, but rather merit eternal life with God and with all his saints.

Let every christian man know, that no man shall take moneys for God's church ; but if any one so do that he give God's bride, that is, the church, for money, he will be like to Judas, who took money of the Jews for Christ; and with Judas he shall suffer to eternity, unless he previously in life atone' for it

to God. Let no layman presume to hold direction or authority over God's servants. How can, or how dares any layman draw to him by violence Christ's monasteries ? Not even shall any ordained man effect so that he represent Christ over his holy household, unless the office be committed to him by God's teachers. If a layman will raise or endow a mynster, let him deliver to God whatsoever he shall do thereto, and appoint the brotherhood by the counsel of exalted teachers; and never let a layman hold authority over the ordained servants of God; but if any one do so, be it known to him that he acts against the ordinance of Christ

his halgena. For worulde he mot Godes iSeownm fybtn, and hetan hi lybban be heora boca wissunge^ and heon pA-lican ealdres tocunge.

We habba^ nu gesfied be Godes C3rrcaD^ aegSer ge be fere ealdan ge be isdve niwan. Nu bidde we &ne iElmihtigin Hffilend ^adt he ub,)mrh his tnildheortoysse^ gecbeosige fnm urum synnum, and Gs geliede to ^aere ecan gelaSunge heo-fenan rices, on "Sam]?e he rixa? mid his gecorenum halgom, mid his iElmibtigan Feeder and]^m Halgan Gaste, on eilii worulda woruld. Amen.

EXPLICIT LIBER 8ECUNDU8 CATHOLICOBUM SERMONTM ANOLICE. DEO GRATIA8. AMEN.

ORATIO.

IC Sancige l^am iElmihtigum Scyppende mid ealre heortiiL)7£et he me synfulhim {^ses geu^e^ ptet ic -Sas twa bee, him to lofe and to wurBmynte, Angelcynne onwreah, iSam ungeli-redum 5 "Ba gel^redan ne beSurfon f^yssera boca, forSan ^ him m«eg heora ^en lar genihtsumian. Ic cwe% nu]«t ic nsefre heonon-forS ne awende godspel oipye godspel-trahtas of Ledene on Englisc. Gif hwa ma awendan wille, «onne bidde ic hine^ for Godes lufon,]^set he gesette his boc onsundroo fram %am twam bocum ^e we awend habba^, we truwiaS^vrh Oodes diht. Sy him a wuldor on ecnysse.

and all his saints. In worldly concerns he may support Gkid's servants, and let them live by the direction of their books^ and the teaching of their ghostly chief.

We have now said concerning God's church, both according to the old law and the new. We now pray the Almighty Saviour that he cleanse us through his mercy from our sins, and lead us to the eternal church of the kingdom of heaven, in which he reigneth with his chosen saints, with his Almighty Father and the Holy Ghost, for ever and ever. Amen.

HERE ENDETH THE SECOND BOOK OF CATHOLIO SERMONS IN ENGLISH. THANKS TO GOD. AMEN.

A PRAYER.

I thank the Almighty Creator with all my heart, that he has granted to me a sinner, that, to his praise and honour, I have disclosed these two books to the English race, for the unlearned; the learned have no need of these books, because their own learning may suffice them. I say now that I never henceforth will turn gospel or gospel-expositions from Latin into English. If any one will turn more, then will I pray him, for love of God, that he set his book apart from the two books that we have turned, we trust through God's direction. Be to him ever glory to eternity.

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HER IS GELEAFA, AND GEBED, AND BLETSUNG, LiEWEDUM MANNUM, DE D^T LEDEN NE

CUNNON.

PATER NOSTER ON ENGLISC. DU ure Fseder,)?e eart on heofenum, sy "Sin nama gehalgod. Gecume pm lice. Sy ^in willa swa swa on heofenom swa eac on eorSan. Syle lis to-dseg urne daeghwomlican blaf, and forgif tis

ure gyltas swa swa we forgyfaS pam ^Se vrvS us agylta^. And ne leed]fn na lis on costnunge, ac alys us fram yfele. Sy hit swa.

SE LJSSSA CREDA. IC gelyfe on God, Faeder iElmihtigne, Scyppend heofeoan and eoriSan; and ic gelyfe on Hselend Crist, his ancennedan Sunu, urne Drihten, se w*£es geeacnod of %aoi Halgan Gaste, and acenned of Marian)?am msedene^ ge^rowod under ^$ain Pontiscan Pilate, on rode ahangen, he waes dead and be-byrged, and he ni^er-astah to belle, and he aras of deaSe on %am ISriddan deege, and be astah lip to heofenum, and sitt nu set swi^ran Godes iElmihtiges Fseder, Jianon he wyle cuman to demenne segSer ge ISam cucum ge 'Sam deadum. And ic gelyfe on ^one Halgan Gast, and Sa halgan gelalSunge, and halgena gemsennysse, and synna forgifennysse, and flssces aerist, and)ifet ece lif. Sy hit swa.

MiESSE CREDA. IC gelyfe on aenne God, Feeder iElmihtigne, Wyrcend beo-fenan and eorSan, and ealra gesewenlicra 'Singa and unge-sewenlicra; and on fenne Crist, Hselend Drihten, }H)ne ancennedan Godes Sunu, of Sam Feeder acenned ssr ealle worulda, God of Gode, Leoht of Leobte, SoSne God of So'Sum Code, acennedne na geworhtne, efen-edwistlicne Jiam Faeder, SuA tK)ne sind ealle Sing geworhte; se for lis mannum and for ulf haele ni'Ser-astah of heofenum, and wearS geflflescbamod

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HISRE IS BELIEF, AND PRAYER, AND BLESSING,

FOR LAYMEN WHO KNOW NOT

LATIN.

THE PATER NOSTER IN ENGLISH. THOU our Father, who art in heaven, be thy name hallowed. Thy kingdom come. Be thy will as in heaven so also on earth. Give us to-day our daily bread, and forgive us our sins as we forgive them that sin against us. And lead us not into temptation, but deliver us from evil. Be it so.

THE MINOR CREED.

I believe in God, Father Almighty, Creator of heaven and earth ; and I believe in Jesus Christ, his only-begotten Son, our Lord, who was conceived of the Holy Ghost, and born of Mary the maiden, suffered under Pontius Pilate, hanged on a cross, he was dead and buried, and he went down to hell, and he arose from death on the third day, and he went up to heaven, and sitteth now at the right of God the Almighty Father, thence he will come to doom both the quick and the dead. And I believe in the Holy Ghost, and the holy church, and the communion of saints, and the forgiveness of sins, and the resurrection of the flesh, and the everlasting life. Be it so.

THE MASS CREED.

I believe in one God, Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Christ, the Lord Jesus, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, True God of True God, begotten not made, cosub-stantial with the Father, by whom are all things made; who for us men and for our salvation came down from heaven,

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ISam Halgan Gaste and of Marian iSsLoi msdene^ and weaA mann geworden. He "Srowode eac swylce on rode ahaogei for Gs, and be wss bebyrged, and b€ ai& on ^am Sriddai daege, swa awa gewritu se^a^, and be

astah to beofoDom, and he sitt set swi^ran his Fseder, and be eft cym9 mid wuldre to demenne J^am cucum and "Sam deadom, and his rices ne W ti&n ende. And ic gelyfe on iSune Halgan Gast, "SoDe lit festendan God^ se gee's of iSam Fseder and of "Sam Sana, and se is mid Uam Feeder and mid]?am Sana gebeden and ge-wuldrod, and se sprsec]?urh witegan. Ic andette "Sa aoin halgan and -Sa geleaffiillan and ISa apoatolican gelaSunge, ind ILn fulluht on forgyfennysse synna; and ic andbidige eristei deadra manna^ and J^ees ecan Iifes]^aere toweardan womkk* Sy hit swa.

GEBEDU ON ENGLISC.

DU iElmihtiga and -Su Eca God^ gewissa ore deeda on ifime welwyllenduysse,]?aet we geearnion, on naman fines leobn Suna, genihtsumian on gSdum weorcum. Amen.

ITEM.

WE biddalS }?e, Drihten, l^aet "Su geice)nnne geleafan on us, and onael symle J^ses Halgan Gastes leoht on us. Amen.

ITEM.

DRIHTEN God, iElmihtig Faeder, gebletsa Us, and gescyU }?ine Seowan f^inuni maegen'Srymme underSeodde,)^urh ^inne ancennedan Sunu, on mihte I'aes Halgan Gastes,)?set we singallice on "Sinre herunge blission, orsorhge fram eallum feondum, J^urh "Sone ylcan, urne Drihten, Haelend Crist, "Sinne Sunu, se%e leofaf and rixaS mid)>e, on Ennysse ^ ylcan Halgan Gastes, geond ealra worulda woruld. Amen.

DE SAPIENTIA.

EALA 'Su iElmihtiga God,]ni "Se J^urh f inum euenecom Wisdome mannan gesceope ^aiha he n»s, and eft forlorenne

and was incarnated by the Holy Ghost and by Mary the maiden^ and became man. He suffered also, hanged on a rood for us, and he was buried,

and he arose on the third day, as writings verify, and he went up to heaven, and he sitteth at his Father's right, and he will come again with glory to doom the quick and the dead, and of his kingdom there will be no end. And I believe in the Holy Ghost, the Life-giving God, who goeth from the Father and from the Son, and who is adored and glorified with the Father and with the Son, and who spake through prophets. I acknowledge the one holy and the believing and the apostolic church, and one baptism in forgiveness of sins; and I expect the resurrection of dead men, and the everlasting life of the world to come. Be it so.

PRAYERS IN ENGLISH.

THOU Almighty and thou Everlasting God, direct our deeds in thy benevolence, that we may merit, in the name of thy beloved Son, to abound in good works. Amen.

ITEM.

WE pray thee. Lord, that thou increase in us thy faith, and ever kindle the light of the Holy Ghost in us. Amen.

ITEM.

LORD God, Almighty Father, bless us, and shield thy servants subjected to thy majesty, through thine only-begotten Son, by might of the Holy Ghost, that we may constantly rejoice in thy praise, secure from all foes, through the same, our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in unity of the same Holy Ghost, throughout all ages. Amen.

FOR WISDOM.

O thou Almighty God, thou wno through thy coeternal Wisdom didst create man when he was not, and afterwards

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mildheortlice ge-cdsta^lodest^ getiSa us)^t se ylca Wisdom ure heortan swa onbryrde^]?aet we 'Se mid eallum mode lufion, and to Se mid ealre

heortan efston. Amen.

DE PATIENTIA.

EALA Su iElmihtiga God,]?u Se dydest J^set ISiu leofa Sana, ure Hselend Crist, underfeng menniscnysse, and rode-hengeoe underbeah, getiSa Us pxi we moton habban ISa gebisounge his geSyldes, and Sa gem^nysse his soiSan seristes. Ameo.

ORATIO.

EALA Su iElmihtiga God,)?u ISe awritst mid]?inum fingre on urum heortum J^a rihtwisnysse)^inre se, syle lis geeacnuDge l^ines geleafan and hihtes and soiSre lufe, and do (is lafian]?aet \fadt "Su bebytst, ^edt we moton geeamiam "Sa mede I'e to Gs behsetst. Amen.

ITEM.

DU iElmihtiga Wealdend^ alys ure heortan fram costnunge yfeira geSohta,]?set we geearnion beon wurSfiil wunung |raes Halgan Gastes,]>urh Sone ylcan ume Drihten Hselend Crist, Sinne Sunu, seSe leofaS and rixaS mid Se on annysse ^xs ylcan Halgan Gastes, geond ealra worulda woruld. Amen.

God iElmihtig, gemiltsa me syufuUum.

Ic bletsige me mid bletsunge |?aes iElmihtigan Faeder, and his Suna, and J^aes Halgan Gastes.

Eala Su Halige Drynnys, Faeder and Sunu and Halig Oast, \fu Se aefre waere, and nu eart, and aefre bist an iSlmihtig God untodfieledlic, on Se ic gelyfe and hihte, Se ic lufige, and ic truwige on Se,]>aet me ne Surfe sceamian, and padt mine fynd me ne gebysmrion. Amen.

lost didst mercifully re-establish, grant us that the same WisdoQi so stimulate our hearts, that we may love thee with all our mind, aud hasten to thee with all our heart. Amen.

FOR PATIENCE.

O thou Almighty God, thou who didst cause thy beloved Son, our Saviour Christ, to assume humanity, and submit to crucifixion, grant us that we may have the example of his patience, and the participation of his true resurrection. Amen.

PRAYER.

O thou Almighty God, thou who hast written with thy finger in our hearts the righteousness of thy law, give us increase of thy faith and hope and true love, and make us to love that which thou enjoinest, that we may merit the meed which thou hast promised us. Amen.

ITEM.

THOU Almighty Ruler, deliver our hearts from the temptation of evil thoughts, that we may deserve to be a worthy dwelling of the Holy Ghost, through the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in unity of the same Holy Ghost, throughout all ages. Amen.

God Almighty, have mercy on me a sinner.

I bless myself with the blessing of the Almighty Father, and of his Son, and of the Holy Ghost.

O thou Holy Trinity, Father and Son and Holy Ghost, thou who ever wast, and now art, and ever wilt be one Almighty God indivisible, in whom I believe and hope, thee I love, and in thee I trust, that I need not be ashamed, and that my foes may not mock me. Amen.

IN XL. DE PENITENTIA.

MLC man bilS gefullod on naman paRte Halgan Drynnysse, and he ne mot na beon eft gefuUod, psdt ne sy forsewen ^rt Halgan Drynnysse to-clypung; ac sec so'Se behreowsung and dffidbot, mid geswicennysse yfeletj^ lis a^wehlS eft fram Sam synnum ^e we aefter urum fulluhte gefremedon. Se mild-heorta Grod cwaetS be eallum synfullum mannum twa word swi^e fi'emfulle, ** Declina a malo, et fac bonum;" J^eet is, ** Buh fram yfele, and do gSd." Nis na genoh)^det Su fram yfele bCge, buton $u symie, be

"Sinre mpe^^e, god gefremme. Dsedbot mid geswicennysse yfeles, and selmes-dsda, and halige gebedu, and geleafa, and hiht on 6ode^ and seo so^ lofu Godes and manna, geh^I^-S and gelacniaiS ure synna, gif we ISa Ifficedomas geornlice begaS. Ood cwaeS J^aet he nolde];ses synfullan deaS^ ac he wyle swi'Sor)?8et he gecyrre fram his synnum and lybbe. Eft, cweeS se ^Imihtiga God, *^ Gif se arleasa and se synfulla wyrcS dsedbote eaira his synna, and hylt ealle mine beboda, and rihtwisnysse begap^, he leofalS, and ne swelt na yfelum dea-Se; and ic ne gemone nanra his synna "Se he gefremode." Nis nan leahter swa healic f^set man ne msege gebetan, gif he yfeles geswicS, and mid soiSre behreowsunge his gyltas, be lareowa t^mige, be-hreowsa^. Se man iSe wile his synna bewepan, and wi'S God gebetan,]?onne mot he geornlice wamian J^aet he eft "Sam yfelum dsedum ne ge-edlsece. Se man]7e aefter dcedbote his rainfullan d^da ge-edniwa^, se gegremalS God, and he bii$)?am hunde gelic,]?e spiwS and eft ett]?aet)^aet he aer aspaw. Ne nan man ne sceal elcian I'set he his synna gebete, forSan "Se God behet aelcum behreowsigendum his synna forgifen-nysse, ac he ne behet n^num elcigendum gewiss lif orS merigea. Ne sceamige nanum men ymt he anum lareowe his gyltas cySe, forSan se "Se nele his synna on "Sissere womlde andettan mid so^re behreowsunge, him sceal sceamiau letforan Gode iElmihtigum, and aetforan his engla weroduui, and letforan

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IN XL. OF PENITENCE.

EVERY man shall be baptized in the name of the Holy Trinity, and he may not be again baptized, that the invocation of the Holy Trinity be not contemned; for true repentance and penance, with cessation from evil, will again wash us from the sins that we shall have committed after our baptism. The merciful God said of all sinful men two words very efficacious, ^'Declina a malo, et fac bonum;'* that is^ '*Decline from evil, and do good." It is not enough that thou decline from evil, unless thou constantly, according to thy capacity, promote good. Penance with cessation from evil, and alms-deeds, and holy prayers, and belief, and hope in God, and the true love of God and men, heal and cure our sins, if we earnestly apply those

medicines. God said, that he desired not the death of a sinner, but he desires rather that he would turn from his sins and live. Again, the Almighty God said, ^^ If the impious and the sinful do penance for all his sins, and hold all my commandments and cultivate righteousness, he shall live, and not die an evil death ^ and I will remember none of his sins that he has committed." No sin is so deep that a man may not expiate it, if he cease from evil, and with true repentance, by the instruction of teachers, repent of his offences. The man who will bewail his sins^ and atone to God, must diligently take heed that he afterwards repeat not his evil deeds. The man who after penance renews his sinful deeds, angers God, and he will be like to the dog, that vomits and afterwards eats that which he before had vomited. No man shall delay to atone for his sins, because God promises to every penitent forgiveness of his sins, but he promises not to any procrastinator certain life till the morrow. Let no man be ashamed to make known his sins to one teacher, for he who will not in this world confess his sins with true repentance, shall be put to shame before God Almighty, and before his hosts of angels, and before all men,

eallum mannum, and setforan eallum deofium, set '5am miccluDi dome, |? 8er we ealle gegaderode beoS. pser beoiS cu& ure eaira daeda eallum]?am weroduni, and se ^ nu ne msg his gyltas for sceame anum men geandettan^ him sceal sceamian iSonne aetforan heofenwarum, and eorSwarum, and belwaram, and sec sceamu him bi% endeleas. Witodlice ne begyt nao man his synna forgifennysse edt Code, buton he hi sumum Godes men geandette, and be his dome gebete. Se man ie wile his synna geandettan and gebetan^ he sceal don)H)iine forgifennysse eallum |?am mannum iSe him &* abulgon, swa swa hit stent on]>am Pater nostre, and swa swa Crist cw«t on his godspelle : he cwse'S, ^' Buton ge forgifon {Sam mannum]>e eow agyltaS mid inneweardre heortan, nele se Heofenlica Faeder eow forgyfan eowere gyltas."

M\c cristen man sceal cunnan his Pater noster and his Credan. Mid]?am Pater nostre he sceal hine gebiddan, and mid "Sam Credan he sceal his geleafan getrymraan. Se lareow sceal secgan Sam Isewedum mannum]7aet andgit to "Sam Pater nostre and to]>am Credan,]>set hi witon hwaes hi biddon st Gode^ and hu hi sceolon on God gelyfan. Be "Sisum we habbalS on oiSre stowe awriten, rffide)?aet se "Se wylle. £>eah-hwaetSere we

secgalS her sceortlice be urum geleafan,)^8et aelc man se'Se wile Gode gegan, sceal gelyfan on iSa Halgan Drynnysse and soSre Annysse,)?aet is^ Faeder and Sunu and Halig Gast. God iElmihtig Faeder waes aefre God buton anginne, and he gestrynde asnne Sunu of him sylfum. Se Sunu is his Wisdom, seiSe waes aefre of "Sam Faeder acenned, and tSurh]?one he geworhte ealle gesceafta. Se Halga Gast waes aefre of "Sam Faedre and of)?am Suna na acenned, ac forSstaeppende, forSan ^e he is heora begra Willa and Lufu,)7urh "Sone sind ealle gesceafta geliffaeste. Das "Sry hadas, Faeder and Sunu and Halig Gast, habbaS ane Godcundnysse, and hi sind "Bry on hadum, and an iElniihtig God. iElc heora an is -^Imihtig God, ac na swa-'Seah-hwae^re ^ Godas^ ac hi 5ry sind an iElmihtig God. Hi waeron aefre

and before all devils, at the great doom, where we shall all be gathered. There will the deeds of us all be made known to all those hosts, and he who cannot now for shame confess his sins to one man, shall then be put to shame before heaven's inhabitants, and earth's inhabitants, and hell's inhabitants, and his shame shall be endless. For no man obtains forgiveness of his sins from God, unless he confess them to some man of God, and by his doom expiate them. The man who desires to confess and expiate his sins shall grant forgiveness to all those men that have before offended him, as it stands in the Pater noster, and as Christ said in his gospel: he said, ** Unless with inward heart ye forgive those men that sin against you, the Heavenly Father will not forgive you your sins."

Every christian man shall know his Pater noster and his Creed. With the Pater noster he shall pray, and with the Creed he shall confirm his belief. The teacher shall say to the laymen the sense of the Pater noster and of the Creed, that they may know what they pray for to God, and how they shall believe in God. Of this we have written in another place, let him read it who will. Nevertheless, we will say here shortly concerning our belief, that every man who will go to God shall believe in the Holy Trinity and true Unity, that is. Father and Son and Holy Ghost. God Almighty Father was ever God without beginning, and he begat a Son of himself. The Son is his Wisdom, which was ever born of the Father, and through whom he wrought all creatures. The Holy Ghost was ever proceeding from, not born of, the Father and the Son, for he is the Will and Love of them both, through whom

all creatures are endued with life. These three persons. Father and Son and Holy Ghost, have one Godhead, and they are three in persons, and one Almighty God. Each one of tliem is Almighty God, but yet not three Gods, but they three are one Almighty God. They were ever three and

)vy and an, J^ry on b^um and Sn on Godcundnysae. EaUe hi sind gelice mihtige, and aefre hi "Sty wyrcaS an weorc; forSan "Se se Faeder gefada'S ealle \nng "Surh bis Wisdom and]^urb bis Willan. Se Wisdom is {^aes Fseder Sunn aefre of bim anuni, and se Halga Gast is beora begra Willa and Lufa aefre of bini MUn. Naes se Faeder acenned^ ne geworfat, ne of n&um oSrum ne com, ac he waes aefre. Se Sunn waes aefre acenned Wisdom of "Sam wisan Faeder. Se Halga Gast wes aefre of ^am b^m, swa swa we ^r cwaedon. Seo sunne ^ ofer us scin$ is lichumlic gesceaft, and baefS swa-'Seah)rreo %ennyssa on hire: an is seo lichamlice edwist,)?8et is Jneie sunnan trendel; aSev is se leoma oSSe beorbtnys aefre of iSierc sunnan, seo^e onliht eahie middaneard; J^ridde is seo bi^a, pe mid]7am leoman becym'S to (is. Se leoma is aefre of -Ssre sunnan, and aefre mid hire; and I'aes iEImihtigan Godes Sunu is aefre of "Sam Faeder acenned and aefre mid bim wuni-gende. Be "Sam cwaeS se apostol, J^aet he waere bis Faeder wuldres beorbtnys. Daere sunnan baitu gaeiS of hire and of hire leoman, and se Halga Gast gae^ aefre of Sam Faeder and of Sam Suna gelice, be Sam is]7us awriten^ '^ Nys nan "Se bine behydan maege fram his baetan."

Faeder, and Sunu, and Halig Gast, ne magon be6n togaedere genamode, ac hi ne beoS swa-Seah nabwar totw^mede. Nis se iGlmihtiga God na Sryfeald, ac is Drynnys. Se Faeder is aefre Faeder, and se Sunu aefre Sunu, and se Halga Gast aefre Halig Gast; and beora nan naefre of Sam bade)>e be is iie awent, forSan Se God is Unawendendlic. Se Sunu ana un-derfeng menniscnysse, and wearS to men geboren, SaSa be wolde^ on sawle and on lichaman, of See Marian, buton weres gemanan, and beo SurhwunaS maeden a on ecnysse. Hwaet Sa se Haelend Crist, Godes Sunu, wunode on Syssere worulde, on Saere menniscnysse, Sreo and Sritig geara, and mid menig-fealdum wundrum geswutelode]7aet be is soS God. Hg]m>wa-de siSSan sylfwilles deaS on rode ahangen^ and (is alysde fram Sam ecan deaSe mid his bwilwendlicum deaSe. His lie

one, three in persons and one in Godhead. They are all alike mighty, and they three ever work one work 5 for the Father disposes all things through his Wisdom and through his Will. The Wisdom is the Father's Son ever from him only, and the Holy Ghost is the Will and Love of them both, ever from them both. The Father was not bom, nor wrought, nor (*ame of any other, but he was ever. The Son was ever born the Wisdom of the wise Father. The Holy Ghost was ever from them both, as we before said. The sun that shines over us is a bodily creature, and has, nevertheless, three attributes in it: one is the bodily substance, that is the sun's orb; the second is the beam or brightness ever from the sun, which illumines all the world; the third is the heat, that comes with the beam to us. The beam is ever from the sun, and ever with it; and the Son of Almighty God is ever bom of the Father, and ever with him existing. Of him said the apostle, that he was the brightness of his Father's glory. The heat of the sun goes from it and from its beam, and the Holy Ghost goes ever from the Father and from the Son alike, of which it is thus written, " There is none that may hide himself from his heat.*'

Father, and Son, and Holy Ghost, may not be named together, but they are, nevertheless, nowhere separated. The Almighty God is not threefold, but is Trinity. The Father is ever Father, and the Son ever Son, and the Holy Ghost ever Holy Ghost; and none of them ever changes from the person that he is, for God is unchangeable. The Son alone assumed humanity, and was born as man, when he willed it, in soul and in body, of Saint Mary, without intercourse of man, and she continues a maiden to all eternity. Then Jesus Christ, the Son of God, continued in this world, in human state, thirty-three years, and by manifold wonders manifested that he is tme God. He afterwards voluntarily suffered death hanged on a rood, and redeemed us from etemal death by his tempo-

wffis bebyrged, and hg on "Sam fyrste belle gebergode, and ai^ siS'San, on %ani "Sriddan dsege^ of deaiSe. He astah to heofenuniy and Gym's eft on ende J^yssere worulde ; and eaDe men ^e aefre sawle underfengon arisaS of deaiSe, and cumat him togeanes. Se ylca God "Se ealle J^ing of nabte geworhte, mseg arseran ^ formolsnedan lichaman of ISam duste. poime

betaecS Crist "Sa manfullan, mid lichaman and mid sawk, into helle-wite a on ecnysse; and iSa godao he Iset mid him into heofenan nee to Sam ecan life; and naiSrum werode ne becym'S naefre nan ende, forSan iSe pa, nianfuUan beo{$ «fire cwylmigende on helle susie, endeleaslice on unasecgendlicam tintregnm; and Sa g6dan,]>e Gode on 'Sisunci life gecwemdon, rixiaS mid him on heofenan nee, on unasecgendlicere blisse, a on ecnysse. Amen.

LiEWEDUM MANNUM is to witenne, J^aet hi sceolon healdan heora clffinnysse on halgum timan^ and on 1$am Lenct-en-fspstene, and on aelcum ymbren-faestene. Lsesse pleoh biS)^am cristenan men J^aet he flsesces bruce on Lencten-timan,]?onne he wifes bruce. On Lenctene sind getealde ealles &bs geares teolSung-dagas, on "Sam dagum sceolon cristene men heora lichaman mid forh^fednysse Gode teoSian, swa swa hi sceolon symle heora geares teolunga Gode)?one teolSan dsl, mid cystigum mode, syllan. Nis tSses mannes fsesten naht, pe hine sylfne on forhaefednysse dagum fordrencB. Sc Scj^)-pend, pe eow gesceop, sylle eow g5dne willan, and eow gelaede to "Sam ecan life.

rary death. His corpse was buried, and lie in tiiat space of time harrowed hell, and arose afterwards, on the third day, from death. He ascended to heaven, and Mrili come again at the end of this world; and all men that have ever soul received will arise from death, and come to meet him. The same God that wrought all things from naught, can raise up the rotted corpses from the dust. Then will Christ deliver the sinful, with body and with soul, into hell-torment to all eternity; and the good he will lead with him into the kingdom of heaven to the everlasting life, and to neither company shall there ever come any end, for the sinful shall be ever suffering pain in hell-torment, endless with inefihble tortures; and the good, who in this life were pleasing to God, shall reign with him in the kingdom of heaven, in ineffable bliss, to all eternity. Amen.

LAYMEN are to know, that they are to hold their chastity at holy times, and at the Lenten fast, and at every ember-fast. A less peril it is for a christian man that he enjoy flesh at Lenten time, than that he have intercourse with woman. At Lent are reckoned all the tithing-days of the year^ on which days christian men should tithe their bodies to God by abstinence, as they

should always, with bounteous mind^ give to God the tenth part of their year's labours. That man's fasting is naught who inebriates himself on days of abstinence. May the Creator, who created you, give you good will, and lead you to the everlasting life.

/

NOTES.

^M^>^^^^^»<^^^»^

Page 18, /. \6. ^Ijric evidently supposes Sibylla to he a proper

— 28, /. 17. wernsBgeL The meaning of this word is unhnoum to me.

— 30, /.22. I^aet heo fotum span. Mg version of this passage can-

not be correct, being quite inconsistent with the context at p, 504, /. 3/. b^ where the same phrase occurs, and where I have rendered it differently, perhaps more correctly.

— 31, ^ 3. city of Cappadocia. So in the Saxon text,

— 48, L9f»b. husel-halgung. Apparently a clerical error for

husel-gang.

— 84, /. 17* gegearcodne. Perhaps an error for gegearoodum.

— 132. This homily (Dep. S. Cuthberhti), like some others in the

volume, is alliterative.

— 148, /. 13. See Beda, H. E. lib. Iv. c 28.

— 150, /. 9/. b. of I^inuin b^lande. So JElfric renders the toords

of Beda (Vita S. Cudb. c. xxxiv.), '^de tuo monasterio."

— 154,/.2/.6. Here the MS. has suffered mutilation ; the defect,

extending top. 160, /. 20, has been kindly supplied by W. £. Buckley, Esq., from MS. Bodl. ^E. F. 4.11.

— 160, /. 20. tfdsangas. In the Life of Benedict it is tempus ora-

tionis. See Acta SS. Bened. March. 21.

Page 172, /. 2^1 h. him. Apparenify an error of ike scribe far hi

— 174, L5. mynecene (mynchen). I^e difference between mfntkau

(mynekins) cmd nuns was^ that the farmer observedthe nde af the manksj while the nuns observed that €f the canons. It is hardly necessary to notice that mynecene is the femnad tf munuc, monk. See Dr. Lingard's Hist, and Andq. of tk A.-S. Church, i. p. 215, note^ edit. 184^.

— 174, /. 9f b. oflete. See Lingardf utst^. i. p. 292.

— 180, /. 12. Thesalla. Evidently a mistake of the Saxon eopyitl

for)>e Zalla. In Benedicts Lifcj the passage stands, " GcCh-orum quidam, Zalla nomine, perfidiae fuit Arianae,** etc

— 272, /. 6. hiw. / have rendered this word by symbol, wkidi flk

sense seems to require^ though its usual signification is a^Kd, semblance.

— 282, /. 4. Other MSS.^ Codes read modes, whick seems pre-

ferable.

— 300, /. Sf. b. ealne gear. This reading, though stqfported bj/ta

Bodleian 31SS., must be false, gear being cfthe neuter gesdtr. The true reading I imagine to be ealne card, which an U^ rate scribe, writing from

dictation, might easily mistake fif ealne gear.

— 314, /. 14. gelenge. Old H. Ger. galanger, relative; kalange,

qffiniti.

— 332, /. Sf b. This account cf Fursey^s vision, which is far mm

ample than the narrative of Beda (H. £. lib. iii. 19), if derimi from the legends printed in the Acta SS. Jan. t. ii. p. 36. Sa also notes in Stevenson's Beda, pp. 197,199. Furseyarrkd in England a.d. 633. On the Greater Litany see note m vol. I.p. 623, and Lingard, ut sup. i. p. 294.

— 344, ^18. ttinman. The usual signification of this word is

villanus, steward, but which does not suit the context in this instance.

— 348, /. 14. Here the MS. has suffered the loss of another leaf:

the defect, extending to p. 352, /. 29, has been kindly supplkd by Mr. BucKLEYyrowi the Bodleian MS.

Drihthelm's vision is dated a.d. 696. The abbot JEM-wold was afterujards the ninth bishop of Lindisfame, viz,frvm

724* lo 740. The legend is in BedAyU.EAih.y. c 12. See note in Stevenson's edit p. ^5,

Page 350, /• 2. For Aldfrith see my transloHon of Lappenberg's England under the Anglo-Saxon Kings, and Stevenson's Beda, p. S17> note.

—- 356. Hortatorius Sermo, etc. See Beda, H. E. lib. iv. c. 22.

— 358, /. 3/. b. An edition cfking JElfreds version of Gregory's

dialogues, with a iranslationy is anumg the works contemplated by the JElfric Society.

— 380, ^13. fyralice. Believing p^pnlice to be an er ror of the

copyist for fp^nlice, / have not hesitated to render it by swinishly.

— 412. For nil. Kal. Aug. we should tqtparently read VIIL Kal.

Aug. (July 25), which is St James's day.

— 438, /. 10. eatSelican. I do not perceive the use of this word in

its present position : the passage in Luke x. 38. is merely, Se Haelend eode on sum castel, etc.

— 494, L 3. Suanir. ** De civitate Persidis, cut nomen Suanir,

altum apud veteres silentium.** Fabricius, Cod. Apoc p. 630.

— 498, L 3. inid gyldenum Isefrum. In the translation Ihavefol'

lowed Abdiasy whose words are, ^ camera ipsa laminis aureis suffixa;" though laefer signifies a rush, and gylden Isfer, the plant golden rod.

. Dep. S. Martini. The substance of this homily is taken

from Sulpicii Severi Vita B. Martini.

— 504, /. 3/. b. pe&t he fotum span. See note on p. 30, /. 22.

— 520, 1 9. For the legend here alluded to I am indebted to the

Rev. W. Cureton of the British Museum, who kindly extracted it from the ^* Acta S. ThomsB Apostoli, ex codd. Paris* primum edidit et annotationibus illustravit J. C. Thilo, 8yo, Lipsiffi, 1823," p. 12. " St. Thomas, we are told, having arrived at the city of Andrapolis on the day of the marriage of the king's daughter, availed himself of the invitation given to all to partake of the festivities on that occasion. While he was sitting, one of the cupbearers came and gave him a blow on the face. The apostle, lifting tip his eyes and looking on the man who had struck him, said, My God wiU forgive thee

this injury in the next life^ but he will manifest his wanders in this, and I shall behold the hand which struch me draggd by a dog, Shordy afterwards^

the man who had struck him went down to a fountain to draw water^ when a lion m^t lam and slew him, and, having torn him Umb/rom Umb, l^ kirn. The cloys came immediately and seized his limbs, and among them a black dog having seized his right hand, carried it m his mouth to the place where they were banqueting. They all wondered at the sight, and, having investigated the matterj found that it was the hand of the cupbearer who had stnA St. Thomas:'

Page 528,1.6f. b. All the A^S. MSS. of the Gospels agree in ik number (f seventy-two disciples, instead €f seventy.

— 534) /. 4. gecyrre nsenoe man; Luke x. 4>. A more eorrett read-

ing is given in the Gospel itself, viz. nsenne man be wage ne gretat$.

— 584>, /. 7. JElfric supposes Saba to be the queerCs name. 91. 5f. b. lac if here used in the feminine gender.

END OF VOL. 11.

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